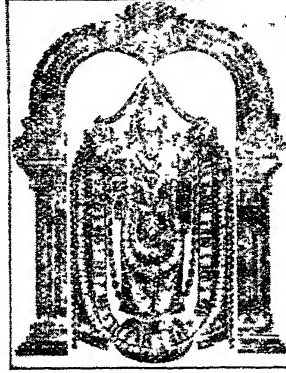


JOURNAL
OF
SRI VENKATESVARA ORIENTAL INSTITUTE,
TIRUPATI

VOL. II]

[PART 1



अखिलभुवनजन्मस्थेममङ्गादिलीले
विनतविविधभूतव्रातरक्षैकदीक्षे ।
श्रुतिशिरसि विदीप्ते ब्रह्मणि श्रीनिवासे
भवतु मम परस्मिन् श्रेष्ठेषां भक्तिरूपा ॥

JANUARY—JUNE, 1941

EDITOR

Sarasvatīhṛdayālankāra, Śāradāvilāsa etc.
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INTRODUCTORY

THE SHRINE OF ŚRĪ VENKATESVARA AT TIRUMALAI

Tirupati is a town of about $1\frac{1}{2}$ square miles on the Madras and Southern Maharatta Railway and touches the foot of the Tirumalai range of hills. It is ninety miles from Madras by rail and 95 miles by motorable road. The name 'Tirupati' is given in Tamil Literature to a prominent shrine of Viṣṇu, and among such holy places in India one hundred and eight 'Tirupatis' are counted. But the name proper is reserved as pre-eminently appropriate to the Holy Shrine of the 'God Venkaṭa' (Śrī-Venkaṭeśa), and is applied with the descriptive adjectives 'Upper' and 'Lower' to the shrine on Tirumalai and to the town at the foot of the hill. "Lower Tirupati" is known to the pilgrims from the Carnatic as Govindarājapaṭṭaṇa, from the temple there dedicated to Govindarāja. To the west and south of Tirupati stretch ranges of hills at a distance of a few miles, and further away to the east. The Tirumalai hills cover an area of one hundred square miles. They run continuously with the Śeṣācala hills in the Cuddappah District and the Nallamalai range in the Kurnool District, and the Nagari hills, whose nose-like peak was used as beacon of light to guide the coming boats in the Bay of Bengal, sixty miles off, in the days of the East India Company. These four ranges form part of the ancient geological formation of the Eastern Ghats. The devout worshipper believes the ranges to be the body of the Primeval Serpent, Ādiśeṣa, the bearer of the world on his thousand heads, on whose body reposes the Supreme Lord, Viṣṇu. The famous temple of Narasimha at Ahobila, near Nandyal, on the M. & S. M. Railway, is said to be on the body of the serpent, the shrine of Śrī Venkaṭeśa on its head and the tail, which stretches to the Tungabhadra is the abode of Śiva (Mallikāṛjuna) at Śrīśailam, near Kurnool. The breath of the serpent is said to fan Śiva at Śrī Kālahasti, where there is a famous and ancient shrine on the bank of the Svarṇamukhī River, dedicated to Śiva in his aspect as Vāyu-Linga, the phallic emblem which from time immemorial is believed to have remained untouched by human hands. Śrī Kālahasti is only a score of miles from Tirupati.

The seat of Śrī Venkaṭeśvara is at Tirumalai, on a plateau rising to about three thousand feet above mean sea level, in a natural amphitheatre of hills. The situation is picturesque. The seven hills, beginning from Tirupati, over which the narrow pilgrim-path

winds up and down to the shrine of Śrī Venkaṭeśvara, bear nam significant in holy tradition : Vedācala, Vṛṣabhācala, Garudācal Simhācala, Añjanācala, Śesācala, Nārāyaṇācala, and Venkaṭācal They are said to represent the seven hoods of Ādiśesa. Among the Nārāyaṇācala rises to about three thousand six hundred feet above sea-level. On the Venkaṭa hill, the Supreme Lord stands *self-reveale* (*svayam-vyakta*), on the southern bank of an ancient pool known as 'Svāmi-puṣkariṇī.' He showed Himself from under an anthill and was followed by the hosts of Heaven, who worship Him even now but invisibly, day and night, in the sanctum covered over by the Ānandanilaya-vimāna, i.e., a canopy of the abode of Divine Joy.¹

The majestic monolythic Image has its own peculiar iconographical pose ; with the form of Lakṣmī (Śrī) embossed on the chest the name ŚRINIVASA by which the Deity is known becomes true. Among the eighteen Purāṇas, as many as twelve contain accounts of the 'Holy Hill', of its becoming the home of Viṣṇu as Śvetavarāha the White Boar, and subsequently of Śrī Venkaṭeśvara, as well as of His Union (*pariṇaya*) with His Divine Consort incarnated as Padmāvatī. The temple of Padmāvatī is situated three miles to the south of Tirupati, at the village of Tirucānūr (Tiruccukanūr, i.e., the town of the sage Śuka).

The worship of the temple follows the Vaikhānasa Āgama. Rāmānuja, the Śrīvaiṣṇava apostle, reconstructed the Tirumalai town, embellished the shrine and its precincts with gopurams, maṇṭapams, tanks and flower gardens, and arranged for the regular performance of festivals and of the several services appurtenant to the daily ritual and worship. Some of his disciples, prominent among whom was Ānandāḷvar settled at Tirumalai and under their care the town expanded in area and beauty. An image of Rāmānuja is located by the side of the main shrine and is held in great veneration.²

1. Italian traveller, Niccalao Manucci wrote thus of the shrine

"In the Carnatic inland six leagues from Madras is a famous and ancient temple called Tirupati. Here assemble many people from all parts of India. The shrine was very wealthy from the large and frequent offerings presented and owing to the large revenue derived from it. Aurangzeb has to this time postponed its destruction. But it seems to me, the reason for not doing so was his fear of renewed rebellions difficult of suppression." *Storia do Mogar*, III, p 143.

The testimony of Manucci to the immunity enjoyed by the Shrine, even when the puritan emperor spent many years in the Dakhan, seems to have been a feature in its history, as, in spite of its wealth and sanctity, the ravager's hand was never laid on the shrine, its inaccessibility combining with a belief in its inviolability to give it the protection it has enjoyed

2 For a fuller account of Tirupati and its shrines, see *History of Tirupati* (2 Vols.) by S. Krishnaswami Aiyangar, and the pamphlet, *Tirupati and its environs* published for use at the Tenth session of All-India Oriental Conference, Tirupati.

By an Act of the Madras Legislature the administration of the Tirumalai-Tirupati Devasthanams is vested in a Committee of seven members with a Commissioner as its Executive Officer. The Devasthanam maintains some educational institutions.

ŚRĪ VENKATEŚVARA ORIENTAL INSTITUTE, TIRUPATI

ŚRĪ VENKATESVARA SANSKRIT COLLEGE has been in existence for over 50 years here, functioning successfully in the impartation of Sanskrit learning of all varieties in the orthodox way and has latterly adapted some of its courses of study to the curricula of the Madras University. Tamil and Telugu sections have been added and are being developed for original research in South Indian History and Literature.

ŚRĪ VENKATESVARA ORIENTAL INSTITUTE was inaugurated in July 1939 with the object of doing research, literary and historical, in oriental learning. The studies in the Institute and the College are being guided by Professors of quality and experience and the range of studies is comprehensive. The Tenth session of All-India Oriental Conference was held under the Institute's auspices in 1940, and was attended by scholars from all parts of India. The Proceedings and Transactions of the Conference, will, as usual, be published by the Secretaries of the Conference.

THE SANSKRIT COLLEGE is a residential institution in which teaching, boarding and lodging are free, and its present strength is 160.

THE INSTITUTE is building up a large library and has for its aim the collection and preservation of every known work, printed or unprinted, in oriental literature. The number of manuscripts collected exceeds 6,500 and that of printed books 12,000 and the number is rapidly rising up. The library is in charge of a highly qualified scholar, who, besides being the Curator, guides studies and research. There is a permanent staff of Research students of the post-graduate kind maintained by the Institute. There are Professors in the Institute and in the College doing independent work on special subjects and they often co-operate in the training of students, and this ensures co-ordination of studies between the Institute and the College.

THE INSTITUTE publishes a journal called THE JOURNAL OF THE ŚRĪ VENKATESVARA ORIENTAL INSTITUTE. It appeared in four parts in 1940 but has now been made half-yearly, in two larger parts. There are also publications of two varieties, editions of old works and original treatises which are either critiques or translations.

In the Programme of literary research for the year 1941 there will be first the compilation of a History of Indian Philosophical Literature beginning with the six main Systems of Philosophy. Each Section will be divided into two parts : the first part will contain an analytical symposium of all works under convenient heads, and the second part will contain biographical and historical information on all authors in alphabetical order followed by a full Bibliography. There will be copious indexes of works and authors.

The Institute will prepare a symposium of the fundamentals of Image-conception, Image-construction and Image-consecration. There is first the Theoretical Concept of Emblematic Representation of Spiritual Forces. These forces embodied in images are made kinetic and radiative by ceremonial consecration. Āgama and Śilpa thus supplement each other for a common end. The former is shortly the object of Śilpa and the latter of Āgama, the former is called Iconography and the latter Iconology, the one concrete in form and substance and the other abstract in conception and action.

The Scheme now formulated for the Institute is extensive and complete in that way. It will deal with the mechanical work of Image-making according to Āgamic forms (*śilpa*), the ceremonial of consecration (*āgama*) pertinent to these numerous forms, the interpretation of the poses and emblems that distinguish the Deities whom it is meant to invite and instal in particular images, the origin and purpose of their individual manifestation with reference to the Vedas and Purāṇas (along with Upākhyānas), the mode and time of their worship and the boons that they are declared to confer on the devotee. To these will be added references to Mantra Śāstra which designs mystic symbols and diagrams relating to several Deities useful in invocations, incantations and meditations. These are mostly *cakrams* and it may be remembered that famous *cakrams* installed by Śankara and Rāmānuja and other great teachers are still visible in Kashmir, Conjeevaram and elsewhere. For every Deity there are *Bijākṣaras* (unitary alphabets) such as Hrīm (ॐ) Kṣraum (ॐ) used in talismans, and there are *Dhyānaśloka*s (verses for meditation) for every Deity as incarnate in its consecrated image, which describe the Image and its form, pose and energy so as to furnish an essentially abstract mental picture suitable for concentric contemplation (*dhyāna*) and attainment of its Grace (*siddhi*). It is proposed to choose these alphabets and verses from relevant works and add them under each Image.

There are a few books on Iconography. For instance, Gopinatha Rao's work, *Elements of Hindu Iconography* is a monument of research

in that line, but its sphere is not all-comprehensive. The sources of information which that author had 35 years ago were not many. During these four decades, many ancient works on Āgama and Śilpa have come to light and are available to us in print or in manuscript. P. K. Acharya's *Mānasāra* with its valuable general introduction, is only one of such sources and considering the vastness of the subject of Images and Image-worship, the chapters in *Mānasāra* are very meagre on this topic. There are some other works of merely pictorial interest.

The Scheme now formulated has the largest possible sphere and will cover

- (i) all Images, Brahminical and non-Brahminical and Buddhist and Jain,
- (ii) their religious, theological and spiritual significance and purport,
- (iii) the process of their preparation, installation and consecration, and
- (iv) the mode and time of their worship generally and for particular ends,

and in the field of literature it will comprehend Śilpa, Āgama and Mantra Śāstras. Particular attention and prominence will be given to South Indian Shrines and Images, with references to their respective Sthala Purāṇas, as far as possible with archaeological notes.

At the end of the book there will be copious Indexes and Tabular Statements to facilitate further research in particular heads of study, a complete Bibliography of original works, printed and unprinted, and references to sculptures photographed by Departments of Epigraphy and Archaeology in British India and Indian States. This Scheme will, however, produce a book mainly of 'documents' and will be a general Guide on the topic of Images and Image-worship.

In a short prefatory note, it is not possible to extend the description of the work as it is ultimately expected to appear. But the Analytical Plan sketched for research appended to this note may give some idea :

I. TEMPLE ARCHITECTURE IN GENERAL

All references in Śilpa, Āgama and Purāṇa works

II. PRATIMA ŚILPA—(IMAGE-CONSTRUCTION)

i. *Material*

Stone, metal, precious stones, wood, clay and mortar

ii. *Form and Pose*

Sthānaka (standing), Āsana (sitting), Śayana (reclining), distinctions in these emblems

A. BRAHMA

and his Consorts Sarasvatī, Sāvitṛī and their postures and emblems

B. VIṢṆU

(1) Ten Avatāras

(2) Other minor Avatāras, such as Kapila, Vyāsa, Dattātreya &c.

(3) His 24 Mūrtis with special reference to 108 Divya-Deśas

(4) His retinue

(5) His Bhaktas and Ālvārs

C. ŚIVA

(1) i. *Lingamūrti*

ii. (1) Cala (Movable)

(2) Acala or Sthāvara (Immovable) and their varieties, Uttama, Madhyama, and Adhama, and such as in Cala, temporary (Kṣaṇika) and Nitya, (permanent) and in Acala, 4 or 5 kinds including Svayambhū : (a) Daivika (b) Ārṣaka (c) Gāṇapa (d) Mānuṣa and other varieties

iii. Their forms and size

(2) *Images*

i. Of Śiva and Pārvatī in various aspects, moods and poses

ii. Of the Deities of Śiva's family and retinue. such as Subrahmaṇya, Gaṇeśa and Nandikeśvara

iii. Of Bhaktas, such as Nainars

D. MAHALAKSHMI (Devī)

i. In forms according to moods, Sattva, Rajas and Tamas, such as Sarasvatī, Lakṣmi and Pārvatī, and their general poses including Śakti and her forms

E. DEVAS (Gods)

Including Dikpālas and Parivāra-devatas, Navagraha etc.

F. AMANUSAS (Demi-gods)

such as Asuras, Siddhas, Paisācas, Gandharvas, Maruts and Piṭṛs

G. BAUDDHA

Kinds of images and poses

(1) Indian (2) Ceylonese (3) Burman (4) Chinese and (5) Japanese

H. JAINA

(1) Images of Jina (Arhat) (2) Tirthāṅkaras (3) Triṣaṣṭi-salākāpuruṣas

III. PRATIMA PRATISTHA (IMAGE-CONSECRATION)

Ritual of Consecration and Canonisation according to different Āgamas.

IV. PRATIMA-PUJA (IMAGE-WORSHIP)

Daily worship, Dhyānaśloka, Bījākṣaras and Cakras.

श्रीः

शिल्पागमविभागः

शिल्पागमविभागस्य यथाक्रमं वाचिककायिकाध्यापनकक्षययोरारम्भात्पूर्वं प्रतिमाविज्ञाननिर्माणप्रतिष्ठाविषये अवश्यज्ञातव्यानां प्रधानतमांशानां विवरणपरः कश्चित् प्राकरणिको ग्रन्थः विद्यालयेनावश्यं ग्रथनीयः । तत्र तावदध्यात्मशक्तयो मूर्तिविशेषाभिव्यङ्ग्यतया ध्यायन्ते । एतासां च मूर्तीनां यथाशास्त्रं प्रतिष्ठापनेन ता व्यज्यमानाः शक्तयः उद्बुद्धा विसृत्वर्थश्च भवन्ति । अत्र प्रतिमानिर्माणं शिल्पशास्त्रस्य विषयः । तत्प्रतिष्ठापनादिकं त्वागमशास्त्रस्य । अत एव पूर्वं प्रतिमानिर्माणशास्त्रमिति, परं प्रतिमाराधनशास्त्रमिति च व्यवहियते । तदित्थं शिल्पागमशास्त्रे परस्परमेकवाक्यतया एकं पुरुषार्थं साधयतः । किं तु पूर्वस्य विषयः सरणिश्च सकलमनुजनयनविषय एव ; परस्य तु मनोमात्रग्राह्यः ।

प्रकृते विद्यालयेनाङ्गीचिकीर्षितः क्रमः विशालः परिपूर्णश्च । अस्मिन् हि ग्रन्थे आगमोक्तलक्षणलक्षितानां प्रतिमानां निर्माणम् (शिल्पशास्त्रम्), उच्चावचानां चैतासां प्रतिष्ठाक्रमः (आगमः), तत्तद्विम्बे आवाह्यदेवताविशेषसूचनार्थं देवतान्तराद्व्यावृत्तिप्रदर्शनार्थं च क्रियमाणानां तत्तदवयवसन्निवेशचिह्नविशेषादीनां तात्पर्यविशेषाः, वेदपुराणोपाख्यानसंवादेन तत्तद्देवतोत्पत्तिः, तत्प्रयोजनं च, पूजायाः क्रमः, कालः, फलं चेत्येते विषयाः सुष्ठु निरूप्येरन् । तथा तत्तद्देवतास्तुतिजपध्यानेष्वत्यन्तमुपयुक्तानां यन्त्रसंज्ञितानां चिह्नविशेषाणां प्रतिपादकेन मन्त्रशास्त्रेणापि संवादस्तत्र तत्र प्रदर्श्येत । यन्त्राणि चैतानि प्रायशश्चक्ररूपाणि । श्रीशङ्करारामानुजाचार्यप्रभृतिभिराचार्यपरिवृद्धैः प्रतिष्ठापितानि हि चक्राणि काश्मीरकाञ्च्या-

दिप्वद्याप्युपलभ्यन्ते । एकैकस्या अपि देवतायाः यन्त्रादौ विनियोगार्हाणि ह्रीं, क्षौं, इत्यादीनि बीजाक्षराणि ध्यानश्लोकाश्च नियतानि वर्तन्ते । श्लोकेषु चैतेषु तत्तद्देवता-विग्रहस्य रूपावयवसंनिवेशशक्त्यादीनां वर्णनं दृश्यते, येन साकाराया देवताया बुद्धा-वारोपणं सुकरं भवति, ततश्च तद्वचनेन सिद्धिरपि सुलभा । एतानि च बीजाक्षराणि, ध्यानश्लोकाश्च समुचितेभ्यो ग्रन्थेभ्यस्संगृह्य तत्तद्विम्बवर्णनेन सह संयोजयितव्यानीत्यभिप्रायः ।

प्रतिमानिर्माणशास्त्रे इदानीं तना ग्रन्था विरलाः । यथा गोपीनाथरायस्य “ भारतीयप्रति-मानिर्माणशास्त्रसंग्रहः ” महता परिश्रमेण सविमर्शं विलिखितोऽपि न सर्वाङ्गसंपूर्णः । पञ्च-त्रिंशद्वायनात्पूर्वं हि तस्य ग्रन्थकर्तुः अवस्थापेक्षितानि बहूनि प्रमाणानि नोपलभ्यन्त । पश्चात्तु चतुष्टयेऽस्मिन् वत्सरदशकानां प्रत्ना बहवो ग्रन्थाः शिल्पागमशास्त्रीयाः बहिर्निर्गताः मुद्रिता अमुद्रिता वा सुप्रापाः । तेष्वन्यतमश्च पि. के. आचार्यस्य “ मानसारः ”, अनर्घया भूमिकयाऽलंकृतः । परं तु प्रतिमाशास्त्रस्य वैशाल्ये चिन्तिते अत्यल्पमेवोच्यते मानसार इति वक्तव्यमापतति । अन्ये च केचन ग्रन्थाः आलेख्यप्रदर्शनमात्रेणादरणीया भवन्ति ।

इदानीं विद्यालयेनावतितारयिषितो ग्रन्थः विस्तृतः परिपूर्णश्च । तत्र हि—

(i) ब्राह्मणाब्राह्मणबौद्धजैनप्रतिमाः वर्ण्येरन् ।

(ii) तासां च तत्तन्मतानुसारेण, देवताशास्त्रानुरोधेन, अध्यात्मदृष्ट्या च तत्त्वं सप्रयोजनं परीक्ष्येत ।

(iii) तासां निर्माणस्थापनप्रतिष्ठाक्रमाः विविच्य निरूप्येरन् ।

(iv) सामान्यतः फलविशेषकामनया च तत्तत्पूजोपयुक्तः कालस्संसूच्येत ।

साहित्यभागे च शिल्पागममन्त्रशास्त्राणां समवायरूपोऽयं ग्रन्थो भविष्यति । विशिष्य च दक्षिणभारतीयप्रतिमाः प्राधान्येन निरूप्येरन् । तत्र तत्र स्थलपुराणानां संवादाश्च सूच्येरन् । तथा यथावकाशं प्राचीनलेखादिसंवादसूचन्यश्च टिप्पण्यो दीयेरन् ।

ग्रन्थान्ते विस्तृता अनुक्रमणिकाः, एकैकस्मिन् भागेऽपि परिशोधकीबुभूषूणां सौकर्यार्थमपेक्षिताः आवश्यिक्यश्च सूच्यः, मुद्रितानामतथाविधानां च ग्रन्थानां सूची, भारतस्य आंग्लराज्ये, देशीयनरेन्द्रराज्येषु च प्राचीनकलापरिशोधनसंस्थाभिः कारितानां प्राचीनशिल्प-प्रतिकृतीनां तत्र तत्र सूचनम्, इत्येते विषयाः अनुबन्धरूपेण संयोजनं लभेरन् । तथा चानया दिशा विरच्यमानोऽयं ग्रन्थः प्रतिमाशास्त्रे अत्यन्तमुपयुक्तः प्रमाणग्रन्थो भविष्यति ॥

The following address of Sri T. A. Ramalingam Chettiar, as President of the Reception Committee of the Tenth All India Oriental Conference 1940, will also give an idea of the shrine and the Institute :

Ladies and Gentlemen,

On behalf of the Reception Committee I have very great pleasure in welcoming you to the Tenth All India Oriental Conference. When a few months back the enquiry came whether we will arrange to hold the Conference at Tirupati, the Devasthanam Committee and the Director of the Sri Venkateswara Oriental Institute were very hesitant to take up the responsibility. Tirupati is a very small place with resources in every way very much limited. The Sri Venkateswara Oriental Institute under whose auspices the Conference was proposed to be held was but a few months old without even a habitation of its own. We agreed to the proposal as we considered it a call of duty in an emergency in the full hope and belief that our difficulties will be realised by you. We believed that after having tasted the munificent hospitality of two of the foremost Indian States in India you would like a change to the austere conditions imposed by an ancient Devasthanam and the rustic surroundings of a village like Tirupati. We have tried to make arrangements for your comforts within the several limitations imposed on us and we assure you that the spirit was not lacking to do everything possible. We are ourselves aware of many shortcomings and I have no doubt that you will feel many more as you are the persons to experience them. We crave your indulgences for the shortcomings and request you to forgive us.

2. Tirupati is situate at the foot of probably the holiest hill in the whole of India in picturesque surroundings. It takes its place among the most popular places of pilgrimage along with places like Benares in the north and Rameswaram in the south. The God presiding at the temple in the hills is known throughout India, Venkateswara being the popular name in the south and Balaji in the north. Thousands of pilgrims come from all parts of India all through the year and offer seva and make offerings to the God. It is a place of importance on an All-India basis in the religious life of the country. Hence, we considered it appropriate that a Conference dealing with oriental culture should also meet at Tirupati.

3. Even though Tirumalai is a Vaishnavite shrine at present, the early Alvars have all sung the praises of God Venkateswara as Harihara both Siva and Vishnu in one. It was not until the days of Ramanuja that the idea of Tirupati as a disputant Vaishnavite centre

was evolved. Arunagirinathar a devotee of Muruga has also sung the praises of God Venkateswara as Muruga. It may be said of many temples in the south that there was not the difference between Vishnu and Siva shown in them in the old days as it became the fashion in the later times. As a matter of fact, in places like Chidambaram, a place of very great Saivite importance, the temples for both Siva and Vishnu exist side by side in the same mantapam. Even at the present day people of all denominations, Vaishnavites and Saivites, Advaitins Visistadvaitins and Dvaitins resort to Tirupati and make their offerings to God Venkatesvara. The temple on the Tirumalai and those in Tirupati do not owe their origin to an emperor or to ruling princes. The God who is a swayambhumurthi is said to have been revealed to one Thondaman about the beginning of the Christian era and he built the first temple. Later on, comparatively minor folk like officers and deputies sent by emperors whose headquarters were far away and common people added to the temples and made arrangements for worship and the several pujas and services. So it may be claimed that the Devasthanams in Tirumalai and Tirupati were from the beginning democratic institutions deriving their support from voluntary offerings. I am sure the Hindu delegates to the Conference will make it a point to go up the hill and see the temple and pay their homage to Venkateswara.

4. Among places of interest in the vicinity, there are two which will appeal to you. One is the beautiful Chandragiri Mahal which is situated seven miles from here preserved in good condition. It was in that Mahal that Madras and its surrounding villages were granted by the then Raja of Chandragiri to the British East India Company. You know the part Madras played in the early period of British expansion in India. The other place of interest is Kalahasti 20 miles distant. It is also a place of great religious importance, but devoted to Saivite worship. The Lingam in it is a swayambhu Lingam representing one of the elements viz., Vayu. It was also a seat of a Hindu prince in the past, whose descendants have been wielding great influence until very recently. Tirupati was never the seat of power under any emperor known to fame. But the region in which it is situated had many chieftains who changed their allegiance to the dominant emperor of the time in the south, west or north. The Rajas of Kalahasti, Karvetinagar and Venkatagiri were chieftains of influence and power in the region in more recent times.

5. It was the late Raja of Panagal, who was the Chief Minister in the Madras Government for a period of about six years and who was himself a great Telugu and Sanskrit scholar, that first conceived

the idea of an Institute for oriental culture at Tirupati. He was himself a native of these parts. When the Religious Endowments Bill, 1926 was on the anvil of the Legislative Council, he pleaded for the introduction of a clause to enable the Tirumalai Tirupati Devasthanams to start an Institute. The Tirumalai Tirupati Devasthanams did not come under the ambit of the Religious Endowments Act, 1927. A separate Act for the administration of these Devasthanams was passed later in 1933. It provided that the surplus funds of the Devasthanams may be utilized for (1) the establishment of a university or college in which special provision is made for the study of Hindu religion, philosophy and sastras and for promoting the cultivation of Indian arts and architecture and (2) promoting the study of Sanskrit and the Indian vernaculars. It was Mr. Ranganatha Mudaliar, the last Commissioner with the help of Dr. Rajan, Minister for Religious Endowments and Rao Bahadur K. V. Rangaswami Iyengar the present Director that launched the scheme of the Institute. It was only in the months of March and April 1939 that the then Devasthanam Committee sanctioned the establishment of the Oriental Institute and took steps to start it. In May, the term of that Committee and the Commissioner, Mr. Ranganatha Mudaliar came to an end and a new Committee and a new Commissioner came into office. On account of want of publicity there was a lot of misapprehension about the position and scope of the Institute and there were also a number of other matters to be cleared up. There was also some local opposition to the scheme of the Institute. The new Committee thought it necessary to examine the whole question and define their attitude in the matter. In July 1939 they passed a resolution in terms of the report of a sub-committee appointed by them in the previous month. In view of the misunderstandings and misapprehensions still prevailing in certain quarters here and elsewhere, I consider it my duty to state the present position and scope of the Institute, under the auspices of the Devasthanams.

6. The Committee wants to make it clear at the outset that the primary duty of the Devasthanams is to maintain and improve the temples and the worship in them and to provide for the health, comforts and conveniences of the pilgrims; and that the Oriental Institute can only be a secondary object. As contemplated in the Act, the Institute is intended for the study of and research in Hindu religion and philosophy generally and Indian arts and architecture. Even though we have to begin with a Vaishnavite leaning in an Institution started under the auspices of predominantly Vaishnavite institutions, provision will be made for study and research in

other directions as funds permit. An expert in Pali and Tibetan languages has already been appointed and it is in contemplation to appoint a lecturer for Dvaita philosophy. The Institute is intended not merely for Sanskrit learning. It is resolved that increasing importance should be given to Tamil and Telugu languages as we develop, especially as the study of and research in South Indian culture and South Indian languages have not made progress to the same extent to which progress has been made in the study of North Indian culture. The Committee also wants to make it clear that the Institute is intended for promoting the cultivation of Indian arts and architecture as well as for the purpose of study and research in letters. It has to deal with Hindu culture as a whole including arts and letters. It is therefore proposed to start with a department of Iconography and appoint a Sthapathi well versed in Indian bronze and give him a small work-shop for the practice and revival of one of the arts in which South India has been famous for ages. All studies in the Institute are open to Hindus of all castes and both sexes. While I have defined the scope of the Institute, I will repeat the basic position viz., that the Institute is only a secondary object of the Devasthanams administration and its scope and activities will be limited by the surplus available after making provision for all primary objects. Within the last few months what was merely an idea has been worked out into a living organisation by the earnestness, enthusiasm and untiring labours of our Director, Mr. K. V. Rangaswami Iyengar. You now see the buildings for the College and the hostel (the institution will be mostly residential) almost complete. The buildings for a Photostat and the Research Institute are nearing completion. The Library and the administrative offices will be completed before the end of the year. Manuscripts and books are being collected rapidly. I request you, gentlemen, who have got wider experience and closer knowledge of institutions like this, to help us with your advice and also render us friendly services whenever wanted, to make the Institute worthy of the great inter-provincial Devasthanams under whose auspices it is started.

7. We are meeting at a time when antiquarians and the scholars are no longer living an isolated life. Their work and their ideas have reaction and form the basis for movements they little dreamt of. One has only to think of the idea of the superiority of the Aryan on which the Germans base their claim to better the world and put down everybody else. Such reactions are found in small spheres also and they may lead to results not altogether foreseen or welcomed. It is a pity that some of the assumptions made by

scholars are taken as gospel even though those that enunciated those assumptions were not so assertive. The philologists of the last century who classified the Aryan, the Dravidian, the Semitic and other languages speculated on the existence of races who spoke those languages and their distribution on the face of the earth. Prof. Sergius and others attacked the theory sought to be evolved by the philologists in their study of the Mediterranean races and other peoples. The excavations in Egypt, Assyria, Babylonia and Chaldia made the claim of the so-called Aryan race for separate existence and superiority shaky. The recent excavations in the Indus valley especially at Mahenjo Daro and at Harappa have raised at least a suspicion that what was called pre-Aryan civilisation was probably more advanced than the civilisation of the Aryans and the Aryans so-called were more the learners than the teachers. It cannot in any case be said at present that the readings of Philology, Ethnology and Archaeology have converged to make a consistent story of the world and its peoples, their movements and their relationship to each other in very ancient times on the lines suggested by Prof. Max Muller and the early Philologists. If there were highly civilised people on the Mediterranean coasts in Western Asia and in North India is there any necessity for the assumption that the civilising influence came from outside India and in the form of an Aryan invasion? The movements may have been from the South to the North and from the East to the West as well as in the reverse directions. If the old chronology has to be believed the Aryan is a very late comer in India. If the traditions in South India are to be believed there was a large sub-continent in the south, part of which was swallowed up by the sea at some remote past and its civilisation was autochthonous. There was a freedom of movement and a cheerful outlook on life, its activities and its problems in ancient days as portrayed in Tamil Classics which we look for in vain in these days in India. It is a great pity that very little attention has been paid for the study of the traditions, folklore and even the languages of South India apart from the fact that no under-ground excavations of any sort have been attempted in these parts. It is a pity that the assumption of the Aryan as the teacher and the Sanskrit language as the lender were taken as axioms with the result that what can be learnt from other sources have been ignored or neglected. It was left to a few administrators here and there and to a few missionaries to raise a mild protest but until recent times nobody who spoke of the South Indian culture as distinct from the Aryan culture was taken serious notice of.

8. Even though the different peoples in India have become very

much mixed up, the stratification of castes has made some people to claim a pure Aryan descent and to uphold the Sanskrit word as the superior one to maintain their superiority over others as the custodians of that civilisation and language. The result has been disastrous in many ways and if the differences are acute and feelings run high in Southern India it is not a little due to the unfortunate circumstances. The analogy of the position of the Latin in the middle ages makes one hazard a suggestion whether Sanskrit might have occupied with reference to other languages including some of the so-called Dravidian ones the same place Latin occupied with reference to the provincial languages in Southern and Central Europe. All attempts made in Southern India to impose the Sanskrit Smṛtis and the system of life propounded by them failed until the advent of the British. Since the firm establishment of the British Administration and the British Courts, the Sanskritists as Administrators, Lawyers and Judges are introducing the Smṛtis as the rule of life. It will not be fair to attribute to them any base motives. In most cases they do not know of the prevailing customs and the social system obtaining in the country and they apply what they know. In other cases they believe they are introducing a better and a more logical system. But the result has been such absurdity as the application of an obscure text of a Smṛti relating to the capacity of the parties concerned to offer a divided or an undivided pinda to a deceased ancestor in Sraddha, in settling the succession to property in families, which know nothing about the Sraddha and the offering of pinda and never perform them; and the laying down of such dictums as that the marriage of a Brahmin man with a non-Brahmin woman is valid, but that of a non-Brahmin man with a Brahmin woman is illegal. The fourfold varnas are assumed to be the rule among the people: and elaborate rules based on them are applied to settle social and family customs and observances. It is forgotten that the fourfold caste system was never in vogue here. Some of the Sanskritists among the Tamil authors and commentators tried to write in terms of that classification, but in Tamil Nad at any rate, the classification on those lines was never adopted. When the Sanskritists became advisers to ruling Princes and otherwise gained power, some of the local castes tried to gain a march by claiming place in the fourfold classification by wearing sacred thread and calling themselves Brahmanas, Kshatriyas or Vysias. The result was a stricter organisation of society and the throwing out of those who wanted to adopt the Sanskritic system. The fight between the right-hand faction and the left-hand faction so prominent in the last century was the

result. The orthodox section was formed of the 18 castes ending with the Palla and the Pariah. The left-hand section was formed of the Visvakarmas who claimed to be Brahmins, Nadars who claimed to be Kshatriyas, Vaniars who claimed to be Vysias and all who were not Tamilians like the Vysias, Weavers and Chucklers. Even Muhamedans figured among the left-hand section castes. The left-hand section castes were ostracised and treated badly ; and the Tamil castes which went over to the left-hand section were even denied entry into the temples. Now we find under the influence of the present day, the fourfold system applied as the rule of law ; and some of the castes trying to ascend the social ladder by calling themselves Vysias. Some of the Nattukottai Nagarathars call themselves Dhana-Vysias and even some of the Vellalas have started calling themselves Bhu-Vysias. It is only a proper study of the South Indian culture in all its aspects and the various social and religious movements which brought about the stratification of the society into compartments called castes and the rectification of the prevailing ideas relating to them that can bring about that reconciliation and that feeling of unity that is so necessary for the progress of our country. I was tempted to make these observations as they vitally affect the practical problems that have to be urgently solved. These are but the impressions of a layman. It is for you, scholars, to give a true and proper lead.

9 We have arranged to hold Conferences of Tamil and Telugu Scholars, in addition to the usual section meetings, on a wider basis to give an opportunity for the Scholars to come together and if possible to discuss some of the outstanding questions. The Conference will be held to-morrow.

10. We were hoping that the venerable Pandit Madan Mohan Malaviya will be able to come and preside over this Conference and guide its deliberations. The state of his health and the advice of his doctors have denied us that great distinction. Under the presidency of Mr. Belvalker who has cheerfully stepped into the breach as a friend in need, I am sure the Conference will be a success. It is unnecessary for me to say anything about Mr. Belvalker who has got a long record of public service and great scholarship and attainments and who is well known to you.

11. It is now my pleasant duty to request M. R. Ry. Dewan Bahadur S. E. Runganadhan Avl., Vice-Chancellor of the Madras University, to open the Conference. The Institute being affiliated to the Madras University, the head of the University is the most appropriate person to perform this function. Mr. Runganadhan has been

well-known for his scholarship and for his love of education. He has administered two Universities with great distinction. His genial manners and helpful co-operation have endeared him to everybody he has come in contact with. It is therefore a matter of happy augury that he should have consented to open this Conference. I now request him on behalf of the Reception Committee to open the Conference.

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THE DOCTRINE OF SUBSTITUTION
IN
RELIGION AND MYSTICISM.

BY
K. C. VARADACHARI, M.A., Ph.D.

The ways of mysticism are wonderful and mysterious. It is, however, the morphology of mysticism that is important. It is true that, despite wide differences of views relating to the *content* of this kind of experiences, there is agreement as to the manner of experiencing this kind of experience. The directness, immediacy, the intimateness and the inwardness of this kind of experience have already attracted the attention of the psychologists of religious consciousness. The philosophies of Bergson and other intuitionists have paid heed also to the nature of the content of these experiences. They have shewn that over and above the features already referred to, there is Reality-quality that is almost identical with the thing-in-itself of Kant, that with which reflective or analytical reason could never relate itself. This is the highest goal of reason that reason itself could never perceive. All this shows that the content of mystical experience or intuition is reality.

There is, however, a particular principle at work which has not been paid as much heed to as it deserves. This principle is the principle of 'conversion' or substitution that leads to conversions. It is this which makes it possible for the individual to achieve unity with the object of his quest, an object that is very distant or aloof due to a variety of reasons, such as utter transcendence or alienness in substance or alienness in form or alienness in measure. It is because of this substitution or conversion, that mysticism claims to become a dynamic state of search after reality, and proceeds from the bondage in which it finds itself to the liberation that it perceives to be its *summum bonum*. Reality, *satyam*, is the goal of mysticism, a full-blooded and integral reality that contains all knowledge within itself, without remainder, just as the Good is the goal of moral life. The Good is included in the Reality as a fundamental aspect of it. Whether this Reality is perceived and enjoyed as the ecstasy of being, bliss and knowledge or it is experienced as the revelation of the fullest plenitude of power, puissance and participation in the Divine Life that is utterly different from and greater than the ordinary segmented and

thwarted consciousness which we possess and endure, it is certain that Reality-consciousness is something far more transcendent, that is, *sacred*, than our ordinary conceptions admit.

Vision which is higher than intuition is the goal of man. Intellectual sympathy passes over into the perception of the unity even on the plane of ordinary sense. The fact is that most writers have thought that intuition is equivalent to vision, because this vision is perception through the instrumentality of the mind and as such it is other than the perception of the senses. This view is unwarranted. The object perceived by the senses undergoes an arrangement coeval with the perception by the mind and thus is enlarged in its fullest measure. The finiteness of the eye and limitedness of space on the retina are not at all the facts about it, nor are they plausible objections. The famous Vision of Arjuna did not annul Śrī Kṛṣṇa whom he was perceiving, whom he was praising and of whom he was afraid. Śrī Kṛṣṇa persisted in the perception even whilst He was equally perceived directly by the mind or soul of Arjuna as He who was the locus of all, into whom all the universe came crashing in as Time, the eternal womb, and went out of Him. It is important to bear in mind the picture of the Divine Lord in this context of vision, which is more truly a vision than any other.

The logic of mystical consciousness consists in its effort to discover the principles that invariably accompany their manifestations. Vision is the invariable terminus of all these kinds of endeavour, though it is not necessary that it should be so, for, utter transformation of the individual into the divine nature and immortal existence is also the aim of the human being. Freedom from misery and mortality and the achievement of the immortal and blissful state are the inward aims of all life. It is vision that makes these possible, as the Īśāvāsyopaniṣad says :

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

Vision is transmutative in its influence. It might occur all of a sudden, and possess unique possibilities to the individual and to the race itself. These visions are, in most cases, results of prolonged periods of preparation, through *niyama*, etc. so to speak, of the inner being, so as to facilitate the reception of the Reality-experience. The psychological and physiological changes in man such as the lowering of resistance in the many synapses and the integration of the nervous and psychonic functions of the body, permit the reception of stimuli of a particular kind more easily, whilst at the same

time it heightens the resistance to alien stimuli. The visions of the world-spirit of the Gītā and some Purāṇas, as well as the Spinozistic vision of Being—the two extremes of sudden and of progressive kind—have evolved through long periods of preparation. The Yogasūtras and all other religious practices, Buddhistic, Jainistic or Siddha, have accepted the need for this special preparation through self-control of the psycho-physical organism. The fact that the vision dawned on any mind at any one time, in an instant unexpectedly, or out of grace of God, only reveals that the last term alone was perceived out of the necessary links in the chain of psychic causation. Such realizations do not come about by the force of unreason, unconscious motivations and drives and dopings of the physical organism.¹

The transmutational nature of the vision is such that it alters the entire outlook of the individual. In a sense, it is fundamentally new and is surcharged with the will to manifest itself through the denial of all lower values. This phase it was that made Nietzsche coin that famous phrase "*transvaluation of all values.*" This is nothing other than the *conversion* of the psychic attitude. If we look into the nature of the transvaluation incident to the transmutation of the consciousness, we find that the claim that this is sudden is belied. It is not in the *quantum* of content mainly that the transformation occurs. It may also occur, but it is not its fundamental characteristic. What is gained is the new perspective, a new vision, a psychical perception of a new order of existence, an extension in the direction of depth rather than elongation. The vision opens a new direction, so to speak, in thought and action, unknown here to before and unlike any knowledge or action practised before.¹

The general tendency of a vision is to convert the entire aspect. There is another function of this vision. It is to adapt what has been known to the new situations. And since in the vision what mainly happens is the shift of attention which arranges the perceived content in quite a different manner in regard to the perceiver, it means in the dynamic sense of *purpose*, the substitution of one set of ends in the place of predisposed ends. The whole literature of religion and mysticism reveals this gradual substitution of different and ideal ends in the place of accepted ends or ends instinctively or habitually fixed in regard to certain activities. The definite doctrine of Mysticism and Religion is that instincts are essentially and consciously modifiable. Without this assumption, as Prof. Mc Dougall shewed, no dynamic possibilities are available, and life itself will

become nothing but a robot. The Freudian theory of sublimation of instincts is also an affirmation of the principle of substitution of ends and goals, of methods and practices, by breaking one set of habits and replacing them with quite a different set of habits. This theory of substitution is not other than the variation of the theory of conditioned reflex or reintegration in Psychology. The principle in religious psychology also is identical. The factors of substitution are varied in different places and in different personalities, but in the main, substitution as a fundamental principle of conduct is universal.

In the case of beings which are for the most part unthinking and unconscious, and even in respect of man in those conditions of which he is unconscious, conditioning is made by the environment or by individuals, who are interested in conditioning the reactions of individuals, as in the case of education through environment. Subtle influences are thereby created which are impossible to overcome or to set at naught. But in the case of conscious and thinking beings substitution is intended and cultivated, and fostered with care, and becomes the most important aspect of ethical and religious life. No morality is possible, not to speak of transcendent and amoral morality, unless this substitution of interests, ideals, ends, purposes and the universe of experience takes place. It is just possible that starting with any one aspect, one may be led on to the substitution of the rest in progressive series. This fact, well-recognized by modern ethicists, only shows that in regard to ethics or religion, there can never be a static or insular or fugitive existence. The whole complex tissue of reality internally related in the experience of an individual unfolds itself as dynamic morality⁵ with all the force of a universal personality, having eternal value and effect. It is because this compact unity of the personality occurs on the occasion consequent to the Vision that we find that such beings become great souls, mahātmas. It is because of this quality of evolution through conversion that it is possible to arrive at the fullest summit of peace, *śānti*, that passes understanding. All great poetry must possess this particular quality of *śānti*, and be the abode of this essence of Divine Experience.

Considered in another way, this theory has other implications, substitution is possible only on condition that such a substitution can possibly utilize and not frustrate the drive or power that is inherent in the instinct. Secondly, it is a canalizing of that force towards ends by means that are primarily ideal. This makes the entire process of substitution and its scope at once wide and deliberate. Practices that have previously gone along with certain ends are substituted in regard

to other ends and sometimes even in violation of the entire aims of the previous. It would be most interesting to study the phenomena of substitution in the institutions of taboo and totem¹ and their development in modern social life. A certain method is accepted in order to help realization of quite a different end. Other gods are invoked by the name of one God with which that name was associated originally, much to the confusion of the practiser. New mythologies are created to substantiate this substitution. The whole history of religion reveals the integrative activity of substitution and substantiation.

We have already said that this doctrine of substitution is a common fact in education and life. The development of moral life is based on the substitution of bad habits by their contraries, as the Yoga of Patañjali¹ has long ago stated and which phrase was made well-known by William James, the greatest Psychologist of modern times.

In the Vedic ritual performances there is a particularly interesting fact regarding the principle of substitutions. It is called *viniyoga-prthaktva*, separating injunction, use of a particular rite separately to another. A hymn addressed to Indra is asked to be utilised to address Agni (*Pūrvamīmāṃsā*, III. ii. 2) in the *gārhaṭya* rite. The transference of an Indra-hymn to Agni is a case of substitution of a method in place of another or in respect of another. Undoubtedly this transference entails the interpretation of the name 'Indra' in such a way as to conform to the known or perceived new nature of Agni. Another case also is found where a method taught in regard to knowledge is utilized in such a way as to show that it is the culmination of action. Or to take yet another example, a method taught in regard to action is sought to be utilized for the purpose of knowledge. The fact that the *Īsopaniṣad*, says Vedānta Deśika, is at the end of a *Samhitā* which deals with rituals and action, shows that the function of knowledge which the Upaniṣads deals with is sought to be served by the *Samhitā* itself. This is an important fact regarding the controversy about the relation between the Karma-kāṇḍa and Jñāna-kāṇḍa. Leaving aside this fact, we are presented with the fact of substitution of ends by other ends, and methods by other methods.

Action that is selfish or centrifocal can be transformed into activity that is fruitful of a contrary effect; that is, lust could be utilized in such a way as to yield love instead of disgust and hate and misery. The consciousness that is forced to canalize into habits of a pattern

1. Yogasūtra II. 33: *Vitarkabādhanē pratyapakṣabhāvanam.*

which divest themselves of all consciousness might be made to subserve the interests of an awakened vigilance that makes even the unconsciousness in them to cease to exist. Sleep which is full of nightmares and dreams for most persons, and is well-known as a state of unconsciousness, can be more and more made to be a state of utter recipience and consciousness such that it ceases to be itself. Such then are the inherent possibilities in the transmuting activity of right substitution. Right substitution is that which enlarges consciousness; wrong substitution is that which degrades and limits the ambit of consciousness.

The mystic consciousness characterized by the instinct towards liberation of itself from the limitations seeks rightly expansion. It proceeds towards the vision or intuitive apprehension of Reality. It substitutes, as it progresses, more and more extended frontiers to be overcome as its aim. In fact, it is due to the fact that one does not become aware of obstacles arranged in concentric circles as it were, unless one goes on jumping over them or destroying them, that one does not and cannot state as to how many obstacles one has to jump over. The main fact remains that the ideal,—that almost over-receding ideal in practice,—of utter and absolute liberation from all limitations, *nirupādhika-jñāna*, is the aim of all mystic efforts. That it might be achieved after knowing seven sheaths or twenty-six principles, or thirty-six is merely a matter of detail.

In the religious consciousness also we find that the minor dependencies on things of the self, of family, of caste, or race, nation and humanity are given up till the dependence is on the one reality which is the soul and self of all. According to Plato, substitution of the goals of self, of family, of race, of nation, of humanity and of all life culminate in the substitution of Good or God alone as the real focus of all interests and dependence.

Substitution is two-fold, firstly, the abandonment of the contrary, and secondly, the acceptance of the true end which is the vision of Reality.

A concrete example of this substitution-principle and transference is seen in the hymns of Śrī Āṇḍāl, that paragon of mystics who celebrated her marriage with the Divine, an adept in the understanding of the several mansions of spirit, a supreme exponent of the path of religious life. Her hymns are replete with symbols, and the use of symbols in a two-fold manner reveals her understanding of the essential feature of dynamics of the religious life.

The occasion of sacred bathing by women as a vow in the glorious month of December-January (*mārgaśīrṣa*, when the Sun is in Sagittarius) is utilized for the utter consecration and wooing of God through prayer and appeal, surrender and praise. The Month of December-January¹ is claimed, by Bhāgavata mystics, to be the period when discrimination between the mind and body is possible. The song itself is a clarion-call to devotion to the Lord on the part of all souls who feel the instinct for dependence on the Lord full, and, therefore, are essentially women who are representative of the dependence-spirit. The song itself is an instruction. The call to bathe is a call to bathe in the waters of knowledge and to serve God through works. The vow is important and has to be loyally observed by giving up all sense of personal vanity and enjoyment. The whole piece reads like the efforts of an archer taking aim, and the praise reads like a gathering force of concentration. Instead of material felicity which is never denied, inward realization and final and unending company of the Divine are sought, from which there can be no return to the life of ignorance and pain, delusion and self-delusion of independence. Ordinarily all vows are kept by ladies for the realization of some material ends such as happiness in children, in love for husband, in riches and jewels, but here all are restored to the Divine from whom in perennial stream all flow towards the seekers unasked for.

*Hearken ! ye happy Dwellers in the world !
 The deeds that we must do to keep the vow
 Singing the feet of him the lord supreme
 Who sleeps upon the hooded snake within the sea of milk,
 Bathing at break of day,
 Nor ghi nor milk we will eat : we will not paint
 Our eyes, with black flowers shall not deck our hair,
 Nor deeds unfit we'll do : no evil words
 We'll speak but give kind arms and muse with joy
 Upon this way. ah Elorembavay !*

(Tiruppāvai : 2. Translation by J. S. M. Hooper)

The above verse in the original Tamil is intensely metaphorical and suggestive of mystical and religious outpouring of the mind. No translation obviously can do justice to that aspect of the work. The general meaning of the passage is that it is a call to those chosen souls who are willing to throw themselves into the pursuit of the highest ideal of dependence on Reality instead of dependence on

1. Bhāgavatapurāṇa, X. 22.

vanishing and impermanent interests and things. Her whole life was one of consecration to it till she finally, it is said, merged her entire physical and psychical being in the infinite form of Śrī Ranganātha at Śrīrangam. If the life of Divine Joy is a result of the realization of the ideal of dependence on Reality, no less is the realization of beauty on this earth of ours by the same method. All actions whether they are vows of men or women, austerities of sages or offerings of the devoted, even the ordinary actions of man when used in the interests of realization of the ultimate knowledge of dependence-*cum*-liberation, become sacred ways of approach.

In another of her poems, the *Nāchiyār-Tirumozhi* there is attempted another type of substitution. Kāma, the lord of desireful union, is prayed to assist in the marriage of herself with the Divine who is spiritual and sātvic in nature. A pure purpose is sought to be achieved with the help of a vital (*rājasic*) agency.

Here it is clear that the principle of substitution is of enormous value in the interpretation of the transferences of symbolisms, mythologies, actions of all kinds, in religious and mystic life. The fact that the early Śrī Vaiṣṇavas displayed enthusiastic interest in the value of these hymns as instruction shows that they availed themselves of the transmuting power of substitution and as the dynamic force of canalizing of the instincts of mysticism towards liberation, and of religion towards supreme Reality-dependence.

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CENTRAL TEACHINGS OF THE MAṆIMEKHALAI

BY

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1. It is well-known that Maṇimekhalai, the Tamil classic poem abounds in teachings extremely valuable on Buddhist Ethics and Philosophy. The most important of all these teachings is the discourse of the sage Aṛavaṇa to the heroine, Maṇimekhalai embodied in chapters XXIX and XXX of the poem. In the former chapter the sage instructs the heroine in the correct means of knowledge perceptive and inferential, and their falacies ; and in the latter he preaches one of the fundamental doctrines of the Buddhist philosophy, viz., theory of causation (*śārpīr tōṛṛam* = *pratītyasamutpāda*). The theory has been variously explained and expanded both in Pali and Sanskrit works, texts and commentaries. It will be instructive to assess the real value of Aṛavaṇa's teachings and compare them with Pāli and Sanskrit works ; and with that object in view I have tried hereunder to interpret the contents of the section XXX of the Maṇimekhalai in the light of writings in Pali and Sanskrit Literature.

2. The chapter commences with these remarks :

“ Maṇimekhalai, who had practised charity and morality (*dāna-śīla*) and who had acquired the power to know the events of her previous birth, saluted three times the three jewels, Buddha, Dharma and Saṅgha.”—(XXX, 1-5).

Then Aṛavaṇa spoke to her as follows :

“ The Buddha, preacher of the excellent doctrine not contradictory in any way, appeared in the world, leaving the Tuṣita heaven, upon the prayer of the crowned gods at the time when this world (lit. earth) was filled with the multitude of ignorant living beings. He sat under the Bodhi tree, conquered the tempting evil god (Māra) and came out a powerful hero. The Beautiful one (Gotama Buddha), complete destroyer of all the evils (*kṛṣa* = *kuṛṛam*), having felt a great compassion [towards the living beings] condescended to utter the auspicious doctrine (*kaṭṭurai*) embodying the truth, which doctrine the innumerable Buddhas of the past also graced ” (6-15).

3. All the incidents mentioned in this passage of the Buddha's life are well in keeping with the Buddhist tradition preserved in Pali and Sanskrit literature. Compare, for example, the *Buddhavamsa*, p. 5 :

- (66) यदाहं तुसिते काये संतुसितो नामहं तदा ।
दससहस्सी समागम्य याचन्ति पञ्जली ममम् ॥
- (67) काले देव महावीर उप्पज्ज मातु कुञ्छियम् ।
सदेवकं तारयन्तो बुद्धस्सु अमतं पदम् ॥
- (68) तुसिता काया चवित्त्वान यदा ओक्कमि कुञ्छियम् ।
दससहस्सी लोकेधातु कम्पित्थ धरणी तदा ॥

The same events are also narrated in all detail in the *Lilitavistara*, *Mahāvastu*, *Buddhacarita* of Āśvaghoṣa and other works.

But the theory of innumerable Buddhas is entirely a later tradition found only in the Sanskrit sources of the Northern Buddhists ; [see *Mahāvastu*, ed. by Senert. pp. 110-120, 136-139]. According to the Pali sources there were 24 Buddhas, prior to Gotama Buddha who is counted as the 25th, and adding to the list Maitreya, the future Buddha, we have 26 Buddhas on the whole ; see *Buddhavamsa*.

However, the earlier records, e.g., *Mahāpadānasutta* and *Mahānīdānasutta* mention only seven Buddhas, Vipassī, etc. The legends contained in the *Mahāpadānasutta* about Vipassī Buddha are identical with those of Gotama Buddha. Dr. Oldenberge thinks that such stories were not originally a part of Gotama's history, but were transferred from the older Buddhas to the last in order to add lustre to their successor Gotama Buddha ; see *Buddhavamsa*, Preface. But it appears that the author of the *Mahāpadānasutta*, while describing Vipassī's account, gives us impression that all the narratives connected with Vipassī were coined on the model of Gotama's, just in a same manner as the theory of the previous Buddhas was introduced in order to add validity to Gotama's doctrine.

4. The following is the auspicious doctrine :

- I. "It has been shown [by the Buddha] that it comprises twelve things (*poruḷ* = *nīdāna*) ;
- II. and that these 12 things appear in dependence upon one another in order as cause and effect ; in as much as each one of these 12 members appears in continuation of its immediate preceding member [and consequently the first member (*pēdamai* = *avidyā*) is capable of reappearing from the last one (*vinaiṇṇipayan* = *jarāmaraṇa*) they form a never ending circle.
- III. The productive element being removed, the consequent appearance of the result will be stopped. [For, it is the principle of elements (*dharmasainketa*) that] the cause

being absent, the effect disappears in its natural course, and the cause being present, the result also appears. It is, therefore, said that they appear depending upon their appropriate causes and conditions and are also considered to be a continuity of the process of appearing and re-appearing.

- IV. They fall into four groups (*kāṇḍa*),
- V. having three joints.
- VI-VII. They are also divided into three sets from the viewpoint of birth (*tōṟṟam = jāti*) and time.
- VIII. Among the 12 members, some are defiling elements, some deeds and some effects.
- IX. They are impermanent and extremely sorrowful events.
- X. They being properly understood, assure us to lead to the permanent release (*viḍu = vimukti*).
- XI. They are introduced to demonstrate the four truths [of saints].
- XII. They comprise of five groups of elements and
- XIII. can be put into 6 forms of expression (*vaḷakku = vyavahāra*).
- XIV. The four sorts of method (*naya*)
- XV. achieve the four sorts of result.
- XVI. They are capable of being put into four-fold answering question.
- XVII. They are neither created (*anutpāda*),
- XVIII. nor destroyed (*anirodha*).
- XIX. They have neither real continuity (*aśāśvata*).
- XX. nor utter destruction (*anuccheda*).
- XXI. They have neither creator.
- XXII. nor are created by the creator.
- XXIII. They have neither self (*nirahaṅkāra*).
- XXIV. nor anything pertaining to the self (*nirmama*).
- XXV. They have neither gone somewhere else¹ (*anirgata*).
- XXVI. nor have come from somewhere else (*anāgama*).
- XXVII. They possess neither the act of ending [something else].
- XXVIII. nor end [by themselves].

Hence deeds, fruits, birth and death all these occur of their own accord [having no agent separately]." (16—44)..

5. This is the summary of the main contents of the remaining whole chapter, and their explanations follow in due order below.

The division of 12 Nidānas into different sections have also been made in the Pali treatises. For example, the *Vimuttimaggā* of Upatissa,¹ C. 300 A.D. and the *Visuddhimaggā* of Buddhaghosa, 422 A.D. have devoted a special chapter on this subject; especially in the latter many details are given regarding nidānas. We shall have occasion to cite them for comparison when we shall study the explanatory passages under each head. It is to be noted here that only the first sixteen items have been explained in detail below; and the rest are to be taken merely qualifications put in relation to the chain of causation; and as such they are not explained in the Mañimekhalai probably with one exception, viz. the item XXI which seems to be made clear in the lines 250-1 of the chapter.

It appears that those qualifications are more or less the modifications of Nāgārjuna's benedictory verses :

अनिरोधमनुत्पादमनुच्छेदमशाश्वतम् ।
अनेकार्थमनानार्थमनागममनिर्गमम् ॥

यः प्रतीत्यसमुत्पादं प्रपञ्चोपशमं शिवम् ।
देशयामास संबुद्धः तं वन्दे वदतां वरम् ॥

(*Madhyamakakārikā*).

It may be noticed that all the above adjectives of the first verse with the exception of the two, *anekārtha* and *anānārtha*, are found in the Mañim. The terms *anāgama* and *anirgama* are fully explained by Nāgārjuna in his *Pratītyasamutpādaya*; [see my paper upon it published in *K. V. Rangaswami Iyengar Commemoration Volume*, p. 489]. Of the six other terms of the Mañim, Nos. XXI and XXII may be based on some passages like that of *Samyuttanikāya* II, p. 112 §§ 7-39, and on Nāgārjuna (op. cit. p. 487), and Nos. XXIII and XXIV on the same *Nikāya* II, p. 125, § 38 and on Nāgārjuna (op. cit. p. 489). Only the last two terms lack exact counterparts in the other sources and they might have been a further expansion of the idea contained in the term No. XX. Compare, however, the *Śālistambasūtra* in the *Madh. vṛtti*, p. 566, 3-6.

With regard to the last passage of para 4, the idea contained therein is commonplace in Buddhism. The same has been expressed tersely in words of the Buddha thus : अस्ति कर्म । अस्ति फलम् । कारकस्तु नोपलभ्येत ।

1. *Vimuttimaggā* and *Visuddhimaggā*, A Comparative Study by P. V. Babat, M.A., Ph.D. Poona 1937. Wherever in this paper Upatissa's work is mentioned, this Study is meant.

etc. (*Bodh. car. pañ.* p. 474, 15). The following is the scriptural passage which is closely related to one in the Mañim :

अथ च पुनरिदं पापं कर्म स्वयमेव कृतमस्य स्वयमेव विपाकः प्रत्यनुभवितव्यः ।

Madh. Vṛtti, p. 328, 9.

Under the third item of the para 4 above, the principle or law of elements has been referred to in connection with demonstration of the negative causal relations among *nidānas*. This principle otherwise called *dharmasāṅketa* is very old one and found both in Pāli and Sanskrit scriptures. It reads in Pali thus :

इमस्मिं सति इदं होति । इमस्सुप्पादा इदं उप्पज्जति । इमस्मिं असति इदं न होति । इमस्स निरोधा इदं निरुज्झति । (*Nidānasamyutta* in Sam. II, pp. 28, 65, 78, 85)

and in Sanskrit :

अस्मिन् सति इदं भवति । अस्योत्पादात् इदमुत्पद्यते । [अस्मिन् असति इदं न भवति] अस्य निरोधात् इदं निरुध्यते ।

(*Śālistambasūtra* and *Mahāvastu* II, p. 285 ; *Madh-vṛtti* p. 9. n. 7)

This formula has been referred to in the later scholastic literature under the name : तद्भावमात्रितात्पञ्चनयः. See, e. g. *Visuddhimagga*, p. 562 (PTS.). Ref. to Compendium, p. 260 for fuller explanation of the phrase.

The principle of *tadbhāvabhāvita* accepted as valid by all later Buddhist logicians, Dīnāga and others, and has been vehemently criticised by Kumārila Bhaṭṭa (*Ślokaṭīkā*, *Śūnyavāda*, v. 153).

6. Then follows the enumeration of 12 *nidānas* (*śārphu*).

- I. (1) " Ignorance (*pēdamai* = *avidyā*)
- (2) Action (*śeygai* = *samskāra*)
- (3) Consciousness (= *birth*, *uṇarvu* = *viññāna*)
- (4) Mentality and Corporeality (*aruvuru* = *nāmarūpa*)
- (5) [Six] bases (*vāyil* = *saḍāyatana*)
- (6) Impression (*ūru* = *sparsā*)
- (7) Feeling (*nugarvu* = *vedanā*)
- (8) Craving (*veṭṭhai* = *trṣṇā*)
- (9) Clinging (*paṛru* = *upādāna*)
- (10) Process of becoming (*bhava*)
- (11) Rebirth (*torram* = *jāti*)
- (12) Decay and death (*vinaiṭṭayan* = *jarāmaraṇa*).

If the people (*piṇḍor*) understand these *nidānas* divided as above, then they (knowers) will realise the supreme bliss ; if they do not, they will suffer in the depths of hell ²⁴ (45-50).

7. The order of these 12 nidānas, links appear differently in the ancient Nikāyas, although the present order is also followed there. Buddhaghosa says that the Buddha preached them in four different orders ; viz. (1) from the first *avidyā* to the last (*jarāmaraṇa*), (2) from the middle (*vedanā*) to the last, (3) from the last to the first, (4) from the middle (*trṣṇā*) to the first, (*Visuddhimagga*, pp. 523-4). However, the order as we have here, has been definitely fixed in the post-canonical literature both in Pali and Sanskrit.

8. Then comes the definition of each nidāna.

(1) " Ignorance (*avidyā* = *pēdamai*). What is Ignorance ? It consists in not understanding what is said, and in believing by delusion in what one hears, for example, the existence of horns of a rabbit, even to the neglect of what one sees for himself in the natural phenomena (இயற்படு பொருளால்), [namely the five aggregates of elements]." (51-4).

9. We know that all schools of Indian philosophy accept *avidyā* as the sole cause of all turmoil and suffering in the phenomenal world ; but they vary in their interpretations of the term. The above explanation is given from the standpoint of Buddhists. Let us now compare with the Pāli and Sanskrit works.

Nidānasamyutta gives the explanation :

यं खो भिक्खवे दुःखे अज्झाणं, दुःखसमुदये अज्झाणं, दुःखनिरोधे अज्झाणं, दुःखनिरोध-
गामिनीयं पाटिपदाय अज्झाणम् अयं वुत्तति भिक्खवे अविज्जा ।

The same in the *Majjhima* (9) p. 54. Upatissa also tells the same : चत्तुसु सत्त्वेसु अज्झाणम् । (*Vimuttimagga*, p. 104).

Buddhaghosa offers more than one explanation. The following is worth quoting here :

परमत्थतो अविज्जमानेसु इत्थिपुरिसादिसु जविति । विज्जमानेसुपि खन्धादिसु न जवितोति
अविज्जा । (*Vis. mag.* pp. 526, 530).

Śālistambasūtra defines it thus :

तत्र कतमा अविद्या । एतेषामेव षण्णां धातूनां यैकसंज्ञा पिण्डसंज्ञा नित्यसंज्ञा ध्रुवसंज्ञा शाश्वतसंज्ञा
सुखसंज्ञा आत्मसंज्ञा सत्त्वसंज्ञा जीवसंज्ञा जन्तुसंज्ञा मनुजसंज्ञा मातवसंज्ञा अहङ्कारममकारसंज्ञा । एव-
मादि विविधमज्ञानमियमुच्यतेऽविद्या ।

(*Madh. vṛtti*, p. 562, 15, and *Bodh. pañ.* p. 387, 13).

It will thus be seen that the *Maṇim.* follows no authorities known to us in its explanation of the term wholly, though it may be probably said that it agrees partly with Buddhaghosa's passage above cited.

10. (2) Action (*samskāra* = *seygai*). "The illimitable living beings in the three worlds, are divided into six groups thus: (1) Man, (2) God, (3) Brahman, (4) Hell, (5) Animal (lit. crowd of animals) and (6) Demon. The action (*samskāra*) leads [the life-continuum] into the womb which is said [to be resultant] of good and bad actions. The moment it commences to produce its fruit soon after [the life-continuum] entering into the womb, the action gives the living beings the result which is either pleasant or painful. If you ask: What are bad actions? Listen attentively, O Maṇimekhalai, they are ten in number: (1) killing, (2) theft, (3) adultery: these three [are called bodily actions, since they are] done by the body; (4) telling lie (5) tale-bearing, (6) harsh words, (7) useless talk: these four [are called vocal actions; since they are] done by means of speech; (8) passion, (9) indignation (10) delusion: these three [are called mental actions; since they are] arising in one's mind.

The wise would avoid these ten bad actions. If anyone fails to avoid them, he will be born either as animal, demon or inhabitant of hell, and become liable to extreme anxiety out of perplexed mind.

If you ask: What are good actions? [They are just converse of the ten above mentioned.] Anyone who refrains from the said ten sorts of bad action and take to [ten] morals and charity, will be born either as god, man, or Brahman which three are counted as higher groups [of living beings], and enjoy the fruits of handsome deeds." (55-81).

11. The three worlds as mentioned above, according to the Buddhists are (1) *kāmaloka*, sensual sphere including the hells and world of men, (2) *rūpaloka*, form sphere (3) *arūpaloka*, formless sphere. As regards grouping of the living beings, it is called *gati* in Pali and Sanskrit books. Earlier Pali books speak of five gatis, viz. (1) *niraya*, hell, (2) *tiraccānayani*, animal. (3) *pittivisaya*, ghost, (4) *manussā*, men, (5) *deva*, god; (v. *Digh.* III, p. 234; *Angut.* IV, p. 459). In the later sources, we have six gatis, viz. 1-3 above, (4) *asura*, demon, and (5) *manuṣya* (6) *deva*, (see. e.g. *Bhavasankrāntisūtra*, § 7). The first four gatis are called *apāya* or *durgati*, while the last two *sugati*. The Maṇim. also gives six gatis; but it replaces *asura* by *Brahman* which is not mentioned as a separate *gati* in the Pali and Sanskrit works. This *gati*, however, might have been included there in the *devagati*. It is not clear what was the authority for the Maṇim. in respect of this deviation. The first three gatis are also called in the Maṇim. as lower ones obtainable through the bad deeds while the last three as higher beings obtainable through the good deeds.

In Pali literature both of the Suttas and Abhidhammas *samskāras* are generally grouped into three (1) *puṇya* (2) *apuṇya* (3) *avyākṛta*. The result of the first is the rebirth either in the *kāmaloka*, sensual sphere or in the form sphere; while the second group causes rebirth only sensual sphere; and the third one in the formless sphere. (v. Nānātiloka, Guide. p. 145 f.) Sometime *samskāra* is also put into 2 groups, making all bad deeds into one group and all other deeds (*puṇya* and *avyākṛta*) into the other. Mañim. seems to follow this two-fold classification of actions. Nāgārjuna also puts it into two divisions by saying that whichever action springs up out of three *dosas*, is *aśubha*, demeritorious and others are meritorious :

लोभो द्वेषश्च मोहश्च तज्जं कर्मेति चाशुभम् ।

अलोभाद्वेषामोहाश्च तज्जं कर्मेतरत् शुभम् ॥

(*Ratnāvalī*, I. 20).

Next explaining the fruits of the two-fold action, he says :

अशुभात् सर्वदुःखानि सर्वदुर्गतयस्तथा ।

शुभात् सुगतयः सर्वाः सर्वत्रन्मसुखानि च ॥

(*Ibid*, 21).

This passage is quite in agreement with the Mañim.'s distribution of *gatis* to the actions good and bad. It is to be noted here that according to Nāgārjuna *durgati* includes *naraka*, *preta*, and *tiryak* and *sugati* man and god. It is clear, therefore that he follows the system of 5 *gatis*¹ which was adopted by his followers: Candrakīrti (v. *Madh. vṛtti*, p. 269, 9 : पञ्चगतिकः संसारः) and Prajñākaramati (v. his *pañjikā*, p. 350, 3). Then he says that happiness obtainable in the Brahma world is procured through *āpramāṇārūpadhyāna* : ध्यानाप्रमाणरूप्यैस्तु ब्रह्माद्यसुखमश्नुते (*Ratnāv.* I, 23). Therefore ²*Brahmagati* mentioned in the Mañim. as one of the three higher *gatis* obtainable through the good deeds, should be interpreted as *rūpa* Brahman world, *arūpa* Brahman world being obtained through *āpramāṇa arūpadhyāna*.³

Again the division of action into three : *kāya*, *vāk*, *manas*, as we have it in the Mañim. is also met with in the earlier Pali literature.

1. According to Kāthāvatthu, scheme of 6 *gatis* was instructed by Andhakas and Uttarāpathakas (v. chap. VIII. 72).

2. *Brahmaloka* or *gati* consists of 20 heavens, sixteen being the *rūpabrahmaloka*, world of form, and four inhabited by devas who are incorporeal (*arūpa*). Pali Dic. p. 116.

3. *Arūpadhyānas* are the last 4 *dhyānas* of 8 *vimokhas*, described in D. II, p. 78f. The Pali *appamañña* is applied in later looks to four varieties of philanthropy, viz. *mettā*, *Karuṇā*, *Muditā*, *Upekkhā*. (v. Pali Dic. p. 57).

In the *Nidānasamyutta*, for ex., Buddha says: तयो मे भिक्खवे संखारा कायसंखारो वचीसंखारो चित्तसंखारो इमे बुच्चति भिक्खवे संखारा । (*Sam.* II, pp. 4, 59; cp. *Mahāparinibbāṇasutta*, *Digh* II, p. 144; *Maj.* (9) p. 54). So also say the later Pali works: संखारा कायवचीचित्तकम्माणि । (*Vim. magga*, p. 104). Compare *Vis. Mag.* p. 530 for its similar definition. But the numbering of the saṃskāras that is adopted in the later Pali treatises is different from the Maṇim's. According to Buddhaghosa *kāya* and *vacī* saṅkhāras are twenty in number and manosaṅkhāras twenty-nine (*mano saṅkhāra ekonatiṃsa manosañcetanam*: comment on *Maj.* p. 222-3 and *Vis. mag.* p. 530 f). The Maṇim. on the other hand, gives on the whole, 20 kinds of action, 10 bad actions and 10 good actions. These 10 bad actions are known in Pali as *dasākusala*, and the 10 good ones as *dasakusala*. There is little doubt that these 10 good acts constitute Sīlas in the ancient Pali Suttas and are considered as one of the main parts of the Buddha's teaching.

The three-fold division of *Samskāra* as found in the Pali Suttas is also common to the Buddhist Āgamas in Sanskrit. Compare, for ex. *Bhavasankrāntisūtra*, § 7 and *Pitāputrasamāgamasūtra*: कर्म कायवाङ्मनोभिरभिस्संस्करोति । त्रिविधं कायेन, चतुर्विधं वाचा, त्रिविधं मनसा । Compare Nāgārjuna's references to the above in his *Madh. kārikās*, XVII, 3, 11 with Candrakīrti's *vṛtti* (p. 315, 6-8). While describing the 10 good acts, Nāgārjuna says thus :

कायवाङ्मनसं कर्म सर्वं सम्यक् परीक्ष्य यः ।
 परात्महितमाज्ञाय सदा कुर्यात् स पण्डितः ॥
 अहिंसा चौर्यविरतिः परदारविवर्जनम् ।
 मिथ्यापैशुन्यपारुष्याबद्धवादेषु संयमः ॥
 लोभव्यापादनास्तिकदृष्टीनां परिवर्जनम् ।
 एते कर्मपथाः शुक्ला दश कृष्णा विपर्ययात् ॥

—*Ratnāvalī*, I, 7-9.

It is interesting to note that the division of actions into three and again into ten, has also been adopted with some different descriptions by the school of Naiyāyikas. Compare *Nyāyasūtra*: प्रवृत्तिर्वाक्शरीरारम्भः I, 1. 17; *Bhāṣya*: सोऽप्यमारम्भः शरीरेण वाचा मनसा च पुण्यः पापश्च दशविधः ; *Vārtika*: सेयं प्रवृत्तिः प्रत्येकं दशविधा पुण्या पापा च । पुण्या कायेन परित्राणं परिचरणं दानमिति । वाचा सत्यं, हितं, प्रियं स्वाध्यायश्चेति । मनसा दया स्पृहा श्रद्धा चेति ।

And Nāgārjuna's saying that the cause of bad acts is the three-fold *doṣa*, *lobha* *dveṣa* *moha*, and that the converse of these three is the cause of good acts may be compared with the *Nyāyasūtra* (I, 1. 18): प्रवर्तनालक्षणा दोषाः with *Bhāṣya* and *Vārtika*. It is frequently stated in the Pali Suttas that the *lobha*, *doṣa* and *moha* are *akusala*-

mūlas, root-causes of bad acts, and the *alobha*, *adosa* and *amoha* kusalamūlas, root-causes of good acts ; (v. e.g. Maj. (9) p. 49). This will explain the definition of *samskāra* as *rāgaḍvesamoha* given by the *Śālistambasūtra* : तत्र अविद्यायां सत्तां विषयेषु रागद्वेषमोहाः प्रवर्तन्ते । तत्र ये रागद्वेषमोहा विषयेषु अस्मी संस्कारा इत्युच्यन्ते ।

It is finally to be noted here that *samskāra* as described in the Maṇim. is identified with *samskāraśāstra* in the Buddhist Tamil literature of South India. [Cf. My paper on "Some Tenets of the Sautrāntikas" published in the Annals of S. V. Oriental Institute, Tirupati, Vol. I, pp. 179 ff. esp. p. 184, n. 1, for the authority thereon]

12. (3) "Consciousness (*viññāna* = *uṇarvu*). It consists in pure knowledge being unconscious (*piṇivinaṅgi*) like a sub-consciousness in sleep, and hence not grasping any [external] object" (82—3).

13. Though there are different types of consciousness conditioned by *sāṅkhāra*, only the rebirth-consciousness (*pratisandhiviññāna*) is meant here. Its definition as is made in the Maṇim. finds no parallel in the other sources. Ancient Suttas have broadly defined it thus : विजानाति विजानाति लो अवुत्तो, तस्मा विज्जाणंति वुच्चति । (M. i, p. 292 quoted in the Vis. Mag. p. 452). Buddhaghosa says : विज्जाणं चित्तं मनोति अत्थतो एकम् । Upatissa explains it thus : पटिसन्धिविक्खणे पवत्तितं चित्तम् । (Vim. Mag. p. 104). The following is the explanation given in the *Śālistambasūtra*. वस्तु प्रति विज्ञप्तिः विज्ञानम् ।

Again the Maṇim. says that the consciousness at rebirth is without any object ; this is quite contrary to the accepted doctrine of Theravādins and other Buddhists. The Theravādins hold that the rebirth consciousness has as its object the past *karman* which determines the destiny of rebirth, and it is also surrounded by mental associates, (v. Compendium, p. 150-1 and *Bhavasankrāntisūtra* § 7). Therefore I have interpreted it as "not grasping any [external] object," putting the word "external" within square brackets.

14. (4) "Mentality and Corporeality (*nāmarūpa* = *aruvuru*). This comprises the life (*uyir*), [i.e. those elements that arise from the mind] and body [produced from the combination of the four primary (*upādāna*-) and four secondary (*upādāya-rūpa*) elements of matter (*rūpa*)] which have arisen depending upon consciousness" (84—5).

15. The following comment on this term is given in the *sammādiṭṭhisutta* : वेदना सञ्जा चेतना फत्तो मनसिकारो इदं वुच्चति नामम् । चत्तारि च महाभूतानि चतुन्नं महाभूतानं उपादाय रूपं इदं वुच्चति रूपम् । इदं च नामं इदं च रूपं इदं वुच्चति नामरूपम् । (Maj. (9) p. 53).

The similar comment is also given in the *Śālistambasūtra* :

विज्ञानसहस्रवृत्तवारः स्कन्धा अरूपिणः उपादानाख्याः तन्नाम रूपं चत्वारि महाभूतानि तानि चोपादाय रूपम् । तच्च नाम तच्च रूपं एकव्यसासिमंक्षिप्य तन्नामरूपम् ।

According to Buddhaghosa's comment on the above Pāli passage, *cetanā*, *phassa* and *manasikāra* constitute *samskāra-skandha* and *vedanā* and *saṃjñā* are *vedanā-skandha* and *saṃjñā-skandha* respectively ; thus *nāman* includes three skandhas. (cf. Guide p. 149).

The Mañim. does not make it clear how many skandhas are included in *nāman*. However we may guess that it refers to two skandhas, *vedanā* and *saṃjñā* only because the fourth group, *saṅkhāra* and the fifth, *viññāna* are already mentioned as conditions to mentality (*nāman*). Apart from this formula of Dependent Origination, the word *nāman* may refer to all the four mental groups.

16. (5) Six Bases (*ṣaḍāyatana* = *vāyilāru*). 'They, the six doors, or entrances, if examined, are those appropriate bases (*āyatana* = *iḍam* = sense-faculties) which present the external things before the inner consciousness (*uḷḷam*),' (86-7).

17. No definition of this term can be traced to any ancient sources. In the Suttas it is simply stated that they are six āyatanas : छ इमे आयतनानि चक्षु—, श्रोत - , घ्राण—, जिह्वा—, पट्टव्य—, मन आवतनम् ।

(S. II, p. 3, M. (9), p. 52).

In the *Śāl. sūtra* : नामरूपसंनिश्रितानि षडायतनम् । Buddhaghosa gives more than one explanation of the term of which the following is noteworthy : चक्षुरूपादिषु हि तं तं द्वारास्मृणा चित्तेतसिका धम्मा सेन सेन अनुभवनादिना किञ्चन आयतन्ति उट्ठहन्ति घटन्ति वायमन्ति ति । (*Vis. mag.* p. 481).

"Āyatanas are those [places] where the mind and mental properties having such and such doors, and such and such objects, arise by such and such function of their own experiencing, etc." (cp. Compendium, p. 256). This explanation is given in common to the object-āyatana. But the Mañim.'s definition is applicable only to the sense-faculties.

It is to be noted here that the compounds, *cakkhāyatana*, etc., should be taken as a *karmadhāraya* compound, *cakhu eva āyatanam*, and not a *tatpuruṣa* one, *cakhuṣṣa āyatanam*. The same also holds good in the case of compounds, *cakkhindriya*, etc. I have therefore equated the bases with the sense-faculties in my translation of the passage of the Mañim. above (cf. Compendium, pp. 228, 258). This will be clear also from the scriptural passage (Āgama) cited in the

Abhidharmakośa and commentary thereon: चक्षुर्ब्राह्मण द्वारं यावदेव रूपाणां दर्शनाय । (p. 85, 15—18).

18. (6) Impression (*sparsa=ūru*). “It consists in this fact that consciousness (*viññāna=ullam*) and sense-faculties meet with (lit. command=*ēvudal*) the external objects (*vēru-pulungalai*).” (88-9).

19. The common explanation of the term found in the Pali and Sanskrit books are: चक्षु पटिच्च रूपेच उप्पज्जति चक्षुविज्ञानम् । तिण्णं संगतिं फस्सो । (*Sam.* II, p. 72, §§ 4, 11, p. 73 §§ 4, 9, 11). *Sāl. sūtra* :

त्रयाणां संनिपातः स्पर्शः ।

It may be noticed that the Mañim.'s description appears as if consciousness and sense-faculties meet the objects by going towards their places. But as it stands in Pali and Sanskrit, all the three factors seem to meet one another in a common place. This may be clear from the examples given in this connection in the *Milindapañho* : यथा महाराज द्वे मेण्डा युञ्जेयुम् । तेसु यथा एको मेण्डो एवं चक्षु दट्ठब्बम् यथा दुतीया मेण्डो एवं रूपं दट्ठब्बम् । यथा तेसं संनिपातो एवं फस्सो दट्ठब्बो ।

(New ed. p. 60.)

We may, therefore, suppose that the earlier Buddhists were advocates of *prāptipakṣa*, contact theory, for all the senses including the eye and ear. However, the later schools of Vasubandhu and Diñnāga do not accept it in regard to the eye and ear, and especially the former criticises it in his Kośa I, 43 where Yaśomitra refers to some earlier view : इतर आह । स्वविषयेदेशप्रापि चक्षुः श्रोत्रम् । इन्द्रियत्वात् । प्राणेन्द्रियवत् । (p. 87, 20). See Conception of Buddhism, p. 60, where Dr. Th. Stcherbatsky remarks that the passage of the *Milindapañho* should not be interpreted literally and that there is no *real* contact between the senses and objects. This may be applied to only Vasubandhu and his followers. Note Kumārila's criticism of Diñnāga's opinion of not accepting the contact theory in regard to the eye and ear in the *Ślokaṅgāra*, *Pratyakṣa*, 40-50.

20. (7) Feeling (*vedanā = nugarvu*). “It is the experience of the objects [presented by the senses].” (90).

21. This term is not properly defined in the early Suttas. They simply enumerate six kinds of feeling, (v. *Sam.* II, p. 3, *Maj.* (9) p. 57). It is, however, defined in the post-canonical book thus: वेदना अनुभवलक्षणम् (*Milindapañho*, p. 60, *Vis. Mag.* p. 528).

Sāl. sūtra says: स्पर्शानुभवो वेदना ।

Though the feeling is described in this line as the experience of impression, we must take it as of impressed objects in accordance

with Buddhaghosa's further elucidation of the word : विषयरससंभोगरसा, "its essence lies in the enjoyment of the tastes of the objects." This interpretation is well in keeping with Maṇim's.

22. (8) Craving (*tr̥ṣṇā = veṭṭhai*). "It is a thirst and never to be satisfied with enjoyment (lit. experience)." (91).

23. Pali Suttas say simply उ इमे तण्हाकाया, etc. There is also some other group of taṇhā : काम—, भव—, विभवतण्हा । (*Dhammacakkha-ppavattanasutta*, *Sam.* V, p. 420, *Vinay.* I, p. 10, ff. My paper on the first Sermon, *New Ind. Ant.* p. 485, § 6.)

Śālis. sūtra explains : वेदनाध्यवसानं तृष्णा, "prolonged dwelling upon the feeling is craving." Buddhaghosa says it is अभिनन्दनरसा, its essence consists in the act of appreciation directed towards [the feeling or the object so felt]. Of these two explanation, the former may come nearer to the Maṇim's.

24. (9) Clinging (*upādāna = parṇu*). "It lies in a sense of [one's] being closely attached to [the objects]." (93).

25. No clear explanation is given in the Suttas. See *Sam.* II, p. 3, and *Maj.* (9) p. 51, where four upādānas are mentioned : कामूपादानं, दीदृशूपादानं, सीलवत्तूपादानं, अत्तवाटूपादानम् ।

Śāl. sūtra says : तृष्णात्रैपुल्यमुपादानम्, "the act of amplifying the craving." What are such acts understood in this passage are well stated in the *Mahānidānasutta* (D. II, p. 58 § 9).

Buddhaghosa gives this comment on the term : गहणलक्खणं उपादानं अमुञ्चनरसम् । "It consists in the act of sticking to [the objects] and in the essence of never separating from them. Now we may understand that Buddhaghosa's *amuñcana* "never separating" is another way of putting *paṣai iya* "closely attached to" of the Maṇim.

26. (10) Process of Becoming (*bhava = pava*). "It consists in the accumulation of deeds [with a view that] such and such act would give such and such result of its own" (93—4).

27. *Nidānasamyutta* gives three kinds of *bhava*: तयो भवा । कामभवो । रूपभवो । अरूपभवो । अयं वुच्चति भिक्खुवे भवो । (*Sam.* II, p. 3, *Dig.* II, p. 57, *Maj.* (9) p. 50).

In the Abhidhamma books *bhava* is divided into two, to wit *kammabhava* and *upapattibhava*, former being the active side of existence or life, and the latter the passive (re-active) karma resultant side of existence (s. Guide, p. 154). None of these divisions are mentioned in the Maṇim.

Compare, however, the Śālis sūtra : पुनर्भवजनकं कर्म भवः, “ the action that produces rebirth is *bhava*.”

Upatissa gives this definition : काम - रूप - अरूपभवसमुत्थापकं कम्म (*Vim. Mag.* p. 104).

28. (11) Rebirth (*jāti* = *piṛappu*). “It is the appearance of the wakeful consciousness in one of the spheres of existence as a result of the former actions by a process of causes and effects (95—7).

29. It is defined in the Suttas thus : या तेसं तेसं सत्तानं तस्मिं तस्मिं सत्तनिकाये जाति संजाति ओकन्ति अभिनिव्वति । खन्धानं पादुमावो । आयतनानं पटिलाभो । अयं वुच्चति जाति । (*Sam.* II, p. 3. *Maj.* (9) p. 50, *Dig.* II, p. 305). Upatissa says : भवे खन्धामिब्वति ।

Buddhaghosa explains it in a manner similar to the passage of the Suttas above cited. Śālis. sūtra : भवहेतुकः स्कन्धप्रादुर्भावः जातिः ।

One may note that in all these definitions rebirth is said to be an appearance of all the five skandhas, groups of elements anew. But in the *Mañim.* no mention is made of the five groups; it simply says that rebirth is the appearance of consciousness. The author of the *Mañim.* might have had, in view, in so explaining the term some Sūtras like the *Bhavasankrāntisūtra*, *Pitāputrasamāgamasūtra* (v. esp. *Bhavasān. sūtra* ed. by me. § 7), where the process of rebirth is detailed in a similar manner.

30. (12) *a.* Disease (*vyādhi* = *piṇi*) “It consists in the infliction of suffering upon the body by transfiguring it from its normal state (இயற்கையில் திரிந்து) as a result of law of causation ” (சார்பிற் பிறிதாய்). (98—9).

31. Pali and Sanskrit Sūtras generally do not mention this term in the formula as one of the parts of the 12th link. We, however, find it mentioned in the *Mahāsatipatṭhānasutta* (*Dig.* II, pp. 305, 307) but without definition. Similarly *kātyāyanāvavāda* and *Rājāvavāda* sūtras mention it as such.

32. (12) *b.* Old Age (*jarā* = *mūppu*). “It is formed by becoming loose [of the body and mind] and without being in a steady and permanent state of existence as one draws nearer and nearer to death ” (அந்தத்தவாவும்). (100—1).

33. Early Pali Suttas comment on it thus : या तेसं तेसं सत्तानं तस्मिं तस्मिं सत्तनिकाये जरा, जीरणता, खण्डिच्चं पलिच्चं वल्लिचता, आयुनो संहानि, इन्द्रियानं परिपाको अयं वुच्चति जरा । (*Sam.* II, p. 57, *Maj.* (9) p. 49, *Dig.* II, p. 305).

Śālis. : जातस्य स्कन्धस्य परिपाकः ।

Though the Maṇim. does not expressly state what it is that becomes loose; yet we may assume that it is the five groups of elements in accordance with the above Pali passages. This will be also evident from the next line of the Maṇim. itself.

34. (12) c. Death (*maraṇa* = *śākkādu*). "It is the disappearance of the body which is constituted of Mentality and Corporeality (*nāma-rūpa*) [which disappearance is] just like that of the setting sun" (102-3).

35. We find this term defined in the early Suttas thus : यं तेसं तेसं सत्तानं तम्हा तम्हः सत्तनिकाया चुति, चवनता, भेदो कलेवरस्स निक्खेपो । इदं वुच्चति मरणम् । (*Sam. Maj. Dig. Ibid.*)

Śālis. : जीर्णस्य स्कन्धस्य विनाशो मरणम् ।

Notice that the simile "setting sun" of the Maṇim. is found in no other books, and that it is probably used in order to show that the disappearance of the body is only a step towards its reappearance afresh in a new sphere of existence.

36. So far the explanation of each member of the formula. Then the Maṇim. states the formula in a progressive order and positively as below :

- II. 1—2. "Depending upon Ignorance arises Action.
- 2—3. Depending upon Action arises Consciousness.
- 3—4. Depending upon Consciousness arise Mentality and Corporeality.
- 4—5. Depending upon Mentality and Corporeality arise Six Bases.
- 5—6. Depending upon Six Bases arises Impression.
- 6—7. Depending upon Impression arises Feeling.
- 7—8. Depending upon Feeling arises Craving.
- 8—9. Depending upon Craving arises Clinging.
- 9—10. Depending upon Clinging arises Accumulation of Actions.
- 10—11. Depending upon Accumulation of Actions arises Rebirth appropriate to it.
- 11—12. Depending upon Rebirth arise Disease, Old Age, Death, Sorrow (*avalam* = *soka*), Lamentation (*araru* = *parideva*), Grief (*kavalai* = *daurmanasya*) and Despair (*kaiyāru* = *upāyāsa*).

Thus unbearable suffering (தவ்வின் துன்பம்) are brought up and this experience [of suffering] will revolve like a never-ending circle" (104-118).

37. The above is the exact reproduction of the following passage :—

- 1—2 अविद्याप्रत्ययाः संस्काराः ।
- 2—3 संस्कारप्रत्ययं विज्ञानम् ।
- 3—4 विज्ञानप्रत्ययं नामरूपम् ।
- 4—5 नामरूपप्रत्ययं षडायतनम् ।
- 5—6 षडायतनप्रत्ययः स्पर्शः ।
- 6—7 स्पर्शप्रत्यया वेदना ।
- 7—8 वेदनाप्रत्यया तृष्णा ।
- 8—9 तृष्णाप्रत्ययमुपादानम् ।
- 9—10 उपादानप्रत्ययः भवः ।
- 10—11 भवप्रत्यया जातिः ।
- 11—12^a जातिप्रत्यया जरामरणशोकपरिदेवदुःखदौर्मनस्योपायासाः संभवन्ति ।
एवमस्य महतो दुःखस्कन्धस्य समुदयो भवति । (Śālis.)

For the Pali version of this formula, see *Sam.* II, p. 1.

We may, however, notice some differences in the *Mañim.* viz., *dukkha* is omitted in the last line and apparently the last sentence “this experience” etc. has no correspondence in Sanskrit. It is also to be noted that the four words mentioned under the last link *avalamb*, etc. are not defined. The Editor of the *Mañim.* remarks that they have been already referred to in the chap. IV, 118.

38. The above formula is put negatively as under :

- III. 1—2. “Through extinction of Ignorance Action is extinguished.
- 2—3. Through extinction of Action Consciousness is extinguished.
- 3—4. Through extinction of Consciousness Mentality and Corporeality are extinguished.
- 4—5. Through extinction of Mentality and Corporeality [6] Bases are extinguished.
- 5—6. Through extinction of [6] Bases Impression is extinguished.
- 6—7. Through extinction of Impression Feeling is extinguished.
- 7—8. Through extinction of Feeling Craving is extinguished.
- 8—9. Through extinction of Craving Clinging is extinguished.

- 9-10. Through extinction of Clinging Accumulation of Actions is extinguished.
- 10-11 Through extinction of Accumulation of Actions Rebirth is extinguished.
- 11-12. Through extinction of Rebirth,¹ Disease, Old Age, Death, Sorrow, Lamentation,, Grief, Despair, and all other limitless sufferings become extinguished. The process of extinction is as above described" (119—133).
39. The above is also an exact reproduction of the following :

- 1-2 அவிதானிரோதாத் சங்காரநிரோத: ।
 2-3 சங்காரநிரோதாத் விஜ்ஞானநிரோத: ।
 3-4 விஜ்ஞானநிரோதாத் நாமரூபநிரோத: ।
 4-5 நாமரூபநிரோதாத் ஷடாயதனநிரோத: ।
 5-6 ஷடாயதனநிரோதாத் ஸ்பர்சநிரோத: ।
 6-7 ஸ்பர்சநிரோதாத் வேதனநிரோத: ।
 7-8 வேதனநிரோதாத் துஷ்ணநிரோத: ।
 8-9 துஷ்ணநிரோதாத் உபாदानநிரோத: ।
 9-10 உபாदानநிரோதாத் பவநிரோத: ।
 10-11 பவநிரோதாத் ஜாதிநிரோத: ।
 11-12 ஜாதிநிரோதாத் ஜராமரணசோகபரிதேவது:கூடமீனஸோபாயாஸா நிரூத்யந்தே ।
 . एवमेतस्य केवलस्य दुःखस्कन्धस्य निरोधो भवति ।

In these passages similar differences are also noticeable as in the previous passages, para, 36, noticed in the Note thereon in para 37.

40. Maṇim. then describes the division of nidānas into four groups (*kāṇḍa*) :

- IV. (1) "Ignorance and Action form the first group because of their nature of causality.
- (2) Consciousness, Mentality and Corporeality, Six Bases, Impression and Feeling constitute the second group; because these [five] are associated as results with the former [two].
- (3) Craving, Clinging and Accumulation of Actions form the third group; because they arise as defilement and action in consequence of experience derived from the others (ie. the previous five) (மற்றப்பெற்றி நுகர்ச்சி யொழுக்கி னுட்குற்றமும் வினைபுமாகலானே).

1. The text repeats this : Again Rebirth is extinguished (பிறப்புமீளும்).

- (4) The fourth group is formed of miseries such as Rebirth, Disease, Old Age and Death, as they are miserable results [of action] if birth is continued.” (134-147).

41. This four-fold division has also been made by Buddhaghosa, but with different nomenclature. He, calling it *catubhedasāṅgha*, says : अविज्जासंखारा एको संगहो, विज्जाणानामरूपसलायतनफस्सेवेदना दुतीयो, तण्हपादानमग्धा ततीयो, जाति ज़रामरणं चतुत्थो ।

It is to be pointed out that reasons assigned to each so grouping in the Mañim. have no correspondence in the Pali passage.

Upatissa has also adopted this method of grouping. It seems that he has named them thus : (1) अतीतकम्मकिलेस, (2) पच्चुप्पन्नफलविपाक, (3) पच्चुप्पन्नकम्मकिलेस, (4) अनागतफलविपाक. The full text of Upatissa's work at present is not available to see whether there is any correspondence to the Mañim's explanatory passage just referred to.

42. V. Division into three joints (*sandhi*) :

- (1) “[Joining of] the precedent to Birth [ie. Action] (*samskāra*) and [Rebirth-] Consciousness is the first joint.
- (2) Joining of Feeling and phenomenon consequent upon it [i.e. Craving] is known to be the second joint.
- (3) Interpassage between Accumulation of Actions and a phenomenon evolved from it is the third joint.” (148-152).

43. This, too, is not unknown to Buddhaghosa. He says : संखाराणं च पटिसन्धिविज्जाणस्स च अन्तरा एको हेतु फलसन्धि नाम । वेदनाय च तण्हाय च अन्तरा एको फलहेतुसन्धि नाम । भवस्स च जातिया च अन्तरा एको हेतुफलसन्धि ति । (*Vis. mag.* p. 579, 5 ; cf. Compendium, VIII, 3).

Upatissa also has this division with difference that the third joint, for him, is *bhavasandhi*. Notice that the Mañim. has made this division without assigning any special name to each joint.

44. VI. Three kinds of Rebirth :

“ Speaking three-fold Rebirth, we may distinguish the following three :

- (1) Only Mentality (lit. Consciousness) appearing as a result undergoing trainings in the virtuous path [of Buddhists or] of other religion in the previous life ;
- (2) Only Corporeality appearing with mentality suppressed, which may also, however, spring up along with it, with a view that it is abode of life-activities ;
- (3) Mentality and Corporeality appearing together, cause experiences.

These three varieties of appearance constitute god, animal and man respectively" (153-158).

45. No exact correspondence to this passage can be traced in the Pali works. We may, however, notice some in the following passage of the Vibhaṅga: काममवो, रूपमवो, अरूपमवो, सञ्जामवो, असञ्जामवो, नेवसञ्जानासञ्जामवो, एकवोकारमवो, चतुवोकारमवो पञ्चवोकारमवो । अयं वुच्चति उपपत्तिमवो । (VI, p. 137).

This passage describes nine varieties of Rebirth ; of these nine, the last three may be considered as corresponding to the Maṇim's description. According to the commentary one-group (*ekavokāra*) means corporeality group. Rebirth in that sphere that the unconscious beings take, possessing only one group, is caused by the attainment of the fourth Jhāna, trance. (v Guide, p. 155). But for the Maṇim, the only corporeality group constitutes animal kingdom.

45. VII. "Considering three kinds of time, [we may say] :

- (1) Hidden Ignorance and Action are reckoned as of the past period.
- (2) Consciousness, Mentality and Corporeality, Six Bases, Impression, Feeling, Craving, Clinging and Process of Becoming are to be considered of the present period.
- (3) Rebirth is to be regarded as pertaining to the future period, so also, again ¹ Rebirth, Disease, Old Age, Death, Sorrow, Lamentation, Grief and Despair." (159-168).

47. Compare Buddhaghosa : अतीतपञ्चुप्पन्नानागतं चस्स तयो काला । तेषु पालियं सरूपतो आगतवसेन अविज्जा संखारा च ति द्वे अङ्गानि अतीतकालानि विज्जाणादीनि भवावसानि अट्ठ पञ्चुप्पन्नकालानि । जाति चेव जरामरणञ्च द्वे अनागतकालानीति वेदितव्वानि । (Vis. Mag. p. 178).

The three-fold division on the basis of time is also made by Upatissa (V. Vim. Mag. p. 105 ; cp. Compendium, VIII, 3).

48. VIII. Another three-fold division of nidānas :

- (1) "Craving, Clinging and Ignorance form Defiling Group (*kilesakāṇḍa* = *kurram*).
- (2) Action and Process of Becoming (active side of life = *karmabhava*) are called Action Group (*karmakāṇḍa* = *vinaiṣeyal*).
- (3) Consciousness, Mentality and Corporeality, Six Bases, Impression, Feeling, Rebirth, Old Age, Disease, Death

1. As in the para 38 above, here also similar repetition is found in the text.

become miseries that result from [three] Defilements and [two] Actions when the resultant fruits (*vipākaphala*) are to take place” (இவை நிகழ்ச்சிப்பயனாகே நேருங்காலக் குற்றமும் வினையும் பயனுந்துன்பம்) (169-175).

49. Buddhaghosa has this method of division very clearly under the head “*tivattam anavatthitam*. He says: एत्थ पन संवारभावमवा कम्मवट्ठम् । अविज्ज । तण्हपादानानि किलेसवट्ठम् । विज्जाण, नामरूप सलायतन, फस्सवेदना (जाति) विपाकवट्ठम् । इमेहि तीहि वट्ठेहि तिवट्ठे इद मवचकम् । (*Vis. Mag.* p. 581).

Upatissa also has made this classification, (v. *Vim. Mag.* p. 105 cp. Compendium, VIII, 3).

It is to be noted that Nāgārjuna has devoted a small treatise to this subject, its title being *Pratityasamutpādahṛdaya*. This treatise has been already translated into English from the Chinese version by me and published in the *Rangaswami Iyengar commemoration volume* p. 485 ff,

50. IX. “Things which have origination do not stand as permanent.” (176).

51. This well-known dictum declared by the Buddha is found almost in every Sutta : यत्किञ्चित् समुदयधर्मं, तत् सर्वं निरोधधर्मं । v. e.g., *Dharmacakraṣṭaṅgavartanāsūtra*. (My paper upon it in the *New Ind. Ant.* p. 486 § 15).

52, X. “To realise that these things have no soul is the essence of the Release” (177-8)

53. The idea contained in this passage is quite in agreement with the similar one expressed in the Pali works. Observe, for example, the *Nettipakkaraṇa*, p. 6, verse :

सव्वे धम्मा अनत्ताति यदा पब्बाय पस्सति ।

अथ निव्विन्ति दुक्खेसु एस मग्गो विसुद्धियाति ॥

Cited from *Dhammapada*, 279.

It is interesting to note that Upatissa also mentions as the essence of Nibbāṇa the *dhammavicaya*, discerning [the nature of] the dhammas (v. *Vim. Mag.* p. 66).

Though it is stated in the *Maṇim.* that essence of Nibbāṇa is to realise dhammas as of no self; it is to be interpreted as a metaphorical (*aupacārika*) expression on the authority of Pali tradition. Expression similar to this is not uncommon in the Buddhist works; e.g. the statement like that Śūnyatā is the Absolute Truth is, according to *Bhavasankrāntisūtra*, only a metaphorical one, (v. *Bhavas. Intro.* pp. xxx, xxxi).

54. XI. Division into Four Truths :

(1) "Factors described as Consciousness, Mentality and Corporeality, Six Bases, Impression, Feeling, Rebirth, Disease Old Age, Death, Sorrow, Lamentation, Grief and Despair are maladies (*nōy*).

(2) Causes for these maladies are Ignorance, Action, Craving, Clinging and Accumulation of Actions. [Or again],

(1) Whichever appears is Misery.

(2) Attachment is the sole cause for it.

(3) Release is happiness.

(4) Absence of attachment is the cause for it.

These constitute the Four Truths " (179—188).

55. Compare *Sam.* II, p. 104 f; *Maj.* (9) p. 48 f. *Dig.* II, p. 305.

Buddhaghosa has also shown the method of division. So also Upatissa. (*Vis. Mag.* p 581; *Vim. Mag.* p. 107).

We have already seen that there are two ways of stating the formula, positive and negative. The positive method purports to demonstrate the first and second Truths, viz. Misery and Cause of misery; while the negative one shows the other two viz. Extinction of misery and Way leading to the extinction of misery. Buddhaghosa has, taking into account the positive method, stated that the first two Truths are thereby understood but he has not dealt with the negative methods in the same manner apparently for the reason that one can easily imagin it by way of implication. Similarly Mañim. has at first, pointed the first two Truth and then stated in brief, by way of recapitulation, what are understood impliedly in these two methods of preaching the formula.

56. XII. Division into five groups of elements : (1) "Matter, (2) Feeling, (3) Idea, (4) Volition and (5) Consciousness, these are five groups of elements," (189—190).

57. Mañim. does not state clearly how these groups are distributed among 12 factors. Upatissa has distributed not only the five groups over the 12 factors, but he has done so even in respect of 12 āyatanas, 18 dhātus. (*Vim. Mag.* p. 107, full text not available).

58. XIII. Six kinds of verbal expression.

They are: "In conjunction with (a) *sanghāta* (*togai*), (b) *santāna* (*todarci*), (c) Excessive talk (*tanmāimigatturai*) and (d) Appropriate talk (*iyundurai*)

(1) Affirmative expression.

(2) Negative expression.

- (3) Affirmative expression pertaining to actual happening.
- (4) Negative expression pertaining to actual happening.
- (5) Affirmative expression pertaining to formerly non-existent.
- (6) Negative expression pertaining to never existent.

(a) *Sanghāta* is meant by the expression of such things as body, water and country, etc.

(b) *Santāna* is meant when people talk of grain (*vrihi* = *nellu*) perceiving the phenomenon of continuous succession of seed, sprout and stem, etc.

(c) Excessive talk is an expression particularly of one aspect of a thing, while it has three, appearance, increase and decay,

(d) Appropriate talk is an expression that several 'letters form a word (*śol*) and that some number of days constitutes a month (*tingal*).

(1) Affirmative expression is [to assert what exists]; e.g. knowledge (*uṇarvu*).

(2) Negative expression is [to deny what does not exist]. e.g. a horn on the head of a hare.

(3) Affirmative expression pertaining to actual happening is to say that feeling arises along with the mind.

(4) Negative expression pertaining to actual happening is when we state that the mind comes into existence like a lightning.

(5) Affirmative expression pertaining to non-existence is formed [when some body says that] the effect happens without any cause.

(6) Negative expression pertaining to non-existence is to say that as there is no horn on the head of a hare, it is not perceived" (191—216).

59. In the Suttas four-fold *vyavahāra* is mentioned thus : चत्तरो अनरियवोहारा । मुसावादो, पिसुना वाचा, फरुसा वाचा, संफप्पलापो ॥ चत्तरो अरियवोहारा । मुसावादा वेरमणी, पिसुनाय वाचाय वेरमणी, फरुसाय वाचाय वेरमणी, संफप्पलापा वेरमणी । (Dig. III, p. 232 ; cf. Ang. II, p. 246).

Then, similarly other two groups of *anariyavohāra* and two other groups of *ariyavohāra* are also mentioned there. But none of them accords with the Mañim.

All these types of verbal expression, omitting *iyandurai*, are enumerated in a more logical manner in the *Śivajñānasiddhiyār* (a treatise on Śaiva philosophy in Tamil), *parapakṣa*, under the head of the Sautrāntika doctrine. (v. My paper upon it, published in the Annals of S. V. Oriental Institute, Vol. I, pp. 179—191).

For *tanmai migatturai* above, e.g. *bhaṅgaññāna*, third of 10 sorts of *vipassanā* ; v. Compendium, p. 66.

60. XIV. Four types of method (*naya*) are: (1) "Identity (*oṟṟumai = ekatva*), (2) Diversity (*veṟṟumai = nānātva*), (3) Functionless (*purivinmai = avyāpāra*) and (4) Naturality (*iyalpu = evamdharma*).

(1) Identity-method is to understand that the things such as cause and effect are identical.

(2) Diversity-method is to recognise as separate those things i.e. cause and effect.

(3) Functionless-method is to state that the causal things (lit. completely unchanged things) do not possess any idea that they discharge the causal function conducive to the rising up of the effects.

(4) Naturality-method is that [only] the sprout of grain (*nel-mulai*) will appear from the grain-seed (*nel-vittu*)" (217—228).

61. Buddhaghosa has very clearly explained the above four methods as under :

(1) एवं बीजस्त अङ्कुरादिभावेन रुक्खभावप्पत्ति विय, संतानानुपच्छेदो एकत्तनयो नाम ।

() अविज्जादीनं पन यथासकं लक्खणवक्थानं नानत्तनयो नाम ।

(3) अविज्जाय संखारा मया उप्पादेतत्त्वा, संखाराणं वा अहेहीति एवमादिव्यापाराभावो अव्यापारनयो नाम ।

(4) अविज्जादीहि पन कारणेहि संखारादीनं येव संभवो, खीरादीहि दधि आदीनं विय, न अज्जेसं ति अयं एवंधम्मतानयो नाम । (*Op. cit.* p. 585).

Upatissa also has stated these 4 *nayas* (p. 115). But as the full text is not available, we cannot say how he has explained them.

62. XV. There are four results or benefits derived from the above four methods :

(1) " There is nothing arising anew apart from the inter-connected members of the chain of causation (because of the identity of the cause and effect). [Thus one rejects the Nihilistic view.]

(2) There cannot be anything permanent running in and through all the above factors (because of the absolute diversity of the cause and effect). [Thus one rejects the view of Eternalism.]

(3) The causation is not controlled by any conscious agent (because of the cause being unconscious of discharging its function). [Thus one rejects the wrong belief in soul.]

(4) The result appears through a suitable cause, and a suitable cause being absent, the result also becomes absent. [Thus one rejects the view of no-cause as well of no-function.]

Thus these four results are distinguished in accordance with the four methods " (228-234).

63. Buddhaghosa speaks of the similar 4 benefits separately just after each method is described.

(1) The first: यं सम्मा पस्सन्तो हेतुफलसंबन्धेन संतानस्स अनुपच्छेदावबोधतो उच्छेददिट्ठिं पजहति । मिच्छा पस्सन्तो हेतुफलसंबन्धेन पवत्तमानस्स संतानानुपच्छेदस्स एकत्तग्गहणतो सस्सतदिट्ठिं उपादीयति ।

(2) The second: यं सम्मा पस्सन्तो नवनवानं उप्पाददस्सनतो सस्सतदिट्ठिं पजहति । मिच्छा पस्सन्तो एकसंतानपतितस्स भिन्नसंतानस्सेव नानात्तग्गहणतो उच्छेददिट्ठिं उपादीयति ।

(3) The third: यं सम्मा पस्सन्तो कारकस्साभावबोधतो अत्तदिट्ठिं पजहति । मिच्छा पस्सन्तो यो असति व्यापारे अविज्जादीनं समावनियममिद्धो हेतुभावो, तस्स अग्गहणतो अकिरियदिट्ठिं उपादीयति ।

(4) The fourth: यं सम्मा पस्सन्तो पच्चयातुरूपतो फलावबोधा अहेतुकदिट्ठिं अकिरियदिट्ठिं च पजहति । मिच्छा पस्सन्तो पच्चयातुरूपं फलप्पवर्णिं अगहेत्वा यतो कुतो चि यस्स कस्स चि असंभवगहणतो अहेतुकदिट्ठिंश्चेव नियतवादञ्च उपादीयति ।

It is clear from these passages that the Mañim. does not fully agree with the *Vis. Mag.* in this respect, though we may say that the ideas contained in the Mañim. may be the same as in the *Vis. Mag.*

64. XVI. "There are four types of answering questions, viz., (1) to reply deliberately, (2) to reply separately, (3) to reply by a counter question and (4) to reply by remaining silent.

(1) If a question is asked whether a thing that comes into existence will go out of existence or not; to reply that it will go out of existence is the deliberate reply.

(2) When there is a question whether a dead man will be reborn or no; enquiring whether he was dead with attachment or without it, to say that in case he died with attachment, he will be reborn, is called the reply by separation.

(3) If a question is put whether the seed precedes or the palm-tree precedes; to ask in reply which is the seed and which is the palm-tree is the reply by counter question.

(4) To a question whether flower in the sky is old or new, not to give any answer is the reply by remaining silent " (235-249).

65. This four-fold answering question is also common to the Pali books. The *Milindapañho*, for example, has detailed it as under:

चत्तारि इमानि पञ्चाव्याकरणानि । कतमानि चत्तारि । एकंसव्याकरणीयो पञ्चहो । विभज्जव्याकरणीयो पञ्चहो, पटिपुच्छव्याकरणीयो पञ्चहो उपनीयो पञ्चहो । ... रूपं अनिच्चन्ति एकंसव्याकरणीयो पञ्चहो, अनिच्चं पन रूपन्ति विभज्जव्याकरणीयो पञ्चहो, किं नु खो चक्खुना सब्बं विजानातीति अयं पटिपुच्छव्याकरणीयो पञ्चहो । ... ससतो लोको ति उपनीयो पञ्चहो, ... तं जीवं तं सरीरन्ति अब्बं जीवं अब्बं सरीरन्ति, होति तथागतो परं मरणा ति, न होति तथागतो परं मरणा ति, होति च न च होति तथागतो परं मरणाति नेव होति न न होति तथागतो परं मरणा ति उपनीयो पञ्चहो । अयं उपनीयो पञ्चहो । (Second ed. pp. 144-45; cp. Childers' Pali Dictionary, p. 328).

Now it may be clear that the Maṇim. has adopted these varieties of answer with its own examples.

66. "There exist bondage and its cause, and release and its means; but there exists none who may be the lord controlling them and their relations" (250-1).

67. This is the well known doctrine in Buddhism, that it maintains the theory of Samsāra and Nirvāṇa and their respective causes without assuming any permanent stuff or principle underlying them. This doctrine is known as *nairātmyavāda*, no-soul theory.

68. "Greed (*kāma*) hatred (*veguḷi*=*dveṣa*) and delusion (*mayak-kam*=*moha*) are root-causes for all things above described" (252-3).

69. This is one of the most important teachings of the Buddha. He has indicated in more than one place in his discourses that these three are the sole factors for all the evils and sufferings in the world; hence they are called *akusalamūla*, unwholesome root-causes, while their absence is named *kusalamūla*, wholesome root-causes; see Note in § 11, p. 23f, above; *Dhammasaṅgīṇi*, chapt. III and Guide, p. 15). It is these three factors for complete removal of which different processes of trances have been prescribed as their antidotes.

70. (1) "One [who walks in lust] should, in a solitude, pondering over the fact that things are impermanent, miserable, without soul and impure, remove the [root-cause,] greed.

(2) One [who walks in hate] should, by virtue of a true knowledge derived from the constant meditation (lit. having known) upon [the Brahman dwellings,] Friendliness, Compassion and Joy, remove [the root-cause] hatred.

(3) One [who walks in delusion] should, by discerning [the true nature of things], through studies of doctrine (*śruti*), thinking (*cintanā*), meditating (*bhāvanā*) and penetrating deep (*darsana*) [into the Truth] remove [the root-cause,] delusion; and by these four factors one should remove the deep darkness that seated in one's mind." (254-260).

71. These passages prescribe the suitable devices by which one could extirpate the said three root-causes of evils. It is not possible to assert which authority has been followed by the Maṇim in this respect. Both Upatissa and Buddhaghosa on the authority of the Abhidhamma and Suttas, prescribe various such devices 38 in number for the former, and 40 for the latter. They also state that which of the devices is suitable to which type of person. In doing so Upatissa distinguishes finally three types of men, viz. *rāgacarita*, *dosacarita* and *mohacarita*; while Buddhaghosa accepts six types, with addition of other three varieties, *saddhācarita*, *buddhicarita* and *vitakkacarita*. Though Upatissa also enumerates the latter varieties and also some other 8 combination-varieties, *rāgadosacarita*, etc., he says finally that all of them can be reduced to the three in so far as their *mūla-kleśa* is concerned (p. 34-5). The Maṇim. in this respect is quite in agreement with Upatissa.

In prescribing their antidotes Upatissa says that a *rāgacarita* should practise *asubhasañjñā*, *kāyagatā satī*; a *dosacarita* should practise four *appamāṇacitta* and *vaṇṇakasiṇa*. After having prescribed the antidotes for a *saddhācarita* and others, he says that a *mohacarita* should, with faith, hear about the Dhamma (Doctrine ie. mainly of the Dependent Origination), have reverence for it and should live with his teacher and develop his own understanding (p. 41).

In this broad prescription of antidotes, too, the Maṇim, agrees with Upatissa to a greater extent; because the Maṇim also states that greed should be removed by *asubha* meditation, hatred by Friendliness, etc. and delusion by studies of doctrine, etc. Although Buddhaghosa also gives the above details of *pratīpakṣa*, he eventually says that a particular object of meditation is not intended for a particular type of men, but on the other hand, he says that any man may take up any object whichever suits him. Upatissa, however, distributes the devices of meditation in a fixed manner as above stated. Therefore the Maṇim. seems to follow in this respect the same tradition that Upatissa has followed.

Both Upatissa and Buddhaghosa give many details under each head of *kaṣiṇa*, *asubha* and *appamāṇa*, etc. But the Maṇim. has none of them. There are ten varieties of *asubha* object of meditation, according to Upa. and Bud., since one and the same formula, *anītyam duḥkham anātma asubham* serves the purpose in all cases, Maṇim. appears to indicate simply the formula under the head of foul (*asubha*) object of meditation.

Turning to the next item, *apramāṇa*, Maṇim. states only the first three instead of the four, *maitrī*, *karuṇā*, *muditā upekṣā*. It seems that Maṇim left out of consideration the last *apramāṇa*, *upekṣā*, because that being a state of equanimity, the state of balance or indifference, it could not serve actively as an antidote to hatred.

As regards the remedy to delusion, Maṇim. mentions under this head four members, viz. (1) *śruti*, (2) *cintā*, (3) *bhāvanā* and (4) *darśana*. I do not find so far in the Buddhist Literature some unit of 4 members as a counter factor to *moha* as in Maṇim. Prajñā is generally described as a true antidote to *moha*; it is divided into three: *śrutamayī cintāmayī, bhāvanāmayī* (v. *Vis. mag. Vim. Mag.* p. 92; *Vibhaṅga*, 324-5) cf. *Milindapañho*: पञ्चा उपपञ्जमाना अविज्ञन्वकार विधमेति । etc. (p. 39, New ed.). It is also stated that the *prajñā* consists in a careful and thorough study of the doctrine of *pratītya-samudpāda* which study removes delusion, (cf. *Compendium*, p. 65). Upatissa specially states that a *mohacarita* should study Dhamma with reverence, live with a teacher and develop his own understanding (p. 41).

72. Conclusion. “When Aṣavaṇa illuminated the auspicious wisdom light in these words free from contradiction with preceding and following context, Maṇimekhalai, the heroine, having assumed the life of an ascetic and having heard the Dhamma [with reverence] took herself to the penance so that she may get rid of the turmoil of the worldly life” (261-4).

73. The lamp-simile as in the above passage is also used in the Suttas in connection with the Buddha's preaching. We have, for example, in the *Mahāparinibbānasutta* the following: अन्धकारे वा तेलपजोत धारेण्य चक्षुमन्तो रूपाणि दक्षिन्तीति । एवमेव भगवता अनेकपरियायेन धम्मो पकासितो (*Dig. II*, 152).

THE DOCTRINE OF ṢAṬSTHALĀ

BY

C. V. SANKARA RAU, M.A.

Ṣaṭsthala means: “*Śravaṇamananaviśiṣṭajñānānugatanididhyāsanāt ṣaṭsthalaparamaśivasākṣātkāre tādātmye paramakāraṇam nirdiśyate.*” Śrīpati says that *ṣaṭsthala* is the connecting link between the *Ātman* and *Brahman*. The *Ātman* attains *Brahmatva* by *jñāna*. *Jñāna* is obtained, according to the text, “*ātmāvāre draṣṭavyas śrōtavyo mantavyo nididhyāsitavyah,*” that is to say, by closely examining the truth, by hearing the *smṛtis* by Guru’s *upadeśa*, by meditation and by firm concentration. If *jñāna* is obtained in this manner, the result is that the *Jīva* becomes *Śambhu*. Śrīpati says “*tasmāt jivō bhavēt Śambhuḥ krimivat kīṭa-vicintanāt iti*” etc. That is, the *jīva* attains *Sivatattva* through *jñāna* as the *kīṭa* becomes the actual *bhramara*, i.e., on the analogy of the *bhramara-kīṭa-nyāya*. The six positions of approximation to *Śivatva* according to him are:—*Śravaṇa*, *Manana*, *Jñāna*, *Nididhyāsana*, *Dhyāna* and *Āsana*. Correspondingly, he says there are six *līngas*,—*Ātma-līnga*, *Bhāvalīnga*, *Jyōtirlīnga*, *Prāṇalīnga*, *Upāsanālīnga*, and *Dhyānalīnga*. A treatise called ‘*Ṣaṭsthala-nirṇaya*’ deals with this doctrine at length. It sets out the six positions in the progress of the aspirant aiming at the attainment of freedom from the bondage of *Samsāra* through the grace of *Śiva*. Beginning from Basava himself, *Ṣaṭsthala* has been the eternal theme of *Vīraśaiva* writers, who often call themselves *Ṣaṭsthala-Brahmavādins*. Many works in Sanskrit and Kannada have been written to elucidate this particular doctrine by leading *Vīraśaiva* writers. This doctrine has also received attention from the *Vīraśaivas* of the Tamil country.

DOCTRINE OF PRATĪTYASAMUTPĀDA

BY

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'Wheel of Intervolved Causation' is the English equivalent of the term "*Pratītyasamutpāda*." This doctrine is the key-note of the philosophy of the Bauddhas. Causes are divided into direct causes or causes proper (*hetu*) and contributory causes or conditions (*pratyaya*). The Bauddha explanation of this doctrine, in short, can be stated thus: "It is enough if we are able to assign a specific number of causes and conditions and for each of these specific number of causes and conditions a specific number of other causes and conditions which brought each of them into operation at the time when and in the manner in which each of them operated to produce their joint result. This 'Wheel of Intervolved Causation' is composed of the following 'root-causes' called 'nidānas': (1) *Avidyā* or Ignorance; (2) *Samskāra* or Latent Dispositions; (3) *Viññāna* or Individualistic Cognition; (4) *Nāma-rūpa* or Name and Form; (5) *Ṣaḍāyatana* or the six organs (of sensation); (6) *Sparsa* or touch; (7) *Vedanā* or Feeling; (8) *Tṛṣṇā* or Craving; (9) *Upādāna* or Root-Cause, Attachment; (10) *Bhāva* or Character; (11) *Jāti* or Birth; (12) *Jarāmaraṇaśoka-parivedana-duḥkha-durmanasyatā*, Decay-Death-Sorrow-Lament-Suffering-Despair;—any one of the factors of this chain of twelve factors is inevitably caused by the factor preceding it, and itself becomes the cause of the factor that follows it. Thus the No. 12 gives rise to No. 1 and thus the 'Wheel of Causation' goes round and round in endless succession. This 'Wheel of Causation' is unaffected by the functioning of any such cause as 'Primordial Matter'—'God' or both, Soul; it is mobile. It is the basis of the notions of 'Karma' (Actions good and bad), fruits of acts. It is devoid of the concepts of 'Quality', 'Substance', 'Universal', 'Inherence' etc., but is amenable to 'words' and 'cognitions' only in a superimposed form. It is definitely cognisable by the two means of cognition. It is both *anādi* and *ananta* and admits of no translocation. It is absolutely free from the world of fantasies and remains unapprehended by others.

PĀÑCARĀTRA DOCTRINE OF CREATION

BY

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Pāñcarātra is one of the oldest Vaishṇava cults and it takes its stand as an independent system of philosophy along with the other systems like Sāṅkhya, Yoga etc. Rāmānuja accepts the main tenets of Pāñcarātra system and in fact it is Rāmānuja that gave this system a fresh recognition. He has ordained the Pāñcarātra system of worship in many South Indian temples.

According to this school of thought creation proceeds from Viṣṇu and his Śakti, who are, in the supreme state, one with Paramātman without distinction but are distinguishable in creation. Creation is of two kinds—Primary and Secondary. Each of the two again falls into two stages and the Secondary creation is said to take place about 36,000 times between two successive Primary creations.

In the first stage of the Primary creation, from the Śakti, whose two aspects are *kriyā* (action) and *bhūti* (becoming), are manifested the six guṇas or attributes of her Lord. They are (1) Knowledge, (2) Unrestricted power, (3) Energy, (4) Strength, (5) Virility and (6) Splendour. All these attributes are together said to constitute Vāsudeva, the first *vyūha* and his *śakti* Lakshmi. These six fall into pairs and from them issue in order, Saṁkarṣaṇa, Pradyumna, and Aniruddha, the other three *vyūhas* and their *śaktis*. From these *vyūhas* are created the twelve sub-*vyūhas* and the twelve Vidyeśvaras. The thirty-nine vibhavas or incarnations of Viṣṇu and Vaikunṭha the Highest Heaven are also said to be originated in this stage of creation.

In the second stage of the Primary creation, the *bhūti* aspect of the Śakti manifests the grosser forms, Kūṭastha Puruṣa and Māyā Śakti. All the individual souls together constitute 'Kūṭastha Puruṣa' and Māyā is the immaterial source of the cosmos. From her proceeds Niyata, the regulating principle of all things and thence Niyata Kāla or the Transcendental Time which is regarded as a driving force. From Kāla emanate the guṇa-body whence the three guṇas—*satva*, *rajas* and *tamas*—issue and coalesce into Mūlaprakṛti, the impalpable source of material things. It is said that all these creations exist till the time of the Universal Dissolution.

The first stage of every secondary creation bears a close resemblance to the Sāṅkhyan conception of evolution but with some differences. The main differences that need mention are that while Sāṅkhya starts with Mūlaprakṛti and Puruṣa, the Vaiṣṇava system starts with, in addition to those two, Kāla also. The Vaiṣṇava Puruṣa is the one 'Kūṭastha Puruṣa' but not the infinite number of souls.

Lastly the five gross elements, ether, air, light, water and earth having been produced, combine together into a mass and from it is produced the fifth vyūha, the world-egg (*Brahmāṇḍa*) or world-eggs according to some Samhitas, with Brahman as its or their creator. Thence follow the details of creation.

UTPALA—PARIMALAM

BY

M. RAMAKRISHNA KAVI.M.A.

An almost complete copy of this Sanskrit work has been obtained for the library of the Institute at Tirupati. The original for the copy of the Institute is a palm leaf Ms. in Telugu script very carefully copied with corrections here and there of scribal errors based upon similarity of letters which are generally ya (य) and dha (ध), and bha (भ) and ha (ह). This correction reveals that the original for the palm-leaf Ms. itself must be of Grantha script. The work consists of 106 chapters and the leaves containing chapters 51 to 55 are missing in the Ms.

Utpala-Parimala is a commentary on Varāhamihira's Bṛhat-samhitā and not as the name may suggest the commentary on Bhaṭṭotpala's gloss on the same work. But the name, besides its rhetorical significance, may indicate that Parimala of the author follows the model adopted by Utpala in his commentary on Bṛhatsamhitā. Curiosity may prompt one to question what the method of Parimala is which bears resemblance with that of Utpala; though the answer requires a thorough study of both the commentaries, a general feature in both of them may be noted as (1) giving synonyms for obsolete or rare words, (2) explaining the construction of difficult or dubious expressions, (3) adducing texts in support of or forming source for the views of Varāhamihira, and (4) lastly furnishing vast supplementary information from various works many of which have not survived to our days. Nor the author was a contemporary of Utpala, though in his introduction he salutes both Varāhamihira and Utpala as वन्दे वराहमिहिरं गुरुमुत्पलं च and thus raises a conjecture by the use of the word गुरु (guru) that he might be Utpala's pupil. But Utpala at the end of his commentary on Bṛhajjātaka gives the date of his work as 888 S. S. (966 A.D.)¹ while Parimala was finished in 4336 Kali (1235 A.D.)

Yogi or Yogīśvara is the author of Parimala, who in his introduction says that he composed the work at Śrīranga while Ballāla king Someśvara was ruling there. Yogi was born in Kali 4305

1. चैत्रमासस्य पञ्चम्यां सितायां गुरुवासरे । वसुधाष्टमिते शके कृतेयं विवृतिर्मेया ॥

(1204 A.D.)¹ He was the son of Kumāra or Komaṇārya. His dynasty is thus described: in Vārṣagaṇya gotra there was Kirtideva, living in the city of Pravara on the bank of Vitastā in the region of Śāradādevī (= Kashmir); his son or grandson was Govindabhṭṭa, who had two sons Rāmeśvara and Tripurāntaka. The elder of the two had by the grace of Kumāreśvara (in Kashmir?) had a son called Kumāra to whom the author was born.² This illustrates the fact that on the downfall of the Kashmirian kingdom or in its decline a number of scholars migrated from Śāradākeṣṭra to various eastern and southern kingdoms where their learning and intellect were honoured. Bilhaṇa, Śārṅgadeva (of Devagiri's court) and a host of others belonged once to Kashmir.

Yogi finished his work when he was 31 years old. The vastness of the material that he has supplied to his readers and fine elegant style in which he clothed his thoughts bespeak of his erudition and poetic skill and at the age of 31 the production as it is declares him a genius.

He describes in a few verses³ the glorious career of the Ballāla Kings who ruled at Dorasamudra, which reminded the city of

1. श्रीभूसुखार्थमान्याहर्जन्मना (1572742) योगिना मया । व्याख्या हि बहुमान्याहि (1583811) संहिता विवृतिः कृता ॥ These figures indicate *ahargana* representing the days of yogi's birth and the completion of his Parimala.

2. वर्षगणगोत्रवि . कीर्तिजरासपौत्रोऽसुम् ।

उत्पलपरिमलमतनोद्योगीन्द्रः कोमणार्थसुतः ॥

अजनि गणवृषगण...ये शारदाहृदप्रवरभुवि वितस्ता...कीर्तिदेवः ।

सुतमलमत जम्बू...तरेयश्रुतिपदपदबीजं सोऽपि गोविन्दमद्वः ॥

रामेश्वरश्च त्रिपुरान्तकश्च पुत्रौ तदीयौ श्रुतशास्त्रदृष्टी ।

आद्यस्य गौरीपतिरेव देवः शिवः कुमारेश्वरसंज्ञयाभूत् ॥

3 अस्ति श्रीमदनन्तयादवकुलक्षमापालरत्नाकरः

श्रीमान् होसलसंज्ञितो जनपतिः कर्णाटभूषणम् ।

यत्कीर्त्या सहजा कवेरतनया श्रीतुङ्गभद्रा च सा

श्रीरङ्गाधिपतिः सदा हरिहरस्ताभ्यां समालिङ्गितौ ॥

यस्मिन् दोरसमुद्रनाम नगरं श्रीद्वारकास्मारकं

भाति स्फीतमाधिष्ठितं यदुवरैर्यद्विष्णुमुख्यैर्नृपैः ।

तस्मिन्विष्णुसुतान्दृष्टिहृत्पतेर्वैष्णालभूपोऽभव-

द्यत्कीर्त्या विशदीकृतं त्रिगुणमभ्यासीज्जगत्सात्विकम् ॥

यस्माद्वोसलवंशमौक्तिकमणिः सर्वज्ञचूडामणि-

जातः काटववार्धिबाडवशिखी वैर्यमास्ताचलः ।

Dvārakā. King Viṣṇu (Viṣṇuvardhana) had Nṛsimha whose son Ballāla was a great person. His son was Narasimha, who defeating Kāḍavarāya, reinstated the king of the Cholas on the throne, destroyed the kingdom of Magadha (Magara in Mysore) and conquered the Pāṇḍyan king. He had the titles Sanivārasiddhi, Giridurgamalla, etc. Narasimha's son was Someśvara, the patron of the author yogi. Under him Yogi wrote his work at Śrīraṅga in 1157 S.S. (1235 A.D) (मुनीन्द्रयशिवे शाके वैशाखे मान्मे तिथौ), in the month of Vaiśākha on त्रयोदशी day.

Yogi's teacher was Nirupamabodha, probably a Sannyāsin.

Yogi's references to the conquests of Narasimha and his son Someśvara are fully borne out by epigraphical and literary records. Tiruvendipuram Inscription of Rājārāja III (Epi. Ind. Vol. VII. p. 160) dated in the 16th year of that sovereign corroborates Nṛsimha's conquest of Kāḍava, viz., Ko Perunsiṅga.¹ Kālakalabha in his Gadyakarnāmrta describes at length the battles fought by Narasimha with Kāḍava and Pāṇḍya king. About four decades (1210 to 1250 A. D.) mark in South India ephemeral fortunes of crowned heads in gaining and losing in the same year the great cities like Nellore, Conjeevaram, Trichy, Madura, Tinnevely etc. Someśvara defeated the Pandyas and set up a triumphal column at Rāmeśvara, which fact is stated in Rukmiṇīkalyāṇa by Vidyācakravartin. Ballāla's occupation of Chola and Pandya countries lasted till the rise of Sundara Pāṇḍya, when simultaneously troubles arose in Dorasamudra from the northern neighbours which compelled Someśvara to his old capital.

The reference to Magadhārājya is to the conquest of the kingdom of Magara in Mysore State. Magara was probably ruled by a

चौलस्थापनदेशिको मगधराज्याम्भोधिकुम्भोद्भवः
पाण्ड्याम्भोदघटाविघट्टनमरुच्छीनारासिंहो नृपः ।
तत्पुत्रः परिपन्थिपार्थिवधूवैधव्यदीक्षागर-
नानादिग्वनिताव्रतंसितयशस्स्तोमोऽस्ति सोमेश्वरः ।
सेतावुन्मददिगिद्विपेन्द्रदनप्रोत्कीर्णवर्णवर्लि
कीर्तिस्तम्भमधिक्षिपद्रवुपति यः प्रत्यभिज्ञापयन् ॥

1. Ko Perunsiṅga may mean Great Rājāsīmha, one of the early kings of the Pallava line, to which kāḍava king traced his genealogy. Kāḍava was a great admirer of Bharata's Nāṭya Śāstra and, he got engraved in the temple of Chidambaram all the 108 karaṇas of Śiva-tāṇḍava as described by Bharata (ch. IV). Kāḍava-bhūpālīya is referred to as a commentary on Nāṭyaśāstra by later writers.

sturdy branch of the Pandya family. There are several epigraphical allusions to this conquest.¹

This period is again the renaissance of Sanskrit literature in South India when impetus given by the influx of the scholars from Kashmir, Kanouj, Chedi, Ujjain etc., thrilled the local genius to emulate the great names of the day. All branches of literature were explored, encyclopædies were composed, commentaries on the most popular works were written, and compendia of all great stupendous works were produced. Seven or eight decades of this glorious renaissance were followed by a blast of fiery invasion of Moslems which altered the very foundations of Hindu Society and learning when none bestowed any thought of the fleeing Muses with torn raiment and disshevelled hair.

Bhṛatsamhitā of Varāhamihira is a veritable mine of information on various topics which enables one to draw a good picture of ancient civilisation. Varāha seemed to have flourished about 540 A.D. and all the facts, references, and proofs of able scholars who worked at his date are entirely conjectural and assign him to the middle of the 6th century of the Christian Era. Thus the date is only tentative. His Samhitā consists of 106 chapters and the last śloka not found in the printed editions as found in Parimala reads:—

आदित्यदासतनयस्तदवाप्तबोधः
कापिस्थले सवितुल्यधवरप्रसादः ।
आवर्तिको मुनिमतान्यवलोच्य सम्य-
कञ्चां वराहमिहिरो रुचिरांचकार ॥

The same śloka is found in Varāha's Bṛhajjātaka having word, *horā* (होरा) in place of *śākhā* (शाखा) in the above verse. Of course *gaṇita*, *śākhā* and *horā* are three branches (skandhas) of Jyautiṣa science. Parimala explains the word *kāpisthala* as..... ह...संक्षेत्र (Varāhakṣetra?) where the Varāhamihira seems to have finished his three great works on astrology. Utpala says that Varāha was a Māgadhī brahman and he was probably a native of Avanti (Ujjain). Some scholars read *kāpiththala* and construe it with the word *sāvitrī*,

1. Cf.—Epi Kar Vol. VI Ch. 238.

ಮಗರಕ್ಷೋಣಿವನಂ ಮೊರಲ್ವಿ ಕಡುಸಿಂಧಾಕಾಡಮೋರ್ವಿಶನಂ ।
ಮುಗಮಂ ಮೊಯ್ವಿಡಿ ಯಿಕ್ಕಿಪಾಣ್ಯಾನ್ಯಪನಂ ಬೇರಿಂದೆ ಕಿಳ್ವತ್ತಿ ಚ ।
ಕ್ರಿಗೆ ಜೋಳಂಗೆ ಪುನಃ ಪ್ರತಿಷ್ಠೆಯನದಂ ಕೈಸಾರ್ವಿಕೋಪಪ್ರಸಾ ।
ದಗುಣಂಗಳ್ ಜನಿವೆಂಬಿನಂ ನೆಗಲ್ಲಪಂ ಶ್ರೀವೀರಸೋಮಶ್ವರರಂ ।

but it might be the place where Varāha composed his famous works. It is a village in Madhyadeśa.

Varāha wrote Yogayātrā or Mahāyātrā treating of a king's invasion upon the country of the enemies and of all matter relating to the equipment of the armies and auspicious times of starting. Utpala commented upon all the three works of Varāha. Yogi in his commentary frequently quotes from the other works of Varāha and Utpala. Many of the works available to Varāha perished by the days of Utpala and even many of those read by Utpala and Yogi have not come down to our times. Yogi seems to have written besides this commentary, *Grahāyājñā-samuccaya*¹ (ग्रहयज्ञसमुच्चय)¹ and *Jātakasam-pradāya-pradīpa* (जातकसंप्रदायप्रदीप)²

Now something about his commentary :—

Full text is quoted and his comment is added to it. The texts of Varāha's works as found in print are still far from perfection. Yogi must have collated his copy with different Mss. then available. He gives readings also. A detailed study of the whole work collating his readings of the text with any of the published editions may give us valuable information. I simply quote one instance :—The printed text, chapter 79, reads—

भारद्वाजमतं दृष्ट्वा यच्च श्रीद्रव्यवर्धनः ।

आवन्तिकः प्राह नृपो महाराजाधिराजजः ॥

Yogi reads *devavardhana* in place *dravyavardhana*. This reading may surely lead to the identity of the Ujjain king, the son of a Mahārājādhirāja who devoted himself to the studies of augery (शकुन). Devavardhana was evidently an elder contemporary of Varāha. A second instance is that chapters on the horse and the elephant are not found in some Mss. For Yogi says अश्वगजलक्षणाध्यायौ केषुचि-कोशेष्वदृष्टावपि... . Thus his readings appear to be valuable.

Regarding his interpretations, most of them appeal to our reason and experience. His knowledge of geography of India is more or less perfect. Now wherever he is doubtful, he gives two-fold explanation.

1. In chapter on Kojihoma he supplements the text from this work and ends it thus :—इति योगीश्वरकृतौ ग्रहयज्ञसमुच्चये । सप्रपञ्चं सातुक्त्वं ग्रहातिथ्यस्य पद्धतिः Here Yogiśvara is himself and not Yājñavalkya.

2. In chapter called *Grahagocarādhyaya* (ग्रहगोचराध्याय), treating of vedhas (वेधाः) Yogi says :—एषां वेधविधिश्च जातकसंप्रदायप्रदीपेऽस्मदुक्ते यथा... and again quotes from the works in *Grahapākaphala* as एवं निर्णयय जातकसंप्रदायप्रदीपेऽस्मदीयौ श्लोकौ.....

For instance, commenting on a well-known śloka of Varāha (chap. XIII. śl. 3) :—

आसन् मघासु मुनयः शसति पृथ्वी युधिष्ठिरे नृपतौ ।

षड्विक्रपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ।

Yogi says :—यद्यपि शक्रात्प्राक्कलिगताब्दा नवाद्रिचन्द्राभिमिताः (3179) तथाप्याचार्येण वृद्धगर्गमताद् षड्विक्रपञ्चद्वियुत इत्युक्तं दृग्गणितविस्वाद्यपि । अथवा विक्रमादित्यशक्रात्पूर्वं शालि-
वाहनशकाब्दवत् षड्विक्रपञ्चद्वियुते कलिगतकाले शकान्तरं तद्वाक्यविषयत्वेन कल्प्यम् ।

This second interpretation gives us Śaka date as 575 B.C. (3179 —2526—78 = 575 B.C.)

Utpala in his comment on VII—9 śl. of Bṛhajjātaka quotes a verse from the work of Sphujidhvaja, a Greek king, for the calculation of *ahargana*.

It runs thus :—

गतेन साध्यर्थशतेन युक्ताभ्येकेन केषां न गताब्दमंख्य ।

कालः शकानां (1044) स विशोध्य तस्मादतीतवर्षाद्युगवर्षजातम् ॥

This śloka reads differently in different copies but the number 1044 is found in every one. Utpala proves that Sphujidhvaja lived later than the commencement of the Śaka date. Evidently as Sphujidhvaja is older than Varāha and Utpala, the number 1044 does not fit in with either Vikramārka or Śālivāhana Śaka. How the figure is obtained from the words of the śloka is still a mystery. But we have the figures there. If there existed according to Yogi another Śaka before Vikramāditya, which is roughly 575 B.C., the date of Sphujidhvaja or the commencing date of his calculations will come to 1044—575=469 A.D. This suits the attack of Utpala on Varāha that he disregarded the later theories of Yavana writers like Sphujidhvaja.¹ This date is almost contemporaneous with the time of Āryabhaṭṭa.

Yogi's Parimala is valuable to modern readers for the supplementary information he furnishes on almost every chapter from 45 to 106 chs. Probably he felt that Utpala was not lucid enough in the latter portion of the text and that many of the older authorities were fast disappearing. Most of his supplementary matter deals with *śānti*, *pujā*, *prāyaścitta* etc. On ch : 45 (Utpātas), Yogi quotes at length

1. Yavana writers need not be located in Greece or Rome. Certain Scythian writers or Greeks that ruled in India must have developed astronomy and mathematics as begun by Vasiṣṭha, Parāśara etc and brought to perfection. Their names are associated to the Sanskrit works written under their computation or patronage. Sphujidhvaja might be a Greek Indian King

from Uttaragārgya on *siddhikalpa*, then gives Visvāmītra's *śānti* on *utpāta* of meteors, then from Jaimini-*gṛhya*, and Ratnakośa. He details *koṭihoma* from Śaunaka, Bodhāyana, Yājñavalkya, Bṛhaspati, Nārada etc. He mentions Smṛticandrikā among his authorities. If it refers to the printed work of that name then it must be older than 1235 A.D. With reference to palmistry (*sāmudra*), he introduces Māṇḍavya thus:—सामुद्रलक्षणं गोचरं च नानावृत्तविचित्रगम्भीरार्थं माण्डव्योक्तं समाकर्ण्योत्तुसंदधते. This gives us a clue that wherever Māṇḍavya is quoted in prosody, it means that he introduced the name of the *vr̥tta* and its *lakṣaṇa* when describing the effect of certain *rekhās* in the body.

Varāha also defines and illustrates several metres in his *Graha-gocara* chapter. Some of Yogi's additions are:—

Chapter 47—Svapnapariṁksā, Śānti, Garga's Bhūmaṇḍaloddhāra, Puṣyasnāna from Samāsa-Samhitā, Vināyakasnapana, Guhyaka-bali, and Vijayasnāna.

Vāstu chapter—Āya-vyaya, Garbhanyāsa, etc. from Maya, Viśvakarma, Vasiṣṭha, Matsya, etc.

Udakārgala—he quotes from a work called Vārihr̥daya.

Pratiṣṭhā chapter—Ekādhvara.

Aśvalakṣaṇa—he quotes from Mānapriya and Vararuchi.

Graha-gocara—he quotes extensively from Ratnakośa. At the end he gives a detailed list of his own additions to the original text:

He closes his work thus:—

इति व्याख्यनिरुपमबोधशिष्यः कुमारजः ।

योगी बराहमिहिरशाखाध्यायानुपूर्विकम् ॥

The work begins with the two ślokas thus:—

जयति ध्रुतिकावेर्या वाक्यश्रीरङ्गमासितम् ।

ब्रह्मविद्यानन्तशयं सच्चित्सुखमयं महः ॥

जयति सहजलीलोन्मीलितानेकलोक-

प्रकररुचिरचित्रस्वात्मसंवित्तिमिति ।

यदुकुलतिलकश्रीसोमभूमशिराज्या-

भ्युदयविजयरक्षादीक्षितो विश्वनाथः ॥

The commentary with the author's reading of the text deserves publication.

SOME PARALLEL CONCEPTS OF JAINISM AND VEDĀNTA.

BY

T. K. V. N. SUDARSANACHARYA.

On account of its intrinsic worth, the Jaina system, is considered to be one of the important systems of Indian philosophy called *Darśana-śāstras*.

Darśana-śāstra, literally means the science of views. There are two kinds of propositions, namely (1) what a man ought to do in order to gain true happiness in various circumstances and in specific states of existence, and (2) what he ought to realise by direct experience to become radically independent of those states. Any śāstra which propounds the correct views with regard to both of these propositions is known as *Darśana-śāstra*. It is also called *Vicāra-śāstra* or *Manana-śāstra*. From this definition, it is obvious that *Darśana-śāstra* falls into two broad divisions namely.—(1) rational demonstration of propositions relating to duty (*karma*), that is to say what a man should or should not do in order to realise happiness in some state of specific existence and (2) rational demonstration of propositions regarding the truth about the fundamental nature of things, which a man should realise by direct experience in order to free himself absolutely from suffering and to enjoy perpetual heavenly bliss. The first division may be called the *Dharma-mīmāṃsā*. It is also termed as *Mokṣa-darśana*. I shall call the former by the term religious life and the latter by the term metaphysical philosophy or simply philosophy.

There are several types of religious and philosophical systems and only some of them are regarded as important. Strictly speaking none of these systems can be considered to oppose one another but they have to be regarded as different and gradual steps leading up to one objective.¹ Sages, who have realised the truth of the nature and existence of the world as a whole, have left to us their achievements of the spiritual life in the form of various systems of philosophy or *Prasthānas*. Among these systems the Jaina *prasthāna* has

1. I have already drawn attention in my (Nyāyā Ījālī 'sūtras' and its Bhāṣya-
'Makaranda' to the extent to which these systems speak of the same truth and to
the graduated growth of these systems one after another.

also taken a prominent and important place from the viewpoint of its being guide to us to attain supreme happiness by imparting the correct knowledge of the soul (*ātman*) and of the outer world (*bāhya-padārthā*).

Really speaking, term *darśana* can be applied only to that science which enables one to realise the true nature of soul, and get the final release. Every system of philosophy, has developed this concept of the term *darśana*. For instance, the Bṛhadāraṇyakopaniṣad,¹ says that the soul is verity to be seen, and the Yājñavalkya-samhitā² declares: "The highest virtue consists in seeing the soul through meditation." In the Muṇḍakopaniṣad³ we find that when the soul is seen, the knot of the heart is untied, all doubts are dispelled and all act-forces are exhausted. These are a few instances which point out that the Vedānta system has developed the idea of the term *darśana* in the strictest sense. What is true in the case of Vedānta is equally true in the case of Jainism. How far Jainism has strictly applied itself to the idea denoted by the term *darśana* can be known from a careful comparison of the Upaniṣadic texts (which are our standard texts on the nature of soul) with the teachings of Jains, Mahāvira and his followers.

The Vedic texts prescribe three stages⁴ in order to get the final release (*mokṣa*), viz. (1) hearing the sacred texts (*śravaṇa*)⁵, (2) meditation of the ideas contained in such texts (*manana*)⁶ and (3) unceasing contemplation on the nature of soul (*nididhyāsana*).⁷

The Jain texts also prescribe three similar stages⁸ to get final

1. आत्मावारे द्रष्टव्यः (Bṛha. Upa., ii, 4-5).

2. अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् । (Yājñā, Samhitā, book i verse 8.)

3. मिथ्यते हृदयग्रन्थिशिञ्चन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ (Muṇ.-Upa, ii, 2-8.)

4. न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आमनस्तु कामाय सर्वं प्रियं भवति, आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः । (Bṛha., 4, 4—5.)

5. श्रवणं नाम वेदान्तवाक्यानि आत्मैकत्वविद्याप्रतिपादकानीति तत्त्वदर्शिन आचार्यान्न्याययुक्तार्थ-ग्रहणम् ।

6. एवमाचार्योपादिष्टस्यार्थस्य स्वात्मन्येवमेव युक्तमिति हेतुतः प्रतिष्ठापनं मननम् ।

7. एतद्विरोधिर्मन्त्रासनानिरसनायास्यैवार्थस्यानवरतभावना निदिध्यासनम् ।

(Śrī Bhāṣya, 1—1—1, p. 27.)

8. सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः (Paramāgamasāra).

एवं सम्यग्दर्शनबोधचारित्र्ययात्मको नित्यम् ।

तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्ति (Puruṣārtha-siddhyupāya, 1—20).

release. They are :—(1) proper sight (*śamyagdarśana*)¹, which consists in having implicit faith in the teachings of the Tīrthaṅkaras² or Jinas (2) proper knowledge (*śamyagjñāna*)³ of objects (souls and non-souls) as they are and (3) proper action (*śamyakcāritra*)⁴ (to be observed after the stages of proper sight and proper knowledge) consisting in turning away from sinful acts. Proper sight (*śamyagdarśana*) and others have been described clearly in the following verse :—

तत्त्वस्यावगतिर्ज्ञानं श्रद्धानं तस्य दर्शनम् ।

पापारम्भानिवृत्तिस्तु चारित्र्यं वर्ण्यते जिनैः ॥

(*Dharmaśarmābhhyudaya-kāvya*, con. 21)

See also *Candra-prabhāvākācarita*, con 18-4.

and *Puruṣārtha-siddhyupāya*, II, 22, 33, III, 40, 222.

1 येन रूपेण जीवाद्यर्थो व्यवस्थितः, तेन रूपेणाहता प्रतिपादिते तत्त्वार्थे विपरितामिनिवेशरहित-
त्वाद्यपरपर्यायं श्रद्धानं सम्यग्दर्शनम् (Yogadeva's text, as quoted in *Sarvadarśanasamgraha*
p. 62).

तत्त्वार्थं श्रद्धानं सम्यग्दर्शनम् (*Tatvārthāthigama-sūtra*).

रुचिर्जिनोक्ततत्त्वेषु सम्यक् श्रद्धानमुच्यते ।

जायते तन्निसर्गेण गुरोरधिगमेन वा ॥ (*Sarva. saṅgraha*, p. 62, *Śaḍḍarsanasamuccaya*
and *Uṇṣakādhyāna* p. 34.)

2. Builders of a landing place in the sea of existence are called Tīrthaṅkaras in Jainism and they are also called 'Jinas', conquerors of their passions, who preached the religion of the Jains. The Jains hold that in every cycle of time, period of evolution or involution (*utsarṣiṇi* or *avasarṣiṇi*, *kāla*) 24 sages (Jinas) are born. The first sage of the last series was 'Yugādi Jina Dēva' or Vṛṣabhadēva, the 24th was Mahāvīra or 'Vardhamāna-Divākara', who was born at 'Kṣatriya-kunḍa grāma' in 599 B. C. and attained 'Niryāṇa' at Pāva in 527 B. C. (see Satis-candra's History of Indian Logic)

3. येन स्वभावेन जीवादयः पदार्था व्यवस्थितास्तेन स्वभावेन मोहसंशयरहितत्वेनावगमः सम्य-
ग्ज्ञानम् । यथाहुः—

यथावस्थिततत्त्वानां संक्षेपाद्विस्तरेण वा ।

योऽवबोधस्तत्राहुः सम्यग्ज्ञानं मनीषिणः ।

तज्ज्ञानं पञ्चविधं मतिश्रुतावधिमनःपर्यायकेवलभेदेन ।

(*Sarva. saṅgraha*, p. 68).

4. संसरणकर्मोच्छिन्नाबुद्धतस्य श्रद्धानस्य ज्ञानवतः पापागमनकारणक्रियानिवृत्तिः सम्यक्
चारित्र्यम् । तदुक्तमहता—

सर्वधावद्ययोगानां त्यागश्चारित्र्यमुच्यते (*Sarva. saṅgraha*, p. 65).

The highest state of life (*paramapada*) can be obtained by harmlessness¹ (*ahimsā*) truth-speaking² (*satyabhāṣana*) straight forwardness³ (*ārjava*), etc, according to the Vedic texts.

Bhagavad Bodhāyana Mahārṣi has described seven ways (*sādhana-saptaka*) to attain the highest state (*mokṣa*) though the 'nididhyāsana' or 'dhruvānu-smṛti' (unceasing contemplation) thus :

तद्धविर्विवेकविमोकाभ्यासक्रिया कल्याणानवभादानुद्धर्षेभ्यस्सम्भवाच्चिर्वचनाच्च । (1) जाल्या-
श्रयनिमिनादुष्टादक्षात् कायशुद्धिविवेकः । अत्र निर्वचनम्—आहारशुद्धौ सत्त्वशुद्धौ ध्रुवानु-
स्मृतिरिति । (2) विमोहः कामानभिप्लवङ्गः । शान्त उपासीतेति निर्वचनम् । (3) आरम्भणं शीलनं
पुनःपुनरभ्यासः । निर्वचनम्—सदा तद्भावभाविताः । (4) पञ्चमहायज्ञाद्यनुष्ठान शक्तिः क्रिया ।
निर्वचनम्—क्रियावानेष ब्रह्मविदां वरिष्ठः । (5) सत्यार्जवदयादानार्हिसाः कल्याणानि । निर्वचनम्
सत्येन लभ्यः, तेषामेवैष विरजो ब्रह्मलोक इत्यादि । (6) देशकालवैयुष्याच्छोकवस्त्वाद्यनुस्मृतेष्व तज्जं
देन्यसमास्रत्वं मनसाऽवसादः । तद्विपर्ययोऽवसादः । निर्वचनम्—नायमात्मा बलहीनेन लभ्यः ।
(7) तद्विपर्ययजा तुष्टिरुद्धर्षः । तद्विपर्ययोऽनुद्धर्षः । (अतिस्तोषश्च विरोधीत्यर्थः) निर्वचनम्—शान्तो
दान्त इति ।⁴

Similarly in Jainism also the highest state (*mokṣa*) can be secured by harmlessness, truth-speaking, straight-forwardness and other traits. Harmlessness and others have been described clearly in the following verses :—

अहिंसासूनुतास्तेयब्रह्मचर्यापरिग्रहाः ।
न यत्प्रमादयोगेन जीवितव्यपरोपणम् ।
चराणां स्थावराणां च तदहिंसाव्रतं मतम् ।
प्रियं पथं वचस्तथ्यं सूनुतं व्रतमुच्यते ।
तत्तथ्यमपि नोऽस्तथ्यमप्रियं चाहितं च यत् ।
अनादानमदत्तस्यास्तेयव्रतमुच्यते ।
बाह्याः प्राणा नृणामर्थो हरता तं हिताहिते ।
दिव्यौदारिककामानां कृत्तानुमतकारितैः ।
मनोवाक्कायतस्त्यागो ब्रह्माष्टादशधा मतम् ।

1. सा हिंसात्सर्वा भूतानि । यज्ञेन दानेन तपसानाशकेन (Br. Up. 6—4—22).
2. सत्येन लभ्यः Muṇ Up 3—5) सत्यं वद (Taitti Up.)
3. शान्त उपासीत (Chān. Up 3—14—1) शान्तो दान्तः (Br. Up. 6—1—23). तेषामेवैष विरजो ब्रह्मलोकः (Pra. Up 1—15—16). तपसा ब्रह्मचर्येण (Pra. Up. 1—10)
4. *Brahmasūtravṛtti* of Bodhāyana as quoted by Śrī Rāmānuja in Śrī Bhāṣya (p. 37).

सर्वभावेषु मूर्च्छयास्त्यागः स्यादपरिग्रहः ।
 यदसत्स्वपि जायेत मूर्च्छया चित्तविह्वलः ।
 भावनाभिर्भावितानि पञ्चभिः पञ्चधा क्रमात् ।
 महाव्रतानि लोकस्य साधयन्त्यव्ययं पदम् ।

(Jaina Āgama as quoted in *Sarva. sañ.* p. 63).

The Vedic texts and Jaina texts say that the soul is sentient, agent, and enjoyer. The following are the Upaniṣadic passages, in which the nature of the soul has been well spoken of :—

एष हि द्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः (*Pra. Up.* 4-9).
 अथ यो वेदेदं जिघ्राणीति स आत्मा मनसैवैतान् कामान् पश्यन् रमते (*Chān. Up.* 8-12-4-5).

Similar Jaina text may also be cited here to show the same :—

चेतनालक्षणो जीवः कर्ता भोक्ता स्वकर्मणाम् ।

(*Candraprabhabhācarita*, con. 18-4)

Again we may learn from the following verses the fuller details of the attributes of the soul as the Jains conceive :—

अमूर्तश्चेतनाचिह्नः कर्ता भोक्ता तनुप्रमः ।
 ऊर्ध्वगामी स्मृतो जीवः स्थित्युत्पत्तिव्ययात्मकः ॥

(*Dharmaśarmābhyudaya*, con 21)

अस्ति पुरुषश्चिदात्मा विवर्जितः स्पर्शगन्धरसवर्णैः ।
 गुणपर्ययसमवेतः समाहितः समुदयव्ययप्रौढ्यैः ।
 परिणममाणो नित्यं ज्ञानविवर्तैरनादिसन्तत्या ।
 परिणामानां खेषां स भवति कर्ता च भोक्ता च ।

(*Puruṣārthasiddhyupāya*, 1-10).

After getting the final release the nature of the soul (*ātman*) has been described by Jaina texts as below :

नित्यमपि निरुपलेपः स्वरूपसमवास्थितो निरुपघातः ।
 गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ।

Ever free from (karmic) contact, free from obstruction, fully absorbed in its own self, the highest supremely pure soul is effulgent like the sky in the highest stage.

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
 परमानन्दनिमग्नो ज्ञानसयो नन्दति सदैव ॥

He is quite content, all knowable beings reflected in Him, immersed in supreme bliss, the embodiment of knowledge, the Paramātman is eternally happy in the highest stage.

(*Puruṣārtha-siddhyupāya*—3—223-224)

Regarding the nature of release, the Vedic texts say : "Soul after getting rid of merits and demerits, reaches the higher region ;"¹ and the Jain texts have summarised their view of the final release as 'going up-wards.'² Thus the term '*darśana*' as applied to the system of Vedānta and Jainism may be justified, as both of them are found to restrict themselves within the sphere of the knowledge of the soul.

As regards the metaphysical side of Jainism, the theory of the *saptabhāṅgī naya* plays a prominent role in the philosophy of Jainism.

Sapta-bhāṅgī is the use in seven different ways of the words, *syāt* and *asti* severally and jointly without inconsistency, when inquiring separately into the different aspects of a thing.

The seven ways are as follow :—³

(1) *syādaśti* : May be partly or in a certain sense the jar exists.

1. अश्व इव रोमाणि विभूय पापं चन्द्र इव राहोर्मुखात् प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्म लोकाभिसम्भवानि (Chān. Up. 8—1—81).

स एतं देवयानं पन्थानमापथ अशिलोकमागच्छति स वायुलोकं, स वरुणलोकं स आदित्य लोकं, स इन्द्रलोकं स वज्रपातिलोकं स ब्रह्मलोकम्

2. निश्शेषकर्मनिर्मोक्षः स मोक्षः कथ्यते जिनैः ।

ज्वालाकलापवद्वहेरुर्ध्वमेरण्डबीजवत् ।

ततः त्वमाव्रतो याति जीवः प्रक्षीणवन्धनः ।

लोकाग्रं प्राप्य तत्रैव स्थितिं ब्रह्माति शश्वर्ताम् ।

ऊर्ध्वं धर्मास्तिकायस्य विप्रयोगान्न यात्यसौ ।

नवानन्तमन्मप्राप्तमव्यावाधमसन्निभम् ।

प्राग्दहान् किञ्चिद्दृनोर्सां मुखं प्राप्नोति शश्वतम् ।

(*Dharmaśarmābhudaya*, con. 21).

3. Here the word *bhāṅga* stands for 'sentence.'

4. तद्विधानविवक्षायां स्यादस्तीति गतिर्भवेत् ।

स्यान्नास्तीति प्रयोगस्स्यात्तन्निषेधे विवाक्षिते ।

क्रमेणोभयवाञ्छायां प्रयोगस्समुदायभाक् ।

युगपत्तद्विवक्षायां स्यादवाच्यमशक्तितः ।

आधावाच्यविवक्षायां पञ्चमो भङ्ग इष्यते ।

अन्त्यावाच्यविवक्षायां षष्ठमङ्गसमुद्भवः ।

समुच्चयेन युक्तश्च सप्तमो भङ्ग उच्यते ॥

घटोऽस्तीति न वक्तव्यं सन्नेव हि घटो यतः ।

नास्तीत्यपि न वक्तव्यं विरोधात्सदसत्त्वयोः ।

अनेकान्तात्मक वस्तु गोचरः सर्वमविदाम् ।

एकदेशविशिष्टोऽर्थो नयस्य विषयो मतः ॥

(2) *syānnāsti*: May be partly or in a certain sense the jar does not exist as well.

(3) *syādasti ca nāsti ca*: May be partly or in a certain sense the jar exists and does not exist as well.

(4) *syādavaktavyaḥ*: May be partly or in a certain sense it is impossible to describe a jar.

(5) *syādasti ca avaktavyaḥ*: May be partly or in a certain sense the jar exists and it is impossible to describe it in one moment.

(6) *syānnāsti ca avaktavyaḥ*: May be partly or in a certain sense the jar does not exist and it is impossible to describe it in one moment.

(7) *syādasti ca nāsti ca avaktavyaḥ*: May be partly or in a certain sense the jar does and does not exist and it is impossible to describe it in one moment.

*syāt*¹ is the third person singular of the potential mood of the verb 'as' to be. Here it is used as an adverb and means 'partly or in a certain sense.'

(1) In the first statement the existence of a thing is taken into consideration. (2) In the second, non-existence of a thing is considered. (3) In the third, both the existence and non-existence are considered in consecutive order, i.e., one after the other. (4) In the fourth way of making statements that which is considered is the inexpressibility at one and the same moment of what the thing is and what the thing is not. (5) In the fifth way, while asserting the inexpressibility at one and the same moment of what the thing is and what the thing is not. Yet what it is is taken into consideration. (6) In the sixth, with the assertion of the inexpressibility at one and the same moment of those qualities which are present in the thing, the qualities which are absent in the part in question are taken as the subject of consideration. (7) In the seventh, with the assertion of the inexpressibility at one and the same moment of the qualities which do exist and of those which do not exist in the thing, the present and absent qualities of the part in question are predicated consecutively.

1. वाक्येष्वनेकान्तयोति गम्यं प्रति विशेषणम् ।

स्यान्निपातोऽर्थयोगित्वात् तिङन्तप्रतिरूपकः ॥

(Sarva. sañ. p. 63).

तदुक्तम् :—स्याच्छब्दादप्यनेकान्तसामान्यस्यावबोधने ।

शब्दान्तरप्रयोगोऽत्र विशेषप्रतिपत्तये ॥ इति.

(*Sapta. tarāṅginī*, p. 16)

This theory of *saptabhaṅgī* may be said to have been developed from the Vedic texts.

In the Vedic and Upaniṣadic texts, we have the following :
 “then¹ there neither was existence (*sat*) or non-existence (*asat*).
 “Then² there was neither death nor immortality.” “There³ was nothing besides him”. “Who⁴ can know and who can declare whence it has come, and what is the source of this wonderful creation”.
 “That Divine⁵ One has neither any duty nor activity, His wisdom, strength and activity are natural. “That⁶ first cause is devoid of all attributes, has no beginning and no ending, and is supremely great and permanent ; by knowing Him one becomes free from death.”
 “Words⁷ fail to describe Him and turn away from Him ; even the mind cannot approach Him.” He, the self is to be described by No, No⁸ These negative statements might be said to have become the source for the gradual development of the seven-fold expression of Jainism, technically called *sapta-bhaṅgī-naya*.

1. नासदासीन्नो सदासीत्तदानीम् (Rg. 10—129—1).
2. न मृत्युरासीदमृतं न तर्हि (Rg. 10—129—2).
3. तस्माद्भान्यन्न परः किञ्चनास ।
4. को अथा वेद क इह प्रवोचत् कुत आयाता कुत इयं विमुष्टिः (Rg. 10—129—6).
5. एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च. (Śve Up, 6—11)
6. अशब्दस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं श्रुवं निचाय्य मृत्युमुखात् प्रमुच्यते ॥
7. यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह (Tai Ār 9, 31).
8. स एष नेति नेति आत्मा (Br. Ār Up. 6—5—15).

A COMMENTARY ON THE SĀṆKHYAKĀRIKĀ IN CHINESE.

BY

N. AIYASWAMI SASTRI.

The Sāṅkhyakārikā is said to be the oldest of the works on Sāṅkhya Philosophy now available. It has been commented upon by many authors such as Vācaspatimiśra, Gauḍapāda and others. There is a Chinese translation of it by Paramārtha, the famous Buddhist monk of Ujjain, who flourished about 499—569 A.D. An elaborate commentary (anonymous) is appended to the Kārikās there. It became first known through Dr Takakusu's French translation of it published in the "Bulletin de L'Ecole France D'Extreme Orient," Tome IV. At the suggestion of Late Prof. Sylvain Levi, I have rendered the Chinese version into Sanskrit and that rendering will be published shortly.

Let me say a few words by way of preface on the importance of the above Commentary. There are five commentaries available to us in print on the Sāṅkhyakārikās, viz., (1) a *Bhāṣya* by Gauḍapāda, (2) *Tattvakaumudī* by Vācaspati Miśra, (3) *Jayamaṅgalā*, (4) *Māṭharavṛtti* and (5) *Candrikā*. Mrs. S. Beal and Kasavara first believed that the original of the Chinese commentary might be the *Bhāṣya* of Gauḍapāda. But the belief was rejected by Prof. Takakusu on a closer examination of these two texts. Then Dr. Belvalkar supposed that the original of the Chinese might be the same as the *Māṭharavṛtti*, above-mentioned, on the ground of some similarities between these two texts. There is ample material in the Chinese commentary to show that this supposition is far from truth. The subject will be found well-discussed by the present writer in the Introduction to the forth-coming edition of the text. The most obvious evidence against the above supposition is that the *Māṭharavṛtti* contains a quotation from the *Hastāmalakastotra* of Śaṅkarācārya C. A.D. 800, and a few quotations from the *Bhāgavatapurāṇa* of about the same date. Secondly, the author of the *Vṛtti* explains the Sāṅkhya teachings in the light of Vedāntic ideas, e.g., his conception of Mokṣa is the same as that of Advaita Vedānta. This tendency is found among the later writers such as Vijñānabhikṣu and others who take great pains to reconcile the two teachings of the Sāṅkhya and Vedānta. It is clear, therefore, that the *Māṭharavṛtti* was written in a period

later than C.A.D. 1000. This same conclusion, it is reported, has been arrived at by Prof. Umesh Misra of the Lucknow University in his paper on "Gauḍapādabhāṣya, and Mātharavṛtti" contributed to the Sixth Session of the All-India Oriental Conference. Thus the points of similarity have to be explained away as borrowing of *Mātharavṛtti* from the original of the Chinese.

According to Prof. Takakusu, only the original of the Chinese was the source of information on Sāṅkhya Philosophy for Alberuni's India: for, all the citations bearing upon Sāṅkhya Philosophy found therein are in agreement with the Chinese commentary only and neither with Gauḍapādā's *Bhāṣya* nor with *Mātharavṛtti*. It may suffice to cite one instance here. The commentary while speaking of the four-fold division of the 16 types of creation, viz., (1) *viparyaya* (2) *āśatti* (3) *tuṣṭi* and (4) *siddhi*, gives the following illustration:

यथा कश्चित् ब्राह्मणश्चतुर्भिः शिष्यैः सह महतो राष्ट्रमालात् स्वधाम प्रतिनिवृत्ते । पथि गच्छन् मय्यनुदिने तच्छिष्यः कश्चित्तदावोचदाचार्यम् । आचार्य पथि यत्किञ्चिद्वस्तु पश्यामि । न जाने अयं म्याष्टुर्वा पुरुषो वा इति । [एव] मस्य शिष्यस्य स्थाणौ सहयोऽजायत । आचार्यो द्वितीयं शिष्यमवोचत् । गन्वा त्रिमस्य विलोकय । पुरुषो वा म्याष्टुर्वा इति । अयमाचार्यवचनेन ततो दूरत एव विलोकयत् । न तन्मर्मायं गन्तुं समर्थोऽभूत् । तदा अवोचदाचार्यम् । आचार्य तत्समीपं गन्तुं न शक्नोमि इति । अस्य द्वितीयपुरुषस्याशक्तिः । अथोवोचचतुर्थं शिष्यम् । त्वं प्रकामं विलोकय । निश्चितुहि किमेतदिति । विलोक्याचार्यमवोचत् । आचार्य किं प्रयोजनमेतद्विलोकनेन । सूर्य उदिते महान् सार्थः प्रादुर्भवेत् अन्तर्गमः इति । अस्य तृतीयपुरुषस्य स्थाणुपुरुषाविवेकेऽपि तुष्टिर्जाता । अथोवोचचतुर्थं शिष्यम् । त्वं गन्वा विलोकय इति । अयं विशुद्धचक्षुरिन्द्रियत्वात् वेतरञ्जुबलयं पश्यति । ऊर्ध्वञ्च शकुनिबलयम् । गत्वा तन्मूलं स्पृशति । प्रतिनिवर्त्त्याचार्यमब्रवीत् । आचार्य अयं स्थाणुरिति । अयं चतुर्थः पुरुषो हि सिद्धिं लभने ।

This account generally agrees with Alberuni's, though he has introduced some slight modifications in it. According to him, it is the teacher, who attains perfection (*siddhi*). *Mātharavṛtti* has absolutely no such illustration, but simply says:

महयबुद्धिविपर्ययः स्थाणुरयं पुरुषो वा इति ।

Again, Kamalasīla in his commentary on *Tattvasaṅgraha* quoting some verses of the *Sāṅkhyakārikā* (Nos. 9, 10, 11 & 15) explains them all and these explanations almost agree verbatim with the Chinese commentary. Moreover, he describes the function of the mind with an illustration which is traceable only in our commentary. The following is the Sanskrit rendering of the Chinese commentary:

यः संकल्पः सैव तस्य [मनसः] वृत्तिः । न च तथा कश्चित् पुरुषः कुत्रचित्प्रदेशे धनमन्नं वा अस्तीति शृण्वन् मनसि वदति । अहं तत्र गत्वा अन्नं [धनं वा] ततो लाभञ्च लप्स्ये इति । एतादृशसंकल्पो मन-
इन्द्रियस्य प्रतिनियता वृत्तिः ।

Further, the Chinese commentary illustrates *upādānagrahaṇa* in the *kārikā* 9, thus :

यदि कश्चित् कार्यं प्रार्थयते । अवश्यं तन्निमित्तमुपादत्ते यथा कश्चिन्मन्यते श्वो भस्म गृहे ब्राह्मणो भोक्तारः । अतोऽप्यपयो गृह्णामीति । यदि पयसि दधि न स्यात् । कुतो न जलं गृह्णाति ।

This illustration has again been quoted by Kamalaśīla, (see his *Pañjikā*, p. 19). We find no such illustration in the other commentaries.

The importance of the commentary may also be gauged from the following consideration. While commenting upon the *ūhasiddhi* of the verse 5!, our commentary describes six types of contemplation (*śaḍvidhāvalōkana*) with their corresponding resultant attainments. I refrain from quoting the relevant passages in full, for the reason of the limited space of this short note. Again, speaking of *adhyaṇa-siddhi* in the same verse, the commentary enumerates eight preliminaries to acquire the true knowledge thus :

यथा कश्चिद् ब्राह्मणो गुरुकुलं गच्छति । (1) प्रीत्या शुश्रूषते । () सश्रद्धं तत्त्वं शृणोति । (3) परिगृह्णाति । (4) स्मृत्वा धारयति । (5) पदार्थान् विजानाति । (6) ऊहते । उदगृह्णाति । (7) यथाभूतमवगाहते । इमानि अष्ट ज्ञानाङ्गन्युच्यन्ते । एभिर्ज्ञानाङ्गैः पञ्चविकृतितत्त्वान्युपलभते ।

All these topics are known to have no parallels in the other commentaries. Further, I may mention one more point in emphasising the value of the commentary here. The system of deriving 16 evolutes adopted in the Chinese commentary is quite different from that of the text, *S. kārikā* thus : the latter sets forth expressly in the verses 22, 25, that the 11 sense-organs proceed from the *vaikṛta ahaṅkāra* and the 5 gross elements from the 5 fine elements ; while the former commenting on the verses, 3, 8, 10, 56, 58, derives them all from the 5 fine elements. It seems that up to the time of Īśvarakṛṣṇa, the author of the *S. kārikā* and sometime later also, the system of deriving the evolutes was unsettled ; because his contemporaneous and some earlier and later works give quite different accounts of the system, e.g. Vasu's Commentary on the *Sataśāstra*, *Mañimekhalai* and the epic *Māhābhārata*, etc.

Similarly the conception of the subtle body (*lingaśarīra*) entertained by this commentary seems also to be different from that of the text. According to the latter, the subtle body consists of 18 principles, viz., intellect, individuation, 11 organs, 5 fine elements, and to this effect all the other commentaries explain the text. But our commentary takes it to comprise only 7 principles, intellect, individuation, and 5 fine elements— a conception for which we find no corroborative evidence anywhere other than the *Gauḍapādabhāṣya* which seems to agree with our commentary in this respect.

THE KĀNCĪ BHĀṆA OF VEṆKAṬĀDHVARIN

BY

Paṇḍitarāja D. T. TATACHARYA, Śiromaṇi, M. O. L.,

Veṅkaṭādhvarin, the poet, is well known as the author of many poems, campūs, and drāmas. Recently I happened to get from Siṅgam Srinivasacarya, a native of Nallur, a village in the Wandiwash taluq, North Arcot District, and a descendant of the same family to which Veṅkaṭādhvarin belonged, a manuscript of a Bhāṇa by Veṅkaṭādhvarin.

The Nāndī śloka reads as follows:—

कल्याणीमयि दृष्टिमर्पय मयि क्रोधं जहीहि प्रिये
नोपेक्षा बहुकन्धरागमदशास्तेति सान्त्वोदितम् ।
शृण्वत्वा बहुकन्धरागमसयत्रुद्वद्वा पद्मया
संश्लिष्टो ददमस्तु वेङ्कटपतिः सौख्याय मुख्याय नः ॥

The manuscript is incomplete, and the following śloka is the last :

प्रासादाप्रप्रचुराविलसत्पद्मरागेन्द्रनील-
च्छायास्रोतश्शाबलिततनौ शारदे नीरदेऽपि ।
सन्तुष्यन्तस्तटिदम्बिवृतश्यामजीमूतबुध्या
चञ्चत्पिच्छास्तरुणशिखिनो नृत्तरीति भजन्ते ॥

The *Prastāvanā* gives particulars about the work and the author :

... यथोक्तकारिणो मुरवैरिणो यात्रोत्सवसेवोत्सुक्यसङ्गतैः, अनङ्गतन्त्रप्रवचनार्जितोर्जित-
यशोभिः, अवलोक्यमानपदवाक्यमानपारैरनवद्यैः पारिषद्यैरादिष्टोऽस्मि, यदुत —

साम्राज्यमादिमरसस्य चकास्ति यत्न
धूर्तोऽत्मनः स्फुरति यत्न हरोर्विलासः ।
यस्मिन् कविर्नयपयोजरविः प्रसिद्ध-
स्तद्रूपकं मदनदीपकमानयेति ॥

(स्मृतिमभिनीय सशिरःकम्पम्)

अत्रेगोल्ले समजनि सुधीरागमान्तैकसीमा
श्रीमान् भूमावतुलमहिमा श्रीनिवासार्थनामा ।
हारान् भूमेरिव बहुयुणानग्रहारान् वितन्वन्
वारवारं वरदमधिनोद्वाजपेयादिभिर्यः ॥

नेता यः कवितासुधारसमुजां जेता चतुर्वादिनां
 दाता सम्यगर्माप्सितस्य विबुधव्राताय जातादरः ।
 व्राता लक्षणदर्शनस्य सततं त्वेतां कलावप्यवन्
 ख्यातानन्तगुणस्य यस्य जननीभ्राता स ताताध्वरी ॥

आसीन् ख्यातो वरदगुरुत्वात्मजस्तस्य यज्वा
 दपोदग्रप्रतिकथकदुस्तर्कधिकारधरिः ।
 काश्चैर्भर्त्यैर्य इह विविधैः कारिकादर्पणाद्यै-
 ग्रन्थैश्चान्यैः श्रुतियुगसुखं ज्ञानिनामानिनाय ॥

संताप्राणसखस्य लक्ष्मण इव भ्राताऽस्य विद्वन्मणेः
 शौर्यासेवनसाधुरत्र रघुनाथार्याध्वरीति श्रुतः ।
 ज्यायांसं चतुराननं सुमनसां संप्राप्तपद्मोदयं
 संप्रीणाति सरस्वती स्फुरदलङ्कारा सदाश्लेषतः ॥

तत्तनयो दत्तनयो मूरिषु शिष्येषु वेङ्गटार्यमखी ।
 शृङ्गारदीपमफणद्वाणं परितोषितप्रसवबाणम् ॥

From the above extract it appears that *Madanadīpaka* or *Sṛṅgārādīpa* is the title of the drama, the latter being however 'more appropriate than the former. This dramatic piece of Veṅkaṭādhvarin may be identical with *Sṛṅgārādīpikā* mentioned by M. Krishnama-chariar, in his *Classical Sanskrit Literature* (para 529). I am told that this Bhāṇa is known in common parlance as 'Kāncībhāṇa'. That name is sometimes given also to *Vasantatilakabhāṇa* of Varadā-cārya commonly called *Ammāl-bhāṇa*.

The manuscript is a paper one in Grantha script, measuring 7 5/9" x 2". It consists of forty pages. The matter runs over 39 full pages, the last page alone having been left blank. The letters and lines are written very closely and the total number of granthas comes to 850. There being no mention of this work in any available catalogues of manuscripts, it may not be unreasonable on our part to think that this is the only existing copy of the work.¹

As regards the work itself, there is striking similarity between this and the *Ammāl Bhāṇa* in respect of plot and description. The benedictory stanzas invoke the grace of the Lord of Veṅkaṭādri,

1. DC. XXI (Madras) mentions a *Sṛṅgārādīpaka Bhāṇa* (page 8534). But its author is one Viñjīmūr Rāghavācārya. Under No 12656 (page 8497) the same vol. of the catalogue mentions a *Sṛṅgārādīpaka Bhāṇa* as "The other work" contained in the Ms. of Varadācārya's *Vasantatilaka Bhāṇa*. If it is the same as Veṅkaṭādhvarin's, it may be another copy of this Bhāṇa.

though the staging of the drama is said to be conducted at Kāñci. The occasion for staging the drama, is the festival of Yathoktakārin, a Devī in Kāñci. There is an internarrative in the play by Pitāmbara, a bosom friend of the Hero, the events of which are said to have occurred at the time of the festival of Śrī Dehalīśasvāmin at Tirukoilur on the southern bank of the Pennar (Pinākinī).

The hero in his turn tells his own story referring to a previous occasion of festival at Tirumalai where people from almost all parts of the country assemble. The hero after describing the women of various places such as Cola, Āndhra, Gauḍa, etc., finally draws a pen-picture of a most beautiful woman, who after worshipping the God, goes from Tirumalai to Candragiri. The story stops abruptly at this point in the course of the description of Candragiri by the Hero who followed her.

NOMINATIVE SINGULAR AS VOCATIVE

BY

D. T. TATACHARYA, Siromani, M.O.L.

Dealing with Vocative case, Prof. Karl Brugmann says in his 'Comparative Grammar of the Indo-Germanic Languages' (Vol. III, page 32):—

“ But even in the singular the parent language would seem to have sometimes used the nominative form as a mode of address; compare, for example, Skr. Ved. (Rig. V, 1, 2, 5.), *Vāyav indras ca cetathaḥ*. ‘*Vāyu and Indra, ye take care*,’ ”

And this view of Karl Brugmann seems to have been accepted by A. A. Macdonell. In the 'Vedic Grammar for students', he writes: (Page 299)

Since apparently two vocatives cannot be connected with *ca*, the nominative often appears instead of the first or the second vocative; e. g. *Vāyav indras ca cetathaḥ*, *O Vāyu and Indra ye know* (1. 2. 5) *indras ca somam pibatam bṛhaspate, Indra and Bṛhaspati, drink soma* (IV, 50, 10)

It seems to me that there is nothing to show that the nominative singular is used here as a vocative case. Instead of translating the passage as these two western scholars do into, ‘*Vāyu and Indra, ye take care or ye know*,’ we can render it thus: ‘*Vāyu, thou and Indra take care*’ in accordance with Śaṅkara's commentary here:

hē Bṛhaspate tvam Indraś ca somam pibatam.

There is no reason whatever for assuming that when, in a sentence, the verb is in the 2nd person dual or plural, every one of the agents that form the subject of the verb is to be directly addressed by using his name in the vocative case. We see classic poets writing very often like

bhāvārūdhau bhagavati yuvām daivatam dāmpatī naḥ (bhagavati, vocative of bhagavati, yuvām, thou and the Lord.)

(Vēṅkatanātha's Śrīstuti, śloka 8)

The following is from the Yajus Samhitā :—

tā Bṛhaspatiś ca anuvaitām

Those (Prajāpati) and Bṛhaspati followed¹ (II, 4, 12)

Here the particle *ca* refers to *Prajāpati* mentioned in a previous passage, and therefore, is the dual *anuvaitām* despite the nominative singular *Bṛhaspati*. In the same way the particle *ca* in *Vāyav Indraś-ca* refers to Vāyu and explains the dual number of the verbal form *pibatam*. Though in this way, in the passage *tā Bṛhaspatiś ca* the particle refers to *Prajāpati* who is stated in a preceding passage, and in the other, *Vāyav Indraś-ca*—it refers to Vāyu who is directly addressed in the same passage, there is no difference whatever between the two passages with regard to the use of nominative which precedes the particle *ca*. In one passage we have to supply *Prajāpati* or *saḥ* (he) and in the other *tvam* (thou in order to make the subject agree with the predicate which is in dual but there is no need to alter the nominative *Prajāpatih* or *Indra* into the vocative. The case can remain nominative alone.

The nominative followed by *ca* in these and analogous passages indicates that it is equivalent to the noun in dual which is a part of the *dvandva* compound or personal pronoun in dual, since it goes with the verb in dual.

Macdonell's statement that two vocatives cannot be connected with *ca* requires to be substantiated. Even if it be accepted that it is so, the Ṛshis could have simply omitted *ca* and used the names in vocative just as they have done in

'Imam me Gaṅge Yamune Sarasvatī

Śutudri stomam sacatā Paruṣṇyā' (X, 75. 5)

Wherefore, we have to conclude there is no need to use the nominative in the place of vocative.

1. Keith's translation of this passage 'Those he followed with *Bṛhaspati*' can hardly be said to be true to the original.

A LEAF FROM KĀLIDĀSA AND MĀGHA

BY

R. K. PARTHASARATHI, M.A., DIP. IN FRENCH AND GERMAN.

It would be interesting to know, how, sometimes, two different poets, great in their own way, treat the same topic in the course of their works, may be with a view to show to the literary world how the one can beat the other in his own ground. And one such fine example forms the subject of the present article.

Kālidāsa, the king of poets, has, in the second canto of his *Kumārasambhava* drawn a vivid picture of the oppressions which the Suras (Devas) experienced at the hands of the demon Tāraka ; and similarly, Māgha, no less great than Kālidāsa, has conjured up an effective and rich poetic imagery of the various hardships which the Devas were put to, by Rāvaṇa in the first canto of his *Śiśupāla-vadha*. Māgha might have drawn his inspiration, for the foregoing theme, from Kālidāsa, but he was certainly inspired by Bhāravi whom he wanted to excel. Comparing the one with the other in respect of this particular portrayal one cannot but conclude that Māgha has created in the minds of sahr̥dayas, greater sympathetic effects by means of a more rhetorical and forceful style.

Imagination which is universally agreed to be a *sine quo non* of good poetry is full to the brim in the works of these two effulgent luminaries shedding an everlasting light in the firmament of our Sanskrit literature. Wordsworth has defined imagination as a quality that shapes and creates. The purport of the present article is to examine *en brief* how the two great poets without reference to the style,—Kālidāsa is a votary of the *Vaidarbhi* style, whereas Māgha has adopted the *Gauḍī*,—have created and shaped the same theme in their own fanciful way.

Māgha, after telling the readers that the Devas were for the first time made to realise by Hiranyakaśipu what fear was like, proceeds to narrate the atrocities committed by Rāvaṇa on the Devas. At the outset, he gives a glimpse of his prowess by stating in a subtle way that even Lord Paramaśiva was made to taste of his strength and valour, in the following lines :

समुत्क्षिपन् यः पृथिवीभृतां वरं वरप्रदानस्य चकार शूलिनः ।

त्रस्तुषाराद्रिसुताससंभ्रमस्यंग्रहाश्लेषमुखेन निष्क्रयम् ॥

Śiśu. 1. 50.

And Kālidāsa *en passant* speaks of the futility of the powers of the Rudras against Tāraka in the following lines :

आतर्जितजटामौलिविलम्बिशशिकोटयः ।

रुद्राणामपि मूर्धानः क्षतहुंकारशसिनः ॥

Kum. 2. 26.

Then comes the statement that even Lord Viṣṇu, with his all-powerful Cakra, could not overwhelm Rāvaṇa. By a very prudent choice of words and happy wedding of the sound to sense, Māgha makes us understand what a force Rāvaṇa was to reckon with. The relevant śloka is quoted below :

बृहच्छिलानिष्ठुरकण्ठघट्टनाद्विकोर्णलोलाशिकणं सुरद्विषः ।

जगत्प्रभोरप्रसाहिष्णु वैष्णवं न चक्रमस्याक्रमताधिकन्धरम् ॥

Śiśu. 1. 54.

The tone of the *uttarārdha* is highly sarcastic and almost all the words heighten the seriousness of the situation.

The same idea is expressed by Kālidāsa in the following lines :

जयाशा यत्र चास्माकं प्रतिघातोत्थितार्चिषा ।

हरिचक्रेण तेनास्य कण्ठे निष्कमिवापितम् ॥

Kum. 2. 49.

After saying that the demon Tāraka could be overpowered by no known powers, Kālidāsa states in the above śloka, by way of a climax, that the only hope of the success of the Devas, the famous Cakra of Viṣṇu, failed miserably against the demon, and not only that, the Cakra adorned the neck of the Asura, as though it were a necklace. And Lord Viṣṇu ought to have been shocked to learn that his Cakrāyudha produced a result which was quite the reverse of what he intended it for.

Earlier, the poet Māgha describes how the Devaloka was deprived of its riches, in the following pithy way :

पुरीमवस्कन्द लुनीहि नन्दनं मुषाण रत्नानि हरामराङ्गनाः ।

विशृङ्ख चक्रे नमुचिद्विषा बली य इत्थमस्त्रास्त्रमहर्दिवं दिवः ॥

Śiśu. 1. 15.

But Kālidāsa describes the destruction of the *Nandanavana*, *Uccaiśśravas*, *Mandākinī* and other precious things in an elaborate way :

तेनामरवधूहस्तैः सदयाङ्गनपल्लवाः ।

अभिज्ञाश्छेदपातानां क्रियन्ते नन्दनद्रुमाः ॥

Kum. 2. 41.

उच्चैश्चैःश्रवास्तेन ह्यरत्नमहारि च ।

देहबद्धमिवेन्द्रस्य चिरकालार्जितं यशः ॥

Kum. 2. 47.

मन्दाकिन्याः पयःशेषं दिग्दारणमदात्रिलम् ।

हेमाम्बोरुहसस्यानां तद्वाप्यो धाम सांप्रतम् ॥

Kum. 2. 44.

The fate that overtook Lord Indra is conveyed to us by Māgha in a very telling and humorous way :

स लीलया तानि न मर्तुरभ्रमोर्न चित्रमुच्चैःश्रवसः पदक्रमम् ।

अनुद्रुतः सयति येन केवलं बलस्य शत्रुः प्रशशंस शीघ्रताम् ॥

Śiśu. 1. 52.

Indra is here said to have praised the swiftness of his horse and elephant and not their galloping beauty and graceful gaits, since they greatly helped him to escape the vile clutches of the oppressor.

And again he is said to have hidden himself in the caves of Hemādri, like a *kausika*, (which means both an owl and Indra)—a really wretched fate for such an exalted person as he :

अशक्नुवन् सोढुमधीरलोचनः सहस्ररश्मरेव यस्य दर्शनम् ।

प्रविश्य हेमाद्रिगुहागृहान्तरं निनाय बिभ्यद्विवसानि कौशिकः ॥

Śiśu. 1. 53.

But in *Kumārasambhava*, we are at once presented with a picture of a defeated Indra, whose *Kulīśa* is said to be useless and is said to be sending messengers with the ornaments of the *Kalpādruma*, in order to be in the good books of the conqueror, thus :

प्रशमादर्चिषाभेतदनुर्द्गर्णसुरायुधम् ।

वृत्रस्य हन्तुः कुलिशं कुण्ठिताश्रीव लभ्यते ॥

Kum. 2. 20.

तत्कृतानुग्रहापेक्षी तं मुहुर्दूतहरितैः ।

अनुकूलयतीन्द्रोऽपि कल्पद्रुमविभूषणैः ॥

Kum. 2. 39.

When describing the lot of Kubera, poet Māgha, employs a very beautiful pun on the words *puṣpaka*, *mānasa*, etc. and tells us that Kubera's mind was greatly disturbed even as the *Mānasa* lake was disturbed by the elephants. The particular śloka is quoted below :

विमिश्रशङ्खः कलुषीमवन्मुहुर्मदेन दन्ताव मनुष्यधर्मेणः ।

निरस्तगाभीर्थमपास्तपुष्पकं प्रकम्पयामास न मानसं न सः ॥

Śiśu. 1. 55.

Kālidāsa states the same thing very plainly. He is represented as having lost his Gadā and standing like a tree with broken branches :

कुबेरस्य मनःशल्यं शंसतीव पराभवम् ।

अपविद्धगदो बाहुभङ्गश्चाख इव हुमः ॥

Kum. 2. 22.

Speaking of the mighty failure of Varuṇa against the usurper, Māgha says that the *vāruṇāstra* was of no avail on him and what was still worse, the weapon shot back and clung to the neck of God Varuṇa. This contains *viṣamālankāra* and Kālidāsa describes the fate of Varuṇa only in some plain words. The respective ślokas are reproduced below :

रणेषु तस्य प्राहिताः प्रचेतसा सरोषहुंकारपराङ्मुखीकृताः ।

प्रहर्तुरेवोरगराजरञ्जवो जवेन कण्ठं समयाः प्रपेदिरे ॥

Śiśu. 1. 56.

किञ्चायमरिदुर्वारः पाणौ पाशः प्रचेतसः ।

मन्त्रेण हतवीर्यस्य फणिनो दैन्यमाश्रितः ॥

Kum. 2. 21.

Then Māgha describes the woeful plight of Yama vividly by a happy piece of poetic suggestion :

परेतमर्तुर्महिषोऽमुना धनुर्विधातुमुत्खातविषाणमण्डलः ।

हृतेऽपि मारे महत्स्वपाभरादुवाह दुःखेन शृशानतं शिरः ॥

Śiśu. 1. 57.

In these lines, only the fate of Yama's *vāhana* is stated and the poet leaves us to imagine that of Yama (the rider) !

And Kālidāsa's reference to Yama contains the quality of *svabhāvokti* when he describes the *ceṣṭā* of God Yama and the helplessness of the crestfallen God may well be seen from the following lines :

यमोऽपि विलिखन् भूमिं दण्डेनास्तमितत्विषा ।

कुरुतेऽस्मिन्नमोघेऽपि निर्वाणालातलाघवम् ॥

Kum. 2. 23.

And how is God Sūrya serving the demon Rāvaṇa ? Here are the lines :

स्पृशन् सशङ्कः समये शुचावपि स्थितः कराग्रैरसमप्रपातिभिः ।

अवर्मधर्मोदकबिन्दुमौक्तिकैरलञ्जकारास्य वधूरहस्करः ॥

Śiśu. 1. 58.

Such a God who is the embodiment of all that is bright and powerful is made to look after the *maṇḍanavidhi* of the ladies of his harem, though it is not so plainly stated. By the use of the word *śucau* which means both summer and a chaste person, the poet wants to create the picture of a chaste person being driven to the necessity of touching other ladies with his *kara* (meaning rays as well as hands) and thus polluting his fair name. This particular śloka speaks volumes of the author's command of expression.

The same idea that the sun cannot shine in all his splendour even in summer has been conveyed in a simple though poetic way by Kālidāsa. The lines run as follow :

पुरे तावन्तमेवास्य तनोति रविरातपम् ।

दीर्घिकाकमलोन्मेषो यावन्मात्रेण साध्यते ॥

Kum. 2. 33.

The same as has overtaken the sun, is the lot of the moon also and Māgha describes his fate in the following way :

कलासमग्रेण गृहानमुन्वता मनस्विनीरुत्कथितुं पटीयसा ।

विलासिनस्तस्य वितन्वता रतिं न नर्मसाचिव्यमकारि नेन्दुना ॥

Śiśu. 1. 59.

Here, in the above śloka, the grievance of the moon cannot be that he should shine ever with all his digits (unless it be for want of leisure) since the imposition will only be a blessing to him, in as much as it repeals the curse given by Dakṣaprajāpati that he should lose all his digits one by one (as in *kṛṣṇapakṣa*). But to play the nefarious role of a Narmasaciva, throwing all sense of dignity to the winds, and to please Rāvaṇa by a host of kalās (meaning arts as well as digits) is the bitterest pill to swallow.

And this idea is rather meekly conveyed to the readers in the following lines of *Kumārasambhava* :

सर्वाभिः सर्वदा चन्द्रस्तं कलाभिर्निषेवते ।

नादत्ते केवलां रेखां हरचूडामणीकृताम् ॥

Kum. 2. 34.

The following śloka of Māgha's enhances the pathetic turn of the situation :

विदग्धलीलोचितदन्तपत्रिकाविधित्सया दूनमनेन मानिना ।

न जातु वैनायकमेकमुद्धतं विषाणमद्यापि पुनः प्ररोहति ॥

Śiśu. 1. 60.

The above lines serve to show how the very Vighneśvara could not defend his title ! In other words Lord Vighneśvara could not

ward off even such damaging vighnas as are perpetrated by Rāvaṇa against him. The *utprekṣā* is however too bold though conceived in a happy way and with reference to this kind of defect in writing, the following words of Tolstoy may be quoted: "One's writing is good only when the intelligence and the imagination are in equilibrium. As soon as the one overbalances the other, it is all up." However, the foregoing remarks need not make us think for a moment that Māgha's writing is not good.

Vāyu, the God of wind, is said to bring the Suras into Rāvaṇa's sympathy, he himself having gained Rāvaṇa's favour by feeding the erotic tastes of his master by such undignified acts as removing the garments of the ladies, etc. What a heavy blow to the prestige of Vāyu !

निशान्तनारीपरिधानभूतनस्फुटागसाप्यूरुषु लोलचक्षुषः ।

प्रियेण तस्यानपराधबाधिताः प्रकम्पनेनानुचकम्पिरे सुराः ॥

Śiśu. 1. 61.

But Vāyu of *Kumārasambhava* receives a worse treatment at the hands of Tāraka. Vāyu who is said to be a free-lance having access to every nook and corner of all the worlds, is compelled not to visit Tāraka's gardens at all, lest he (Vāyu) may be accused of theft of flowers !

व्यावृत्तगतिरुद्याने कुसुमस्तेयसाध्वसात् ।

न वाति वायुस्तत्पार्श्वे तालवृन्तानिलाधिकम् ॥

Kum. 2. 35.

The following śloka depicts the misfortune of Agni :

तिरस्कृतस्तस्य जनाभिमाग्निना मुहुर्महिम्ना महसां महीयसाम् ।

बभार बाष्पेर्द्विगुणीकृतं तनुस्ततूनपाद्भूमवितानमाधिजैः ॥

Śiśu. 1. 62.

The poet states here that Agni can only smoke and not burn ; and by a dexterous employment of pun, Agni is said to shed hot tears over his lamentable lot, which evokes our sympathies. But Kālidāsa is more practical when he says that Agni is robbed of *havya* which he carried to the Devas and the word *miṣatām* is quite effective. The statement also suggests the idea that all the Devas are practically starved, since they live principally on *havis*. This idea is contained in the following śloka :

यज्वभिः संभृत हव्यं विततेष्वश्वरेषु सः ।

जातवेदोमुखान्मायी मिषतामाच्छिनत्ति नः ॥

Kum., 2. 46.

In the following śloka, Māgha, by means of a happy and thorough *samāsokti* states that the serpents as well as the rogues were hard pressed to give up their very nature, and we know that this is impossible of achievement since a *bhujāṅga* can never quit its or his nature, *bhujāṅgatā*.

परस्य समीविधमुञ्जतां निजं द्विजिह्वातादोषमजिह्वागामिभिः ।

तमिन्द्रसारामायितुं सर्पकैः कुलैर्न भेजे फणिनां भुजङ्गता ॥

Śiśu. 1. 63.

And Kālidāsa also, in his śloka employs a pun on the word *bhujāṅga* by which is meant both a siddha and a serpent and gives us to understand that they were made to serve as the permanent illuminators of Tāraka by virtue of their possessing *maṇi* on their heads. The lines are quoted below :

व्वलन्मणिशिखिर्द्वान् बासुकिप्रमुखा निधि

स्थिरप्रदीपतामेव भुजंगाः पर्युपासते ॥

Kum. 2. 38.

In describing the fate that overtook the *diggaja*, Māgha has a beautiful clever *utprekṣā* :

तदीयमातङ्गघटाविघट्टितैः कटस्थलप्राषितदानवारिभिः ।

गृहीतदिकैरपुनर्विवर्तिभिश्चिराय याथार्थ्यमलम्भि दिग्गजैः ॥

Śiśu. 1. 64.

Māgha refers to the state of mind of the captivated and contains some very pathetic touches :

अभीक्ष्णमुष्णैरपि तस्य सोष्मणः सुरेन्द्रबन्दीश्वसितानिलैर्यथा ।

सचन्दनाम्भःकणकोमलैस्तथा वपुर्जलाद्रोपिवनैर्न निर्ववौ ॥

Śiśu. 1. 65.

The idea is that Rāvaṇa was so very cruel as to rejoice when they wept. And Kālidāsa's śloka also stirs in the readers the elements of pathos :

वीज्यते स हि संसृप्तः श्वाससाधारणानिलैः ।

चामरैः सुरबन्दीनां बाष्पशीकरवर्षिभिः ॥

Kum. 2. 42.

Then Māgha proceeds to speak of the six seasons and taking advantage of the masculine and feminine genders of the word connoting ṛtus, in the cleverest way, the author tells us that all the seasons stayed with Rāvaṇa permanently as *kuṭumbin*, which means that Rāvaṇa was to enjoy the best in every season simultaneously and

without the least waiting. Again the groupings of the seasons into males and females also suggest that contrary weathers prevailed during contrary seasons. So great was Rāvaṇa's tyranny and so masterly is also the poet's presentation. The śloka containing such a wealth of imagination is quoted below ; and this is the last śloka that brings to a close the vivid description of the calamities that befell the Devas.

तपेन वर्षाः शरदा हिमागमो वसन्तलक्ष्म्या शिशिरः समेत्य च ।

प्रसन्नकृतिं दधतः सदत्तैवः पुरेऽस्य वास्तव्यकुट्टम्बितां ययुः ॥

Śiśu. 1. 66.

But Kālidāsa is inclined to state their unfortunate Nemesis in a very plain way, without mincing matters. Perhaps their lot did not call for any rhetorical representation. The seasons are said to have given up their turns, collecting flowers in the garden rubbing shoulders with the gardeners. The śloka runs as follows :—

पर्यायसेवामुत्सृज्य पुष्पसंभारतत्पराः ।

उद्यानपालसामान्यमृतवस्तुपासेते ॥

Kum. 2. 36.

Thus it may be seen that Māgha has scored over Kālidāsa, *in this particular portrayal* by means of a bold imagination, and powerful art of expression (though terse at times). However, one cannot but be drawn to the excellence of Kālidāsa whose forte lies in *svabhāvokti*, *upamāṇakāra* and a wonderful simplicity of style.

A PASSAGE IN THE DHVANYĀLOKA

BY

S. K. RAMANATHA SASTRI.

The greatness of art lies in the magnitude and depth of the sentiments it expresses and evokes ; and poetry is no exception to this rule. Indeed, it is the tradition that in the case of Vālmīki reputed to be the first Sanskrit poet, the sentiment of grief itself became a verse. This fundamental relation between the sentiment and its poetic expression was known to masters of literary criticism in Sanskrit. Kālidāsa, whose eminence was not confined to authorship, makes this relationship evident in the very language he employs to describe the origin of the first poem. Thus he says : “ The grief (of the poet) that arose from the sight of the two birds dissociated by the huntsman, attained the nature of (i.e. was transformed into or expressed itself as) a verse.” The sight of the forlorn bird caused the grief and the grief found poetic expression. What was the quality of the grief ? It could not evidently have been of a trivial kind. Even in the presumably less sophisticated days of old and even in saintly surroundings, it may not be easy to imagine the death of a mere bird as capable of evoking such a soul shaking experience. But we are told that the birds were a pair of *krauñcas*, love-birds who would brook no separation. It is not any separation, but the separation of the normally inseparable, that caused inconsolable grief in the survivor and the out-break of poetry in the poet. The magnitude of the sentiment and the inseparability of the birds are made clear to us by the words Kālidāsa uses : “ *niṣāda-viddhāṇḍajadarsanothaḥ*.” What is *niṣāda-viddha* (dissociated by the huntsman) is the pair ; *viddha* and *aṇḍaja* are really dual in sense though singular in form : one member of the pair is suppressed in the *ekāśeṣa* construction. The intense love that binds together the birds in actual life is indicated in the verbal expression where the duality is suppressed ; by consequence is exhibited the intensity of the grief on separation, the sympathetic experience of which evoked the first poem. It is such experience alone, not the sundering of some insignificant bond, that can cause sympathy and call forth art.

The same procedure is followed by Ānandavardhana to bring out the identical truth. The words he uses are “*sannihita-sahacarivirahakātara-krauñcāskanda-janita*” which may be rendered “as arising from the dissociation of the (two) *krauñcas* which (were proximate and of which one (the female) is ever close to (its mate), while the other (the male) is inconsolable on separation.” Here too *sannihita* and *krauñca* are dual in meaning though singular in form; the *eka-śeṣa* construction is adopted for the same purpose as by Kālidāsa; the two are in such intimate blissful union that they are referred to as one; the grief arising from the dissociation of such a pair found vent in the first poem. The same construction could have been availed of in the middle section of the compound, instead of the use of two words with the same sense to denote each member of the pair. The very fact of its non-use serves to draw our attention more pointedly to the *ekaśeṣa* character of the rest of the compound. And the implication of this construction we have already noted. Another interpretation will, besides doing violence to the story as generally known and to normal principles of interpretation, fail to note what is eminently notable, the significance of the *ekaśeṣa*. The reading *ākṛanda* thus, would derive the poem not from the dissociation and the poet's grief, but from the bird's lamentation, obviously a much weaker explanation. Again, the lamentation would appear to be of the male bird (*krauñca*) on the loss of its mate (*sahacari-viraha*), while according to the usual version of the story it is the male that is killed and the female that moans. The explanation that ‘grief arose from the lamentation of the female bird about the dead male bird normally inconsolable on separation from its female mate’ has little but ingenuity to recommend it. In the minds of the sages, until they merge in Brahman, sentiments continue to exist, but severed from their external supports; when by imaginative sympathy with some entities outside, these sentiments are set in motion, there arises a state of feeling which is identified neither with oneself (so as to cause grief) nor with the other (so as to lead to indifference); hence arises a stream of spontaneous and charming expression for the benefit of some of us who have deserved it by our merit; such too is the origin of the Rāmāyaṇa. Hence we conclude that for Ānandavardhana as for Kālidāsa, the origin of poetry is to be sought in the magnitude of the sentiments invoked; and this magnitude is indicated by both through the peculiar (*ekaśeṣa*) construction employed by them.

ॐ

आनन्दहृदयम्.

तत्त्ववेत्ता सहृदयः कालिदासो महाकविः ।

दर्शनानां सतत्त्वानि दर्शयन्निजकाव्यतः ॥ १ ॥

साहितीदर्शनस्यापि तत्त्वं क्वचिददर्शयत् ।

मुनि प्रवासितां सीतां पश्यन्तं कवयन् यथा ॥ २ ॥

“ तामभ्यगच्छदुदितानुसारी कविः कुशेध्माहरणाय यातः ।

निषादविद्धाण्डजदर्शनोत्थः श्लोकत्वमापद्यत यस्य शोकः ” ॥ ३ ॥

—रघुवंशे. 14—70.

विभावमनुभावश्च तत्प्रयोजकमेव च ।

अण्डजति च विद्धेति निषादेति पदैः क्रमात् ॥ ४ ॥

यद्वृत्तषष्ठया शोकस्य समवायि मुनेर्मनः ।

भाविकार्यपरीणाममापद्यत गिरा स्वयम् ॥ ५ ॥

प्रकाशयन्नादिकाव्यबीजमेतन्नु मन्यते ।

एकशेषविनिष्पन्नविद्धाण्डजपदे उभे ॥ ६ ॥

सखानुरूपवाच्यैक्यव्यञ्जके भवतो यतः ।

अतश्चाण्डजयोगेऽग्रे मोत्कर्षनिबन्धनः ॥ ७ ॥

ज्ञायते तस्य भङ्गेन शोकोत्कर्षः सुदुर्मरः ।

अप्रकृष्टानुषङ्गस्य भङ्गः किं नु विशेषमनः ॥ ८ ॥

इति वाचकवैचित्र्येणोक्तवानुत्तमः कविः ।

शब्दतश्चार्थतश्चायमाचार्यानन्दवर्द्धनैः ॥ ९ ॥

साहित्यशास्त्रसर्वस्वे ध्वन्यालोके निगद्यते ।

निमीलितं तत्कालेन संप्रत्युन्मीलितं त्विदम् ॥ १० ॥

तत्त्वचर्चासु यस्यैव शिष्यस्वातन्त्र्यमुत्सवं ।

अस्तु तत्प्रीतिदायोऽयमानन्दहृदयामिधः ॥ ११ ॥

“ संनिहितसहसचरीविरहकातरक्रौञ्चास्कन्दजनित ” इति ।

आनन्दवर्द्धनीयः- पाठस्तस्यैष विग्रहो विशदः ॥ १२ ॥

संनिहितौ च सहचरी-विरहकातरौ च यौ क्रौञ्चौ ॥

आस्कन्देन तयोर्यो जनितः शोकः सोऽभवच्छ्लोकः ॥ १३ ॥

संनिधानमिहान्योन्यप्रार्थितान्योन्यलाभतः ।

परानन्दस्यैकत्वमेकशेषेण गम्यते ॥ १४ ॥

शक्यस्याप्येकशेषस्य मध्येऽनादरणं तु यत् ।

तदन्यत्रैकशेषस्य विज्ञाने ज्ञापकं कृतम् ॥ १५ ॥

प्रार्थनापरमोत्कर्षकारणं प्रेम चेरितम् ।

आरकन्दवाचा विश्लेषो गुरुशोकप्रदर्शकः ॥ १६ ॥

यः शोको मुक्तकल्पस्य मुनेर्हृदयमाविशन् ।
 भस्मसाङ्गतवस्त्राभं तस्य शोकमुदक्षिपत् ॥ १७ ॥
 “क्रौञ्चद्वन्द्ववियोगोत्थ” इति यत्काथितं पुरा ।
 तत्तुल्यार्थकमतेत्स्यादित्यपीत्थं प्रचक्ष्महे ॥ १८ ॥
 सापेक्षरतिभावस्य नावकाशोऽत्र विद्यते ।
 निरपेक्षस्य शोकस्य करुणस्थायिनस्तु सः ॥ १९ ॥
 व्याख्या “नतु मुनेः शोक” इति सा त्वेदार्थिका ।
 प्रतिकूलतया वेद्यो न स भावो मुनेरिति ॥ २० ॥
 काव्यमीमांसने राजशेखरोदीरितेऽधुना ।
 पाठो विसंस्थूलः सोऽपि समीचीनः प्रकाश्यते ॥ २१ ॥
 निषादनिहतं सहचरीं
 तं क्रौञ्चयुवानं करुणक्रेङ्कारया गिरा क्रन्दन्ती-
 मुदीक्ष्य शोबवान् मुनिः श्लोकम् ॥ २२ ॥
 उज्जगारेति वाग्व्यक्त्या भवितव्यं नियोगतः ।
 इहस्थक्रन्दिबुध्या तु स्कन्दिरास्कन्दितो ध्वनौ ॥ २३ ॥
 अर्थात्समुच्चयः सिध्येदिति चः परिवर्जितः ।
 स्याद्वा पाठोऽपि “चोदीक्ष्ये” त्येतदप्रस्तुतं तु नः ॥ २४ ॥
 अन्यन्निगदविस्पष्टमिति नैव निगद्यते ।
 कविभावविवर्तश्च दिव्यं रामायणामृतम् ॥ २५ ॥
 आत्रह्णाप्ययमन्तरैव सुरदं लीना विलूना बहिः
 भावा भावितबाह्यभावसुभगं सम्भावुकालम्बनाः ।
 स्वीयास्वीयमिदाव्यपायविततानन्दैकरूपाः स्वयं
 चारुदारगिरात्मना परिणताः पुण्येन केषामपि ॥ २६ ॥

ANCESTRY AND DATE OF THE SĀMSKRIT DRAMATIST VĀTSYA VARADĀCĀRYA (1325—1400 A.D.)¹

BY

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INTRODUCTORY.

Ghaṭikāśata Varadācārya or Vātsya Varadācārya, popularly known as Ammāl, was one of the reputed Samskrit savants and poets of South India. The well-known 'Bhāṇa,' *Vasantatilaka* and the less-known allegorical play *Yatirāja-vijaya*² (or *Vedānta-vilāsa*) in six acts are the two plays of his that have come down to us. In the latter work which was written on the model of Kṛṣṇa-miśra's *Prabodhacandrodaya* and Śrī Vedāntadeśika's *Saṅkalpasūryodaya*, the triumph of Rāmānuja and the tenets of the Viśiṣṭādvaita school are well depicted. It is unfortunate that this meritorious play was printed only in Telugu characters and a critical edition in Nāgari is still a desideratum.

ANCESTRY.

Our poet hailed from the Vatsa-gotra of kāñchī (= Conjeevaram). A brāhmaṇa by caste and Viśiṣṭādvaitin by religion, he was a descendant of the revered Rāmānujācārya (1017—1137 A.D.) through his sister. Vātsya Sudarśana (*alias* Varada Viṣṇu) was Rāmānuja's nephew (sister's son) and pupil, whose grandson (son's son) was the erudite and blessed savant Vātsya Varadaguru *alias* Naḍādūr Ammāl (12th and 13th centuries). It was at the sacred feet of this Varadaguru, a veritable ocean of learning, that some of the eminent South Indian Vaisṇava Sanskritists studied. Thus Ātreya Rāmānuja *alias* kilāmbi Appillār (born in 1220 A.D.), the maternal uncle of Śrī Vedāntadeśika (1268—1369—70 A.D.) was a disciple of his. Śudarśana Bhaṭṭa, the famous author of the *Śruta-prakāśikā*, was also one of his pupils. Fourth descendant of this Varadaguru was Ghaṭikāśata Sudarśana whose son was Vātsya Varadācārya, our author.

1. A paper contributed to the 'Tenth All-India Oriental Conference'—Classical Sanskrit Section—Tirupati, (March 1940)

2. Edited in Telugu characters, by Pandit S. Naḍādūr Raṅganāthācārya (Govt. Q. Mss. Library), Srīnīketana Press, Madras. *Vijayasaṁvatsara* (=1893-94 A.D.)

DATE.

- (a) Prof. P. P. S. Sastri, M.A., assigns our poet to 'the middle of the 16th century A.D.' i.e., to about 1550 A.D.¹
- (b) Pandit M. Suryanarayana Sastri says² that our poet belonged to the 17th century and that he (our poet) was the great-grandson of Rāmānuja's sister.
- (c) Dr. M. Krishnamachariar, M.A., M.L., Ph. D. says³—'Varadācārya was a contemporary of Rāmabhadradīkṣita in the latter half of the 18th century. To vie with Rāmabhadra's⁴ *Śṛṅgāra-tilaka* called *Ayyā-Bhāṇa*, Varada wrote *Vasantatilaka*, called *Ammāl-Bhāṇa*.' (page 665)
- '*Śṛṅgāra-tilaka* or *Ayyā-Bhāṇa*.....written to rival *Vasantatilaka-Bhāṇa* or *Ammāl-Bhāṇa* of his friend Varadācārya known as *Ammālācārya*' (page 243).

With due deference to the three scholars whose opinions were cited above, I have to observe that their opinions, on an examination proved incorrect, as per data given below.

In the *Kuvalayānanda* Appaya-dīkṣita (1520–91 A.D.) quotes, though without the name of the author or the work, 3 verses of our poet, Varadācārya :

1. लोके कलङ्कसपहातुमयं मृगाङ्गो
जातो मुखं तव, पुन स्तिलकच्छलेन
तत्रापि कल्पयसि तन्वि कलङ्करेखां
नार्यः समाश्रितजन हि कलङ्कयन्ति. '

—*Kuvalayānanda*, p. 107. (Niṇṇayasāgar edition, 1925=*Vasantatilaka-bhāṇa*, p. 13, śl. 35 (Vāviḷla ed. 1915).

2. 'नाथो त्रिपणि गतो, न गणयत्येषा सपत्नी च मां,
लव्क्त्वा मामिह पुष्पिणीति गुरवः प्राप्ता गृहाभ्यन्तरम् ।
शय्यामात्रसहायिनी परिजनः श्रान्तो न मां मेवते
स्वामिन्नागमलालनीय रजनीं लक्ष्मीपते रक्ष माम् '

—*Kuvalayānanda*, p. 158=*Vasantatilaka-bhāṇa*, p. 29, śl. 73 (Vāviḷla's Telugu edition).

1. D. C. Skt. Mss. of the Tanjore Sarasvati-Mahal Library Vol. VIII, page xxxv of the Introduction.

2. *History of Sanskrit Literature*, (in Telugu) Vol. II, pp 382 and 386. (Andhra University Series, No 13—1936).

3. *History of Classical Sanskrit Literature*, (1937).

4. Rāmabhadradīkṣita, author of *Śṛṅgāra-tilaka*, was a coeval of Nilakaṇṭha-dīkṣita (who composed his *Nilakaṇṭha-vijaya* in 1637 A.D.) but not of our Varadācārya. (Vide Dr. Krishnamachariar's '*H. Skt. Lit.*' (page 242).

3. 'पद्मे त्वन्नयने स्मरामि सततं, भावो भक्तकुन्तले
नीलं मुह्यति किं करोमि महितैः क्रीतोऽस्मि ते विभ्रमैः
इत्युत्त्वप्रवचो निगम्य सरुषा निर्मत्सिरो राधया
कृष्णस्तत्परमेव तद् व्यपदिशन् क्रीडाविटः पातु वः '

—*Kuvalayananda*, p. 30. = *Yatirāja-Vijaya*, I. 1.

Hence Varadācārya must have been anterior or a senior contemporary of Appayadīkṣita i.e. earlier than 1520 A.D. Hence our author does not belong either to the 18th or 17th century.

The famous Telugu poet Gaṇapavarapu Venkṭa-kavi (circa 1650 A.D.) says that he has translated the *Vasanta-tilaka-Bhāṇa*,¹ which, in all probability, must have been the work of Varadācārya whose works were famous even by the time of Appayadīkṣita. Hence, to gain reputation and be translated by a well-known writer like Venkata-kavi, *Vasanta-tilaka* must have been far earlier than about 1650 A.D.) Somakavi (circa 1750 A.D.) in his commentary on the Telugu 'prabandha,' *Vasucaritra*, quotes the following line from the *Vasanta-tilaka-bhāṇa*, without, however, mentioning the name of the work or its author.

'क्रीडाभिन्नद्विरण्यकुक्षिकुहरे रक्तात्मनावस्थितान् '

ad I. 61; p. 65 (Madras Ānanda Press ed. 1918) = *Vasantatilaka*, śl. 2.

Brahma-tantra-svatantra-svāmi III says in his *Guruparamparā-prabhāva* (in Tamil)² in the chapter on Ādivaṇ-Śaṭhakopa-svāmin that Ghaṭikāśatam Ammāl (*alias* Varadācārya) was a pupil of Nayinārācārya or Varadācārya—1316 or 1317 to 1414 A.D.), the son of Vedānta-deśika, (1268—1369 A.D.). Hence our poet must be a junior of Nayinārācārya to be his pupil, i.e. he must have been born some time after 1317 A.D. (Nayinār's date of birth.)

The latter limit also of our author may be determined, with a fair degree of probability. It is stated that Ādivaṇ-Śaṭhakopa-Yati,³ the first Pontiff of the Ahobilamaṭha (whose dates are 1379–1458 A.D.) was a pupil of Ghaṭikāśatam Ammāl, i.e. our poet. It is therefore fairly certain that our author must have lived for some time after 1379 A.D. to be the Guru of the saint Śaṭhakopa. Hence we can assign our author, with a fair degree of certainty to the 2nd, 3rd

1. K. Vīreśalingam's *Telugu poets*, Part III, p 165 (1898 Chintāmaṇi Press, Madras.)

2. Translated into Telugu by the late Pandit K. Anantāchārya. Unfortunately, the title page of the copy I have, is missing

3. Dr M. K. Achariar's *Classical Sanskrit Literature*, page 282. (1937)

and 4th quarters of the 14th century, ie. 1325–1400. We know from the *Guruparamparā*, referred to already, that Ammāl¹ was a junior contemporary of Vedānta-deśika and a fellow-student of Prativādi-bhayaṅkara Aṇṇan who, on the authority of the *Guruparamparā*, lived between 1340 and 1440 A.D.

In a paper² on Aṇṇan Dr. S. Krishnaswami Aiyangar, M.A., Ph. D., suggests a correction of about 20 to 25 years in the dating of the *Guruparamparās*, for Ācāryas from Rāmānuja to Vedānta-deśika and his followers and says that Aṇṇan's active period of life lies between 1400 and 1470 or 1480 A.D. If this be correct, then our poet might be a senior contemporary of Aṇṇan and flourished during the latter half of the 14th and first quarter of the 15th century A.D., ie. 1350–1425 A.D.

Ammāl says of himself in his *Yatirāja-vijaya* that he received the special favour of Vedāntācārya (ie. Vedāntadeśika) and Rāmānujācārya (ie. Ātreya-Rāmānuja—born in 1220 A.D.—the maternal uncle and teacher of Deśika) who were protagonist of their school of philosophy.

‘श्रीवेदान्ताचार्य - रामानुजाचार्ययोः दर्शनस्थपनाचार्ययोः प्रसादभूमिः वरदाचार्यो नाम कविः’

—*Yatirājavijaya*, I. p. 2.

In the above quotation the chronological order was sacrificed for the sake of grammar. The sentence, when taken literally, seems to suggest that Ammāl was actually alive while those two Ācāryas flourished. But because of chronological difficulties we have only to understand the spirit of the author which is that he received the favour of Ātreya Rāmānuja and Deśika through the latter's son, Nayinār, who was his own ‘guru’.

Now we shall bring to the notice of non-Āndhra Sanskritists some details from Telugu Literature pertaining to the date of Ammāl *Camatkāra-maṇjarī*³ (alias *Lakṣaṇā-Vivāha*) is a ‘prabandha’ in Telugu by a Vaiṣṇavite poet, Simhādri Venkaṭācārya. He belonged to Gautama-gotra. His father was Cenna-Keśavācārya, son of Tirumalācārya. The work was dedicated to Śrī Rāmānujācārya (1017–1137). The late Vīreśalingam Pantulu assigns⁴ the poet to 1630–40

1. Ammāl = अम्माळ्.

2. ‘Prativādi-bhayaṅkaram Aṇṇan’—in the *Journal of Indian History*, Vol. XVIII, part 3, pp. 378-’83 (Dec. 1939).

3. Printed, Chintamani Press, Madras. 1900.

4. *The Telugu Poets*—Part II, p. 145. (1898).

A.D. The poet pays his obeisance to his 'guru', Nīḷādūri Venkaṭa-deśika. I shall give below the pertinent Telugu passages, transliterated in Nāgari.

1. 'श्रीरामानुजभागिनेयुडयि, तच्छ्रीमाम्यसिंहासनं
बारुढिन् कृपचे लसिंचु घनुडायंबालुवंशु वि-
स्तारंबोदजानिंचुनट्टि वरदाचार्यात्मजातुन् निळा
धूरी-वेङ्कटदेशिकुन् सुगुणपाथोधिन् प्रशंसिंचेदन् '

2. 'अक्षयकृष्णब्रह्म-
टाक्षोदित - रसिकपरिषदाहोक्ति-सं
धुक्षितनवनवकवना-
ध्यक्षुड सिंहाद्रि-वेङ्कटाख्याकुंडन् '

—(Canto I)

3. Colophon to the poem—

'इदि श्रीरामानुजभागिनेयकुल - सार्वभौम - श्रीमन्नटनाचार्यवर्यपरिचर्याधुर्य - चन्नकेश-
वाचार्यपुत्र तिरुमलार्यपौत्र-गौतमगोत्र सिंहाद्रि-वेङ्कटनामधेय प्रणीतवैन लक्षणाविवाहंबु '

The names of the sons of Nāḍādūr Ammāl I and Ghaṭikāśatam Ammāl are not known to us. Without this knowledge the chronological relation of our poet and Simhādri Venkaṭācārya cannot be determined, nor the true import of the passages cited above can be known. Ratnākaram Gopālakṛṣṇakavi, a Telugu poet of about 1640 A.D. cites in his work *Sakalalakṣaṇa-sārasaṅgraha*,¹ a verse from *Ambāla-Bhāṇa*, which seems to be the Telugu version (by Gaṇapa-varapu Venkaṭa-kavi) of the *Vasantatilaka* of Ghaṭikāśatam Ammāl. The Sanskrit original of the following Telugu verse, curiously enough, is not found in Ammāl's *Vasantatilaka*.

From अंबालभाण—

'वग मीरुन् सरसीरुह प्रकरमुल्, पाडेयु चेलावलुल्
बोगुलंबारे चकोरवारमु, महामोदंबुनन चक्रमुल्
नेगडेन्, मुञ्जगमुल् वेलिंगे, जिगि मीरेन् सर्वभूतालि, प्रा-
ङ्गनगराजाग्रमुनंदु तोचे रवि - त्रोज्ज्वलदमानुडै '

1. For this as well as for the information regarding *Camatkāra-mañjarī*, I am indebted to my learned friend, Pandit Nidadavolu Venkaṭa Rao, B.A., Sri Suryaraya Telugu Lexicon office, Pithapuram.

APPENDIX

SOME RELEVANT PASSAGES FROM AMMAL'S WORKS.

1. ' अस्ति खलु भगवद्रामानुजमुनेः पूर्वाश्रमभागिनेयः श्रीवत्सकुल - चूडामणिः अखिलपर-
दर्शनमदकर्शनः सुदर्शनो नाम '

2. ' रत्कुर्वता संसदि शिष्यवर्गान्
अनन्यलभ्यैरखिलैः सचिह्नैः ।
श्रीभाष्यसिंहासनमात्मनीनं
यस्मै च दत्तं यतिशेखरेण ॥'

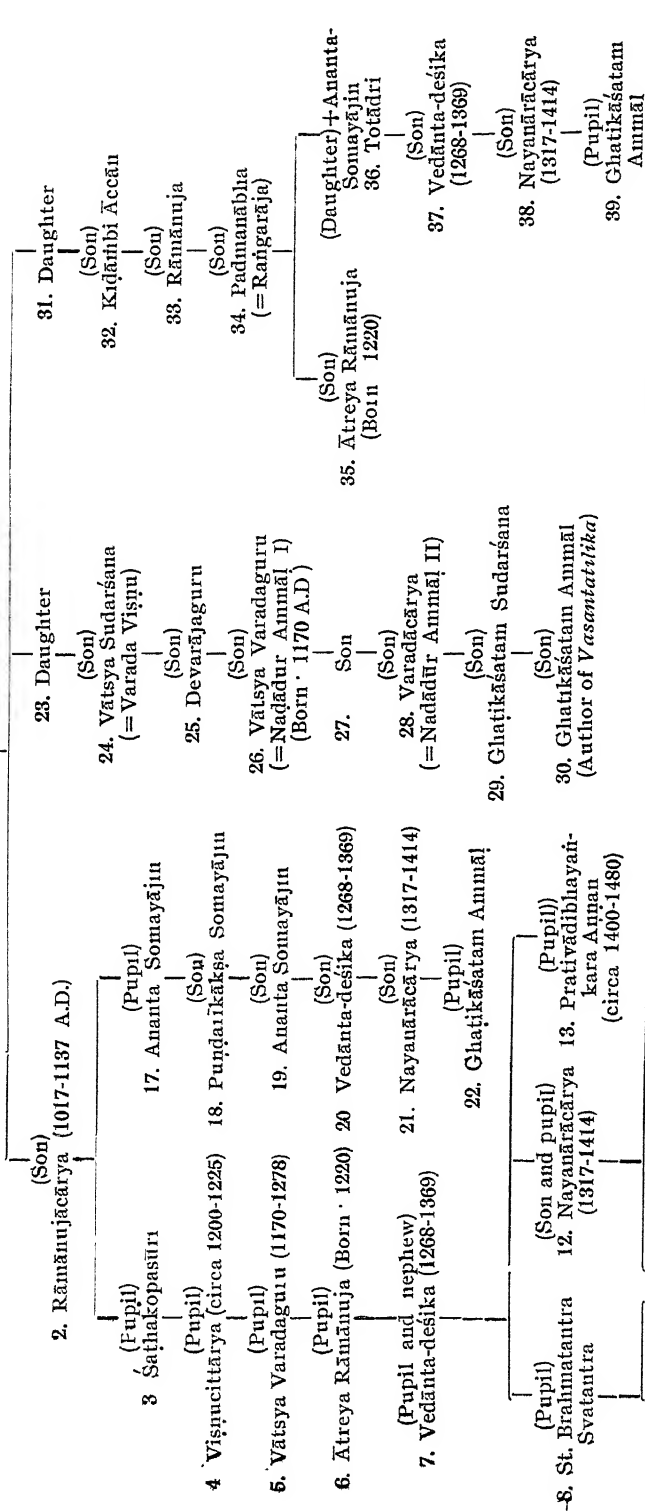
3. ' तस्य वेदान्तकूटस्थः पौत्रोऽमृदवरदो गुरुः ।
श्रुतप्रकाशिकाद्याश्च ग्रन्था यच्छिष्यसम्पदः ॥'

4. ' तस्य पञ्चमः प्रपञ्चविदितवैदुष्यः कञ्चीपुरीवास्तव्यः श्रीघटिकाशत - सुदर्शनाचार्यसूनुः
श्रीवेदान्ताचार्य - रामानुजाचार्ययोः दर्शनस्थापनाचार्ययोः प्रसादभूमिः वरदाचार्यो नाम कविः'—
—*Yatirājavijaya*, I, p. 2.

5. ' काञ्चीपुरे कविरभूद्वरदार्यनामा
सूनुः सुदर्शनशरोर्घटिकाशतस्य
वेदान्ततर्क - विविधार्थ - विचारदक्षो
वात्स्यो वसन्ततिलकं स बभाण भाणम्. '

—*Vasantatilaka* p. 4, śl. 3.

1. Kesavacārya + Kāntimati



NOTES.

- Nos. 5 & 26. Vātsya Varadaguru (Identical)
 " 6 & 35. Ātreya Rāmānuja ("), Otherwise known as Kidāribi Appillār. Title Vādihaiṣa-jalada.
 " 7, 20 & 37. Vedāntadeśika (Identical)
 " 9, 22, 30 & 39. Gh. Ammaḷ (")
 " 12, 21 & 38. Nayanārācārya (")
 " 13 & 14. P. Annan (")
 " 32. K. Āccan *alias* Prapatārtihara, Mahānāsācārya and Vedāntodayana
 " 8. Saint Brahmatantra-svatantra, I Pontiff of Parakālamāṭha
 " 10. St. Ādivaṇ Saṭhakopa, I Pontiff of Ahobilamāṭha.

RĀMĀNUJA-TAṬĀKAM

BY

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(*Special Engineer, T. T. Devasthanams*)

Rāmānuja, the great Śrīvaiṣṇava apostle, who lived in 10th and 11th centuries, visited Tirumalai-Tirupati and stayed there for some years. He made regulations for the observance of festivals, for the recitals of Prabandhas and for the purposes of various services appurtenant to daily ritual and worship. He planned beautiful towns in both Tirumalai and Tirupati, with Gopurams, Maṇṭapams, streets, squares, tanks and gardens. The gardens were put in care of some of his disciples who did other specific services in the temples. Among such disciples was Anandālvār. After Rāmānuja completed his scheme of restoration and reform and went to Melkote, his disciples continued here to carry on the programme inaugurated by Rāmānuja. Anandālvār built a lake and laid out a garden and named them Rāmānuja Taṭākam and Rāmānnja Nandavanam. About Rāmānuja Taṭākam (*Rāmānujan Ēri* as stated in Tamil), there is a story stated in the ITIHĀSAMĀLĀ (pp. 123-4).

“ श्रीरामानुजमुनिना श्रीवेङ्कटनाथकैङ्कर्याय चोदिते अनन्तार्ये महत्या श्रद्धया अनितरसापेक्षमेवेदं कैङ्कर्यं निर्वर्तनीयमित्यवश्यं कठोरगर्भयापि निजदेव्या सहैव पुष्पारामार्थं स्वयमेव खनित्रमादाय तटाकं [तडागं] खनति मृद्धारमूढ्वा गच्छन्त्या देव्याः श्रममसहमानस्य स्वयं तद्धारमादाय गच्छतः श्रीनिवासस्य व्यापारं स्वीयेतरनिरपेक्षनिर्वर्तनीयतामनोरधविरोधेन मत्वा कुपितेन अनन्तार्येण खनित्रेण श्रीवेङ्कटनाथस्य चुबुकदेशे प्रहारे कृते पश्चात् दिव्यालये चुबुकगलद्गुधिरधार भगवन्तमालोक्य चकितमानसे अनन्तार्ये अहो एष एव भगवान् वेवान्तरेण मां तथा व्यमोहयत् इति परिचिन्त्य तत्क्षणे चुबुकव्रणे विषमच्छदपुष्पधूलिं निधाय भगवन्तमपराध क्षामयति, ततश्च भगवानाश्रितवात्सल्यजलधिः श्रीनिवासः अनन्तार्यकैङ्कर्यश्रद्धाभूमानमभिवीक्ष्य सन्तुष्टस्सन् भो अनन्तार्यं कैङ्कर्यश्रद्धाभूमशालिना भवता खनित्रेण कृतोऽयं मदीयचुबुकगतव्रणः किणीभूतस्सन् सुचिरं मम व्रक्षसः श्रीवास इव वदनमण्डलस्यापि एकं सुभगतम लाञ्छनं भविष्यति, त्वमत्र मां शोकं कृथाः इति तं परिसान्त्वयन् इतः प्रभृति ईदृशवृत्तान्त-प्रत्यभिज्ञानाय मदीयचुबुके सुगन्धिघनसारचूर्णः सर्वदा समर्पणीयः येन च खनित्रेण ममायं व्रणः उद-पादि तदेतत्सकलजनसन्दर्शनयोग्ये मदीयालयगोपुरे क्वचिदुत्तुङ्गप्रदेशे स्थापनीयमिति स्वयमेव व्यवस्थामारचयामास ।

ततः प्रभृति सदा प्रतिदिनमाराधनसमये भगवतः श्रीनिवासस्य चुबुके सुगन्धिघनसारचूर्णः समर्प्यते । तदेतत् खनित्रमपि तत एव हेतोः श्रीवेङ्कटनाथदिव्यालयगोपुरे निबद्धं सकलमनुजनयनदृश्यं समिन्धे ॥”

“Rāmānuja had directed one of his disciples Anantārya, a great devotee of Viṣṇu, to maintain the flower garden for the service of Śrīnivāsa. Anantārya took great interest in this work and was doing all the work of the garden himself without seeking assistance of others, and whenever earth had to be dug and removed, he drew upon the assistance of his pregnant wife to carry the earth for him. On this, God Śrīnivāsa was moved to pity for the woman, and, assuming the form of a young bachelor (*vaṭu*), took the basket of earth from the lady and was carrying it himself. Anantārya was wild with the young bachelor for doing what he regarded as an impertinent act. All this warning fell on deaf ears. Getting angry once, he struck the bachelor with his shovel, which struck him at the chin and left a depression there. When he went to worship Śrīnivāsa that day, he found blood dripping from the God’s chin. Guessing that it was no other than Śrīnivāsa himself that appeared as the offending bachelor, he collected the pollen from the flowers of *visa-macchada* and pressed it on the wound to stop the blood, and begged the God to excuse him for the offence of hurting him. Pleased with his devotion Śrīnivāsa thought it but right that the wound should remain as it was, and asked him to place the shovel with which he hit him at a prominent place in the temple, so that it may be seen by all. This was carried out and ever since that time, on the occasion of the daily worship, Śrīnivāsa is anointed with the camphor mixture on the mark of the wound at the chin.”¹ The pick-axe with which the hitting was done is still seen preserved in the temple.

A few months ago, I was asked by the Commissioner to investigate and report on the possibility of providing additional storage of water for the supply to Tirumalai. On examining the contour map, the idea of bunding a small gap and forming a reservoir in a valley surrounded on all sides by high hills suggested itself and accordingly we made a detailed inspection of the hills and found to our surprise that there is already in existence a huge bund at the place suggested. This bund is massive and provided with revetment and not a small surplus bye-wash on the right. In the middle of this bund there is a bad breach extending to a length of about 75 feet. No information is, however, forthcoming about any of the details, and, in fact, very few of the local residents seem even to have known of the existence of this ancient tank. From the silt deposits in the bed and near the bunds it is obvious that the tank should have been functioning for a long time and from the fact that even the oldest resident has not known it or even heard of it from his forefathers, the breach should

have taken place at least two centuries ago. Mr. T. C. Srinivasa Ayyangar told me that he remembers having read a stanza in some Tamil literature stating that the Saint Anandālvār built a big dam by bridging the gap between two hills, probably in some literature dealing with Guru Paramparā's in Tamil; but he has not yet been able to locate the reference.

In Tirupati Devasthanam Inscriptions Vol. I, page 181, mention is made of a fact that the Saint Anandālvār built a big tank on the road to Chandragiri, and that there were extensive flower gardens to the east of it. He named the tank 'Rāmānujan Ēri' after his great Guru, Śrī Rāmānuja. The *Itihāsamālā* says that Śrī Rāmānuja built a huge tank and called it after Śrī Rāmānuja, Ramanuja-taṭākam. These facts made me infer that the disused tank might be the *Rāmānujan Ēri* referred to in the traditional story. The present tank called "Ālvār tank" from which water supply to Tirupati is drawn, cannot be the tank referred to. The Chandragiri path is of modern construction and should have been built much later than the Gāligopuram path, which itself was built after Chandragiri became the seat of Government of the Vijayanagar dynasty. Prior to the construction of steps leading to Gāligopuram the old path-way to the hills was commencing from Ālvār Tīrtham and seems to have been reaching the existing pathway a little beyond Gāligopuram near Chithakudi. This is an easy path and through part of it stones required for Gāligopuram and portion of the steps seem to have been carted and traces of the old road are still visible. In fact the alignment of the motorable road now under construction follows this for some length. The foot path leading to Gāligopuram is far too steep for use *without good masonry steps* and it could never have been used as a path prior to the construction of the masonry steps. Similar is the case with the path leading to Chandragiri from Tirumalai. The ascent is far too steep for anybody to negotiate without the construction of the masonry staircase, now existing and even this is found extremely difficult. Hence the present flight of steps to Chandragiri could not have been the path to Chandragiri referred to in the inscriptions. This led me to investigate the existence of an old path. On making enquiries, some of the coolies offered to show us an old path to Chandragiri which is even now being used for taking fuel, grass etc. This path has an easy gradient, and has crude rough stone steps for part of the way and here and there beyond these are traces of old revetments and steps. There is also another path branching from this common path to Talakona, said to be about 15 miles distant, the whole length of which is paved with stones as we find in the first portion until the branch-

ing of the Chandragiri path. In the path to Chandragiri there are remains of a drinking water pond, a good well, a good mango garden, and other remains indicating that at one time it should have been flourishing. Therefore we may regard it as fairly certain that this was the old path to Chandragiri. With reference to this the identity of *Rāmānujan Ēri* becomes obvious. The Epigraphical record states the tank abuts the Chandragiri path and we find the path actually runs on its bank. Secondly, extensive flower gardens are said to have existed on the east. We find the whole of the eastern portion to this tank is quite suited for flower gardens and the numerous ponds and Tirthams in this area testify to the existence of several gardens, Maṇṭapams, and houses in this area. No other tank that can be found in the hill area can answer the description given by Mr. T. C. Srinivasa Ayyangar as read by him in the *Guruparambarās* as having been built by throwing a short bund connecting two hills and forming thereby a huge tank. There is no record or talk of any new tank having been constructed for the past three centuries or more. From all these considerations the breached tank may be taken as the one built by the Saint Anandālvār and named after Śrī Rāmānuja as stated in the Epigraphical record, *Itihāsamālā* and the traditional story mentioned above.

Coming to the tank itself, it is found on taking levels that the water spread at full tank level is about 450' × 450' and the tank is a deep one. It holds at full tank level nearly 25 ft. of water above the deepest bed. The bund is about 500 feet long, is very massive with a top with of about 20 ft. and good side slopes and the front side is well reveted. The bund is made of good earth and is quite substantial. The tank has a compact hilly catchment of nearly half a square mile and will get filled up with a rainfall of 2 inches. The position of the tank has been very well chosen.

Possibly, insufficiency of surplus arrangement to meet extraordinary heavy rain falls and want of adequate repairs should have been the cause of the breach and the consequent disuse of the tank. It is now proposed to close the breach, provide additional surplus weirs and restore the tank and make it a supplemental storage reservoir for water-supply to Tirumalai for which the existing sources have proved to be inadequate. The restoration of the tank and the utilisation of its water for the Svāmi Puṣkariṇī will appeal very much to the sentiments of the pilgrim population as this is the tank in the construction of which Lord Venkatesvara himself is said to have worked as a labourer, and will once again bring into prominence what Śrī Rāmānuja and his disciples did for the Shrine about a thousand years ago.

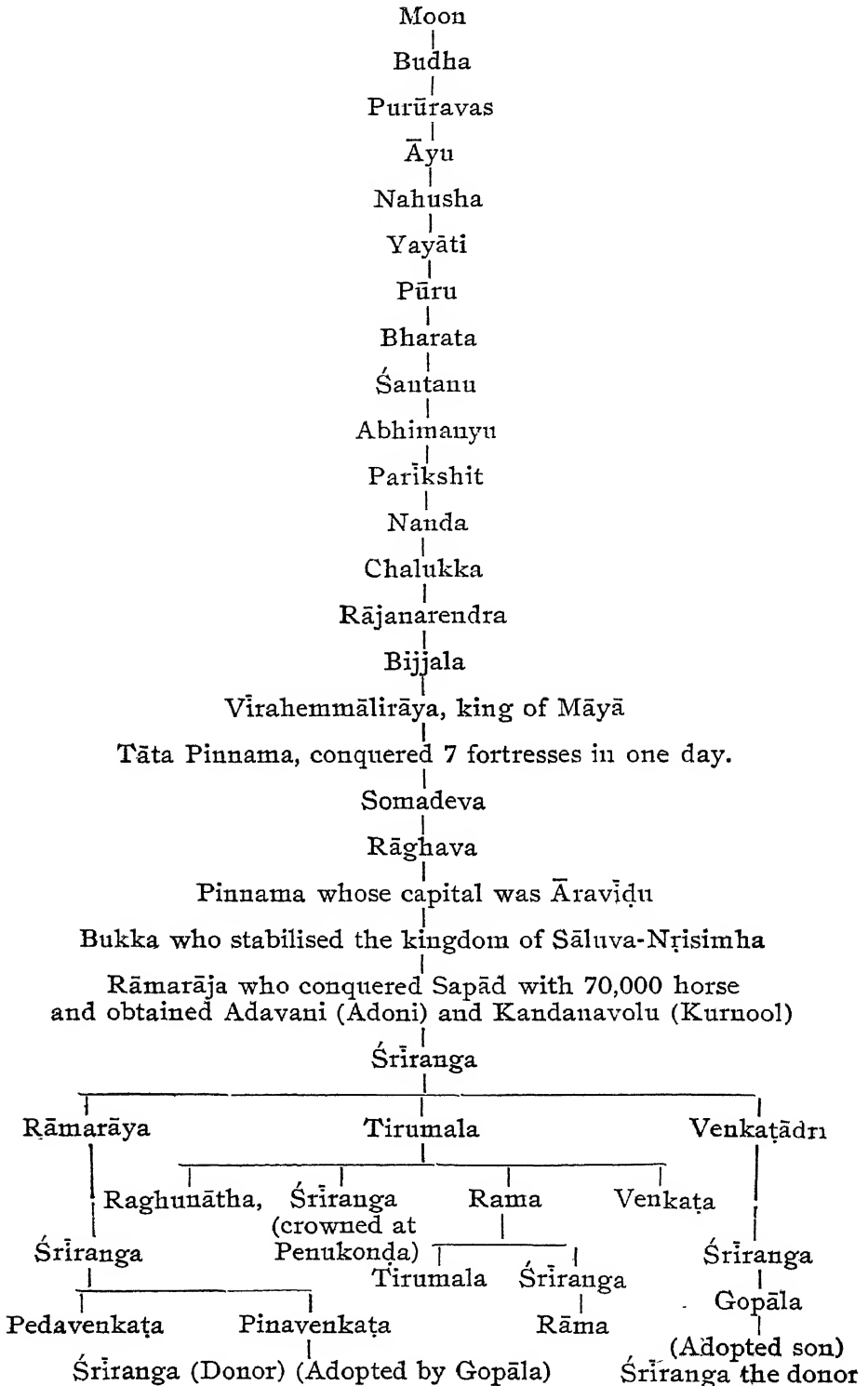
GRANT OF PARAMACHĀTTA VILLAGE BY ŚRĪRANGA

(S. S. 1568 or 1646 A.D.)

BY

M. RAMAKRISHNA KAVI, M.A.

This grant was transcribed on five copper plates held together by a ring passing through their upper part which is rounded at the top. Each plate measures $8\frac{3}{4}$ " by $5\frac{3}{4}$ ". The ring contains besides plates a seal representing varāha on the top of which the letters श्रीवेङ्कटेश (Śrī Veṅkaṭeśa) are cast in relief. The ring by its outer circumference measures $9\frac{1}{2}$ ". This grant was inscribed in Nandināgari characters except at the end the letters Śrīrāma are in Telugu script. The first and the last plates are inscribed only on one side each, that is, the inner side. The grant was obtained from Śrī Tāllapākkam Venkaṭaśeṣhāchāryulu Garu, Tirupati. The plates record the gift of two villages, Paramachātta and Māneḷla in Chandragiri-rājya by Śrīranga in S. S. 1568 Pārthiva year, Vaiśākha śuddha Dvādaśī. The inscription was incised by Somanātha, son of Kāmaya and grandson of Gaṇapārya. The verses were composed by Rāmakavi, the son of Kāmakotī and grandson of Sabhāpati. Both the composer and the inscriber bore hereditary position under kings of Vijayanagar, their forefathers discharging the same duties. The peculiarity in the inscriptions of these kings is that most of the verses of the previous inscriptions of their ancestors are retained intact and new verses are added to include new conquests and to insert the names of the donee and the villages granted. Thus this inscription bears close resemblance to Utsur grant of Ranga VI published in Nellore Inscriptions and to Kallakuruchi grant of Ranga II published by Dr. Hultzsch in Indian Antiquary, Vol. XIII (p. 153). In them Ranga VI and Ranga II respectively are the same as Śrīranga of our inscription. Every inscription we came across calls him Śrīranga and not Ranga. The inscription is full of errors many of which are common to Kallakurchi grant also where the composer and the inscriber are the same persons as here. The grant describes the ancestry of Śrīranga, that is Āraviḍu family and details the whereabouts of the two villages and about the donee, Rāghava Yajva, son of Timmaya and grandson of Konḍubhaṭṭa of Ākumalla (house-name). The description of Śrīranga's ancestry being common in verses to the two grants, viz., of Kallakurchi and Utsuru we refrain from giving translation of it as it was done by eminent scholars, Dr. Hultzsch and Mr. Butterworth. A purport is given below with the genealogical statement.



Here Gopāla was ruling at Kurnool, and was probably driven out later on by Mahammadans. Śrīranga the donor had his capital at Chandragiri. The villages Paramachātta and Mānella are in Chittoor Taluk of the same District. The surrounding villages Nāragallu, Mādhavaram, Timmasānipalli, Paradarāmi, Yādamari, Ārugonḍa are all found in the village list of Chittoor Taluk. These places bound the two villages granted to Rāghava Yajva. This same Śrīranga probably granted a portion of Madras to the East India Company in 1649 A.D.

In the subjoined copy of the Inscription corrections of errors are shown in foot-notes except the consonants conjunct with nasals which are retained as found in the inscription.

I (b)

1. श्रीवेङ्कटेशाय नमः । यस्य संपर्कपु-
ण्येन नारीरत्नमभूत् शिला ⁽¹⁾यदुपास्यं सु-
3. मनसां तद्वस्तुद्वन्द्वमाश्रये । यस्य द्विरदवक्त्राद्याः
पारिषदाः परश्शतम् (1) विघ्नं निघ्नन्ति भजतां विध्व-
5. कृत्सेनं तमाश्रये । जयति क्षीरजलधेर्जातं ¹सर्वेक्षणं
हरेः । आलंबनं चक्रोराणाममरायुष्करं महः (1) पौ-
7. त्रस्तस्य पुरुरवा बुधसुतस्तस्यायुरस्यात्मजः ²सं-
जज्ञे नहुषो ययातिरभवत्तस्माच्च पुरुस्ततः (1) तद्व-
9. धे भरतो बभूव नृपति³ तं सन्ततौ शन्ततुः तत्तुर्थ्यौ
विजयोऽभिमन्युरुदभूत्तस्मात्प⁴रीक्षिततः (1) नन्दस्त ह्या-
11. एमोऽभूत् समजनि नवमस्तस्य राज्ञश्चलिकक्षमा-
पस्तत्सप्तमः श्रीपतिरुचि (?) रभवद्राजपूर्वो नरेन्द्रः (1)
13. तस्यासीद्विजलेन्द्रो दशम इह नृपो वीरहेंमा-
लिरायस्तार्थीको मुरारौ कृतनतिरुदभूत्तस्य मा-
15. यापुरीशः । तत्तुर्थ्योऽजनि तातपिन्नममहीपालो नि-
जालोकन⁵स्त्वस्तामित्रगणस्ततोऽजनि हरन् दुर्गाणि
17. सप्ताहितात् । ⁶अन्नेकेन स सोमदेवनृपतिस्तस्यैव ज-
ज्ञे सुतो वीरो राघवदेवरा⁷विति ततः श्री पिन्नमोऽभून्नु-

1. सर्वेक्षणम्

2. सं

3. नृपतिस्तत्

4. परीक्षिततः

5. त्रस्ता

6. अहैकेन

7. राजिति

19. पः ॥ आरवीटिनगरीविभोरभूदस्य बुक्कधरणीपतिः
सुतः । येन सालुवनृसिंहराज्यमप्येधमानमहसा
21. स्थिरीकृतम् । स्वः¹कामिनि स्वतनुकान्तिभिराक्षिपतीं बु-
क्कावनीपतिलको बुधकल्पशास्त्री । कल्याणिनीं कम-
23. लनाम इवाब्धि²कन्य बह्नाम्बिकामुदवहद्रुमान्यशी-

II (a)

- लां ॥ सुतेव कलशांबुधेः सुरभिलाशुगं
25. माधवात्कुमारमिव शंकरात्कुलमहीभृ-
तः कन्यका । जयन्तममरप्रभोरिव शचीव बुक्का-
27. धिपा³ च तं जगति बह्माऽलमत रामराजं सु-
तम् ॥ सहस्रै⁴ ससत्या सहितमपि यः सिन्धुजनुषां स-
29. पादस्यानीकं समिति भुजशौर्येण महता । विजित्याद-
त्ते स्मादवनगिरिदुर्गं विभुतया विधूतेद्र (?) कासप्पो-
31. डयमपि च विद्राव्य सहसा ॥ कन्दनबोलुदुर्गसुरकं-
दलदभ्युदयो बाहु⁵ बलयिन यो बहुतरेण विजित्य ह-
33. रेः । संनिहितस्य तल चरणांभुजमक्ततया ज्ञातिभिर-
पितं सुधयति स्म⁶ निषेव्य विषम् ॥ श्रीरामराजक्षितिप-
35. स्य तस्य चिन्तामणेरार्थिकदम्बकानाम् । लक्ष्मीरिवाम्भोरु-
हलोचनस्य लकांबिकाऽभुस्य महिष्यलासीत् । त-
37. स्याधिकै⁷ समभवत्तनयस्तपोभिः श्रीरंगराजनुप-
तिः शशिवंशदीपः । आसन् समुल्लसति⁸ धामने य-
39. स्य चित्रं नेत्राणि वैरिसुदृशां च निरंजना⁹नी ।
सतीं तिरुमलाम्बिकां चरितलीलयारुन्धती-
41. ¹⁰प्रथमपि तितिक्षया वसुमतीयशो रंधतीम् । हि-
मांशुरिव रोहिणीं हृदयहारिणीं सदंशुणैरमोदतं
43. सधर्मिणीमयमवाप्य वीराग्रणीः ॥ रचितनयवि-
चारं रामराजं च धीरं वरतिरुमल(रा)ये वैक्कटा-
45. द्विक्षिताशम् । अजनयत स¹¹ येतान्नानुपूर्वा कुमारा-

- | | |
|------------|---------------------|
| 1. कामिनीः | 7. स्समभवत् |
| 2. कन्यां | 8. धामनि |
| 3. च तं | 9. नि । |
| 4. ससत्या | 10. प्रथमपि |
| 5. वलेन | 11. एतानानुपूर्व्या |
| 6. निषेव्य | |

PI 111 70 1

II (b)

- निह तिरुमलदेव्यामेव राजा महौजाः । सक-
47. लभुवनकण्टकानरातीन् समि(ति) निहत्य स राम-
राजवीरः । भरतमनुभगीरथादिराजप्रथितय-
49. शाः प्रशशास चक्रमुर्व्याः ॥ धितरणपरिपाटीं य-
स्य विद्या¹धुरीणां ²नमरमुखरवीणानादगीतं निश-
51. म्य । अनुकलमयमावाला³म्बुविवापदेद्यादमर-
नगरशाखी लज्जया मज्जतीव ॥ व्यराजत श्रीवरवै-
53. कटाद्रिराजः(ः) क्षितौ लक्ष्मणचारुमूर्तिः । ⁴जाघोषदूरीकृ-
तमेघनादः(ः) कुर्वन् सुमिताशयहर्षपोषम् ॥ त्रिषु श्रीरं-
55. गक्ष्मापरिबुडकुमारै⁵वधिरणं विजित्यारिश्मा-
पांस्तिरुमल महारायनृपतिः । महौजाः ⁶साम्राज्ये
57. सुमतिरभिषिक्तो निरुपमे प्रशास्⁷स्तुर्वीं सर्वामपि ⁸ति-
शृष्टु मूर्तिं विव्र हरिः ॥ यशस्विनामग्र⁹सरस्य यस्य पट्टा-
59. भिषेके सति पार्थिवेन्दोः । दानाम्बुपूरैरभिषिच्यमाना दे-
वीपदं भूमिरियं ¹⁰धधाति । सामादयो विधिमुखा-
61. दिव ¹¹सत्यवाचाः सामाधुपायनिवहा ¹²यव सांयुगीनान् ।
रामादयो दक्षरथादिव राजमौलेः तस्मादमेययश-
63. सस्तनया बभू(वुः) । राजा ततोऽभूदधुनाथनामा श्रीरंगरा-
जः(ः) श्रितपारिजातः । श्रीरामराजः(ः) शिशिरांशुरुर्व्यां
65. विख्यातिमान् वैकटदेवरायः । श्रीरंगराय ¹³सह-
जेषु तेषु पारंगतोनीतिपयःपयोधेः । ¹⁴अष्टादशि-
67. क्षप्रति स लेभे पट्टाभिषेकं पेनुगोडराज्ये ॥

III (a)

[अतः श्रीवैकटपतिदेवरायो नयोज्वलः]

69. अतः श्रीवैकटपतिदेवरायो नयोज्वलः । अवनीमशिष-
र्कात्यो दिशो दश विशोभयन् । त(जू)ज्यायसः सुरद्रुमलज्जा-

- | | |
|---------------|------------------------------|
| 1. धरीणां | 7. सरस्य |
| 2. नखर | 8. दधाति |
| 3. ज्याघोष | 9. सत्यवाचः |
| 4. साम्राज्ये | 10. इव |
| 5. स्तुर्वीं | 11. सह |
| 3. तिसृषु | 12. अष्टासु दिक्षु प्रथितस्स |

71. वहचरितरामराजविभोः । जातस्तिरुमलराजः(ः) ख्या-
तः(ः) श्रीरंगरायोऽपि । तयोः श्रीरंगरायस्य तनया विन-
73. याधिकाः । अजायन्त दयावन्तः श्रुतवन्तो यशस्विनः । श्रीरं-
गरायनृपतेन्तनयेषु तेषु पारं गिरामधिगतः क-
75. विपुंगवानाम् । रत्नेषु कौमुदम् इवाम्बुधिसंभवेषु श्रीरा-
मरायनृपतिः सुचिरं वे¹ल्लासीत् ॥ पूर्वं विश्रुतरामराज-
77. नृपतेः श्रीराममद्राकृतेः कल्याणोदयशालिनस्तनुम-
वाः(ः) पंच प्रपंचावने । दक्षा नीतिपथावगा समभवन्
79. क्षीरापगाकामिनो गीर्वाणालयभूरुहा इव बुध-
श्रेणीष्टदानोत्सुकाः । आज्ञाविजितसुग्रीवाः प्रजावन-
81. कृताग्रहाः । सर्वे ते विबुधग्राह्या गुणै रुचिरविग्रहाः ॥ वि-
ख्यातचर्येषु नृपेषु तेषु श्रीरंगराजः शिशिरांशुखर्याः । वि-
83. श्वत्वे विश्रुतकीर्तिरासीत् ²शैरेषु शालेष्विव पारिजा-
तः । श्रीरंगराजस्य तपोविशेषैः³ संतोषणं शेषगिरीश्वरस्य ।
85. कारुण्यभूम्ना कमनीयशोभौ पुत्रावभूतां ⁴पुरद्वृतभोगौ । पेदवै
कटेन्द्रपिनवैकटाधिराडिति नामकौ प्रकृतिपालनोत्सुकौ ।
87. खरदूषणप्रहृतिदक्षिणा ⁵वबौ ददतः प्रमोदमिव रामलक्ष्म-
णौ । श्री⁶शाशी पेदवैकटेन्द्रनृपतिर्ज्येष्ठो वयोमिस्तयोः शौ-
89. यौदार्यगर्भारताद(धृ?)तिकला पूर्वैश्च सर्वैर्गुणैः । यस्यारा-

III (b)

तिनृपालमेदनकलायात्रासु सेनारजःपूरैर्भू-

91. जैलधिर्मन्वेदिति हरिश्चित्तेषु (स्म ?) धने स्थितिम् । श्रीरं-
गराजेन्द्रकुमारकेऽस्मिन् वीरोत्तमे वैकटदेवराये । पट्टा-
93. मिषित्त(क्ति ?) पेनुगोंडराज्ये तदाभिषिक्ता सुधियोऽपि हेम्ना । ख्या-
तस्तस्य पितामहाजुजतया श्रीवैकटेन्द्रक्षमापालश्रील-
95. लनाख्यवृत्तपतेः जातानुकम्पास्पदम् । आसीदुद्धतशत्रुग-
न्धकरटिप्रश्वंसि(स ?)बद्धवतो हर्यक्षः कविलोकरक्षणकलाप्र-
97. त्यग्रभोजाकृतिः ॥ तस्य श्रीरंगपतिक्षोणीपातिरात्मभूर्गुणा-
धिभरभूत् । यस्यौदार्यमहिम्ना कल्पतरुः कापि नन्दने वसति ॥ रा-
99. ज्ञस्तस्य गुणाद्भुतस्य सुकृतैः पुत्रोभूत्पुरुहूतकल्पमहिमा गोपा-
लराजाग्रणीः । सर्वेषां विदुषां समीहितफलं दत्त्वा जगत्या स्व-

1. व्यल्लासीत्-

2. शैरेषु शालेष्विव

3. विशेषैः

4. पुरुहूत

5. बुभौ

6. शाली

101. यं यो विस्तारयति स्म दानचतुरान् भोजादिमाग्नार्थिवान् । सोऽ-
यं प्रियासहचरः सुकृती तपोभिराराधयद्वैकटशैलनाथम् । श्री-
103. तस्तदानीमगदीदभीष्टदायी स दवेः कृपया तमेनम् । पुत्र(ः)सन्
धरणीमवापमधुना श्रीरंगरायाभिधो विख्यातश्चिन्तये-
105. कटेन्द्रनृपतेरुग्रैस्तपोवैभवैः । पूर्वं श्रीवसुदेवभूवलरिपोः
कृष्णामिधेयं यथा नन्दः प्रागिव तं सुतं कलयतां श्रीरं-
107. गरायाभिधम् । श्रीरंगरायक्षितिनायकं तं श्रीकान्तरूपं
क्षितिरेक्षणाय । अवाप्य पुत्रं कुलवृद्धिहेतोः गोपालराजः
109. समभूत्प्रहृष्टः ॥ सोऽयं श्रीरंगरायक्षितिपतिरवितुं सज्ज-
नान् दुर्जनानां गर्वध्वंसाय कंसासुरमदगरिभ्वंसिनो
111. रूपधारी । प्राज्य मांम्राज(ज्य ?) सिंहासनमधिव्रमति प्रत्यहं
भक्तिपूर्वं नानादेशावनीशैर्वितुतमनुपमं प्राप्ति(स ?)पट्टाभिषे-
113. कं । श्रीरंगेश्वरदत्तराजमहिमा श्रीरंगरायाग्रणीः पादभोज-
विनम्रभोजमगधक्षमापार्पितप्राभृतः । सर्वेषां पृथिवीभुजाम-
115. धिशिरोविन्यस्तपादांबुजः पृथ्वीं पालयते नयेन मह-
ता सप्तार्णवीमेखलाम् । वाराशिगांभीर्यविशेषधु-

IV (a)

117. येश्वौराशिदुर्गैकविमालवर्यः । पराष्टदिम्राजमनः-
प्रकामभयंकरः शार्ङ्गधरांतरंगः । सारवीरर-
119. मया समुल्लसत् आरवीटिपुरहारनायकः । कु-
ण्डलीश्वरमहाभुज(ः) श्रयन् मण्डलीकधरणीव-
121. राहताम् । आलेयगोत्रजानामग्र(सरो) भूभुजाधुदारय-
शाः । अरीमगण्डभेरुण्ड हरिभक्तिसुधानिधिः । ॥यि-
123. त्यादिविरुदैर्वन्दितत्या नित्यमभिष्टुतः । सोऽयं नी-
तिजितादिभूपतित(तिः) सुत्रामशास्त्री सुधीसार्थानां
125. भुजतेजसा खवशयन् कर्णाटसिंहासनम् । आसे-
तोरपि चाहिमाद्रि विमतान् संहन्त्य शासन्मु-
127. दा सर्वोर्वीं प्रचकास्ति सिंधुपरिखां श्रीरंगराया-
ग्रणीः । गजर्तुबाणचन्द्राख्यगणिते शकवत्सरे । पार्थि-
129. वाख्ये महावर्षे वैशाखे मासि शोभने । शुक्लपक्षे च पु-
ण्यायां द्वादश्यां च महातिथौ । श्रीवैकटेशपादाब्जसं-

131. निधौ श्रेयसां निधौ । भारद्वाजसगोलजाय लसिताप-
¹स्तंभसूत्राय चाध्येत्रेसे(ऽस्मै ?) यजुषस्तपस्विपुषे पंचाशि-
 133. मध्यादिपु । जाताय प्रथिताकुमलसुकुले श्रीकोण्ड-
 भट्टाख्यसत्पौत्रायापि च सूनवे ²य महते श्रीतिम्भया-
 135. र्यस्य तु । शिष्टाचारवते प्रकल्पितमुदे मृष्टान्नदात्रे
 सदा दत्तो राघवयज्वने परमचाताख्योऽग्रहारायशः (?)
 137. श्रीमच्चन्द्रगिरीज्यविश्रुतमहाराज्ये स्थितं ख्यापितं
 देशे शोभिनि तोयनाडिति सदा श्रीवट्टिगन्पूर्वगम् ।

IV (b)

139. यत्पोद्गामिधकाद्वर्गं च महिताधाराःकोण्ड-
 म्थली चित्तराह्वसीमनि प्रविलसत् यत्पर्मचातामि-
 141. धम । तस्याभूत्प्रतिनाम शश्वदवचौ श्रेष्ठं प्रसिद्धं खलु
 श्रीरंगाह्वयरायदेवनरसिंहाख्यादिशब्दं पुरं ।
 143. ग्रामोऽयं खलु नारगण्टिनगरादापूर्वभागे स्थितस्तं-
 गालस्य च दाक्षिणः परिसरे पोन्नस्य यः पश्चिमः । भा-
 145. गे चोत्तरदिक्पतेर्विजयते मादानिकुप्पस्य यः । सर्वो-
 त्कृष्टतया द्विजैकवसतिः श्रीरंगरायाख्यया ॥
 147. श्रीचन्द्रगिरिराज्यस्थं तोयनाडुसोमितम् । पिन्नार-
 पत्तुविख्यातं श्रीयादमरिकोट्टगम् । आरुगोण्डपरं-
 149. द्रामि पार्श्वे चित्तूरिसीमनि । यादमर्रि महाग्राम-
 [हाग्राम] प्राचीभागमुपाश्रितम् । प्रख्यातश्रीमादव-
 151. रग्रामादक्षिणदिग्भवम् । श्रीतिमसानिपल्याख्य-
 पश्चिमाशासुपाश्रितम् । श्रीमद्वेवरकोण्डाख्यग्रा-
 153. मस्योत्तरदिग्भवम् । श्रीरंगरायचक्रो यत्पुरना-
 मसमन्वितम् । प्रख्याताधिकसानेन्द्रग्राममारा-
 155. मशोमितम् । सर्वमान्यं चतुस्सीमासहितं च समं-
 ततः । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितम् ।
 157. अर्क्षणागामिसंयुक्तं गणभोज्यं सभूरुहम् । वापीकू-
 पतटकैश्च कच्छारामैश्च संयुतम् । पुलपौत्रादिभिर्भो-
 159. ज्यं क्रमादाचन्द्रतारकम् । दानादमानविक्रीतियोग्यं
 विनिमयोचितम् । परितैः प्रयतैः स्निग्धैः पुरोहितपु-

161. रोगमैः । विविधैर्विबुधैः सोऽयमधिकैरधिकैर्गिरा ।
 श्रीरंगरायभूपालो माननीयो मनस्विनाम् । सहि-
 163. रण्यपयोधारा¹पूर्वगं दत्तवान्मुदा ॥ श्री ॥

V (a)

- वीरश्री(रं)गरायक्षितिवर्यस्य कीर्तिधुर्यस्य (I) शा-
 165. सनामिदं सुधीजनकुवलयचन्द्रस्य भूमहेन्द्रस्य ॥
 वीरश्रीरंगरायो(त्तया) प्राह पौत्रस्तम्भापतेः । का-
 167. मकोटिसुतो रामकविः शासनवाङ्मयम् । वीरश्री-
 रंगरायस्थपति (नि)देशेन सोमनाथार्यः । शासन-
 169. मलिखत्कामयतनयः श्रीगणपार्यपौत्र-
 मणिः । दानपालनयोर्मध्ये दाना(त्)श्रेयोऽनुपाल-
 171. नम् । ²दानास्वर्गमवाप्नोति पालनादच्युतं पदम् । स्व-
 दत्ताद्विगुणं पुण्यं परदत्तानुपालनम् । परदत्ता-
 173. पहारेण स्वदत्तं निष्फलं भवेत् ॥ स्वदत्तां पर-
 दत्तां वा यो हरेत् वसुन्धराम् । षष्टिर्वर्षसहस्राणि
 (वि)ष्टायां जायते क्रिमिः । एकैव भगिनी लोके
 175. सर्वेषामेव भूभुजाम् । न भोज्या न करग्राह्या विप्र-
 दत्ता वसुन्धरा । सामान्योऽयं धर्मसेतुर्नृपा-
 177. णां काले काले पालनीयो भवद्भिः । सर्वानेता-
 न् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते
 179. रामचन्द्रः ॥ श्री ॥

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1. पूर्वकं

2. दानास्व

GARUDASANDEŚA

By D. T. TATACHARYA, Siromani, M.O.L.

There are three works of this name so far known. One is by Bellamkonda Rāmarāya. He was the son of Mohan Rāya of Bharadvāja Gotra. He lived at Pammiḍipāḍu Agrahāyam in Guntur District in 1875-1913. His writings were very many, and some of these are printed. [For an account of his life and works, see M. Krishnama-charya's HISTORY OF CLASSICAL SANSKRIT LITERATURE (p. 332).]

The second is by Śrīnivāsavaradāchārya, son of Gopālāchārya of Bharadvāja Gotra of Koṇḍamūr village in Madras Presidency. The author wrote it from Kancī. The book was printed in Grantha characters at the Gopala Vilas Press, Kumbhakonam in 1915 and is now very rare. A copy of it is now in the Institute's Library.

The third is by Kochā Narasimhāchāriar, son of Kochā Śrīnivāsāchārya. He lives in Tirucānūr (Tirupati), Chittoor District. The book was printed in Telugu. He has also written PIKA SANDESA.

THE VEDANARĀYAṆAPERUMAL INSCRIPTION: ĀNŪR

(No. 76 of the Epigraphist's Collection of 1932-33).

BY

RAJASEVASAKTA DEWAN BAHADUR

DR. S. KRISHNASVAMI AYYANGAR, M.A.

[I acknowledge with great pleasure my obligations both to the Director-General of Archaeology, New Delhi, and to the Superintendent of Epigraphy, Madras, for having kindly permitted publication of this inscription extra departmentally and provided me with facilities for studying their office transcript and the original. I am also obliged to Mr G. V. Srinivasa Rao of the Epigraphist's Office for having kindly compared my final transcript along with the palaeographical notes. I am also indebted to the authorities of the Woolner Commemoration Volume for permission to publish my article as an appendix to this]

Ānūr is a village in the Kāḷattūr division of the Chingleput District, and the inscription was apparently engraved in some part of the wall of the temple. In its present dilapidated condition, the inscribed stones are found built into the north and west walls of the temple of Vēdanārāyaṇaperumāl. The inscription refers itself to the time of a king, Rājakēsarivarman, and to his 14th year. Rājakēsarivarman, however, is a title of Chola monarchs, which alternates with Parakāsārivarman in the Chola succession, and by itself therefore cannot indicate the particular sovereign; but this *praśasti* begins with a Tamil expression well known in Chola inscriptions and refers specifically to an achievement of Rājarāja I. The expression is the equivalent of "the destruction of ships in the roads of Kāndaḷūr". Although other interpretations have been suggested for this expression, it may now be taken as fairly settled that it stands for a naval engagement in which Rājarāja was victorious as against probably a Chēra fleet in the port of Kāndaḷūr. This last name refers to a part of what is now Trivandrum, and the Chola victory referred to, may have been a victory against the Chēra, or the Pāṇḍya, or both combined. The specific mention of the naval engagement at Kāndaḷūr makes the record referable without doubt to the reign of Rājarāja I. This is of very great importance as the date given is the 14th regnal year of the monarch, and would be of no value whatever unless we knew the particular ruler under reference. Referring as it does to Rājarāja I, the actual date would be the year A. D. 999, and the 32nd day of the year, which would mean a date somewhere about the middle of May, A.D. 999.

The village Ānūr as it is called now, and perhaps more correctly Āniyūr, is referred to in the record itself as a town in the subdivision (*kōṭṭam*), Kalattūr. The record declares itself as made by the *Mahāsabhā* of Āniyūr. It refers to a *Bhaṭṭavṛiti* of the place for which provision had been made by setting apart twelve *paṭṭis* of land the income from which was to be utilised for the maintenance of the *Bhaṭṭa*. The name *Bhaṭṭa* now-a-days applies as the title or designation of the temple priest among the Śrī Vaishṇavas, though not exclusively. It retains its old significance of a man of learning in current use, where the term is applied to Brahmans other than Śrī Vaishṇavas. The limited application of the term to the temple priest among the Śrī Vaishṇavas is perhaps due to the fact that these were expected to be men of learning, although in the great majority of cases they have ceased to be learned men now-a-days. The original sense of the term, however, seems to be retained in the well known title *Bhaṭṭāchārya* widely prevalent in Bengal. *Bhaṭṭavṛtti* therefore literally would mean maintenance for a man of learning. The term *Bhaṭṭa*, or Brahman in the plural is a term of frequent occurrence in South Indian Inscriptions in the general sense of learned Brahmans constituting a distinct part of the community in villages and towns.

The twelve *paṭṭis* of land actually under reference were originally given over to Śrī Subhramaṇyasvāmi at Tiruttani by a previous arrangement. Under this arrangement, the *Mahā-Sabhā* of the town had to pay in cash the revenue from the twelve *paṭṭis* of land. Under the present arrangement, the *Mahā-Sabhā* takes upon itself the responsibility of making this payment of 12 *kaḷanju* a year to the Subramaṇya shrine at Tiruttani, and now makes over this land of the measure of twelve *paṭṭis* to the particular *Bhaṭṭa* on the terms that he received all the revenue therefrom including all that is due from the tenancy of the land (*kuḍimai*) as well as all the revenues accruing from these twelve *paṭṭis* of the land (*kaḍamai*). The *Bhaṭṭa* however, must not be an inhabitant of Āniyūr and must be an outsider to the town.

He must have been born of a family, whose particular *Vēda* was the *Sāma Vēda*. He ought to know another *Vēda*. He ought to know *Vyākaraṇa* (grammar) and *Aṣṭādhyāya* (literally eight chapters; it is so named to stand for the Pāṇiniyavyākaraṇa as a teaching manual). He ought to be able to comment upon and teach both the science of grammar of Pāṇini and Alankāra Śāstra. Further more he ought to be able to similarly comment on and teach *Mīmāṃsa Śāstra* of twenty chapters (*adhyāyas*). These are the qualifications

expected of the Bhaṭṭa. It is made clear by a repetition that he should comment upon and teach as stated above all the subjects including the Mīmāṃsa Śāstra of *twenty chapters not only*, but also the Vēdas that he had to teach. Another condition imposed upon him is that he should provide one meal a day to four students enrolled as his pupils. The inscription winds up by saying that those interested in the good administration of the town will take notice of anything that is said or done by anybody in disparagement of this institution.

The interesting points arising out of this important document are the following. (1) What is called *Bhaṭṭavṛtti* is not an occasional grant made by some one or other on certain conditions vaguely. From the details given in respect of this particular institution, it is clear that it was a well understood institution serving certain well known purposes recognised as such by the public. The government of the locality, whatever that was, made itself responsible for the arrangements, and, in consequence, for the carrying out of the work. Incidentally it gives us glimpses of the power of the *Mahā-Sabhā* or assembly to transfer grants, perhaps even without reference to higher authorities, as indicated in this case. It may be stated, for the sake of clearness, that the piece of land concerned was originally a gift to the temple of Subhramaṇya at Tiruttani. The income due from these twelve *paṭṭis* of land under this arrangement is noted as twelve *kaḷanju* and, for the payment of that amount, the committee made itself responsible; and now went farther to undertake the payment of the twelve *kaḷāju* to the Tiruttani temple and appropriate the land for the purpose of the *bhaṭṭavṛtti*. Here again the transfer appears to have been effected without reference to any higher authority. Further it is laid down that the *Bhaṭṭa* to whom the land was made over was to receive all the revenue from the land included in the classes *kuḍimai* and *kaḍamai*. The first of these would mean all that was due to be paid by one who took up the land for cultivation as a tenant under the *Mahā-Sabhā* or a landlord. The other are the revenue incidences, or dues payable to the governing authority as such, which may generally be described as government dues upon land.

The conditions laid down involve, first of all, that the holder of the *bhaṭṭavṛtti* should not be a native inhabitant of the village, and must come and settle there as the holder of the *bhaṭṭavṛtti* and nothing else. Secondly the conditions, which had to be satisfied in order to have the right to enjoy the benefits of the *bhaṭṭavṛtti*, are stated in very clear terms. The qualifications expected are very high, and the strict discharge of the duties involved seems clearly

expected. The particular *bhaṭṭa* concerned should be a *Sāṃavēdin* by birth. He must have studied another *Vēda* to the degree of perfection to be able to teach the two *Vēdas* and comment thereon (Tam. *vakkāṇittal* ; Sans. giving out *vyākhyāna*). The next condition is he ought to teach the *Vyākaraṇa Aṣṭādhyāyī*, that is, ordinary grammar commonly required of all Sanskrit students. A point of some importance even in current politics is that *Vēda*-teaching here clearly implies, the teaching of the Sanskrit language in general as a necessary preliminary qualification. Then, he is expected to be qualified to teach higher grammar as a special science, that is, grammar on the Pāṇiniyan system. The next condition is he should be qualified not merely to explain the *alankāras*, but teach the *Alankāra Śāstra* as such, and lastly comes the *Mīmāṃsa Śāstra* which he had to teach. He ought to be able to teach the *Mīmāṃsa Śāstra* as a special subject. What is said of the *Mīmāṃsa*, and repeated twice again in the inscription, is of very particular interest. It is *Vimśaty-adhyāya Mīmāṃsa Śāstra*. That would mean that the *Mīmāṃsa Śāstra* was recognised generally to be a *Śāstra* in twenty chapters. The way that the statement is made makes it quite clear that the *Mīmāṃsa Śāstra*, as such, was recognised to be a work of twenty chapters. The *Mīmāṃsa* is spoken of as a single subject, the *Śāstra* called *Mīmāṃsa*. Sometimes the *Śāstra* is spoken of in two recognised divisions, the *Pūrva* and the *Uttara*, literally translated the former and the latter. But this general division is sometimes spoken of particularly as *Dharma Mīmāṃsa*, including *Karma Mīmāṃsa*, for the former ; and *Brahma Mīmāṃsa* for the latter, as if these were the two exclusive divisions. It is generally known that what is called *Mīmāṃsa* generally, including in it only the *Pūrva Mīmāṃsa* is composed of the first twelve chapters only, dealing with the subject of *Karma Mīmāṃsa*. Similarly the latter division also consists of chapters, but only four chapters. Even taking the two together it would make only sixteen chapters. Laying down that the *Mīmāṃsa* was a science of twenty chapters, and had to be taught by this *Bhaṭṭa* as a work of twenty chapters as a whole, is a very interesting point of detail which throws important light upon the character of the work itself.

Opinion is so far divided even in orthodoxy that the *Mīmāṃsa* as such is composed of two distinct sciences, the *Pūrva* and the *Uttara* as defined above, and there is nothing more of the *Mīmāṃsa* beyond these two divisions of twelve and four chapters respectively. This seems to be the view held generally by the Advaitins. Arguments in support of this have gone so far as to state that

another part of the *Mīmāṃsa* called *Sankarsha Kāṇḍa*, and referred to occasionally by *Vaiṣṇava* writers, as a post-*Rāmānuja* forgery, the crime of which being ascribed to *Rāmānuja* himself. A clear statement that the *Mīmāṃsa* was a science of twenty chapters to be taught by a *Bhaṭṭa* as a part of his duties as teacher in return for the *bhaṭṭavṛtti* given to him, of a date almost twenty years before the traditional date of the birth of *Rāmānuja* really throws very interesting light upon the question. It is not as if a *Mīmāṃsa* of twenty chapters was unknown. One section of those who cultivate the study of *Mīmāṃsa* in orthodox fashion seem to recognise the twenty chapters constituting the work, and deal with it in a certain number of divisions as a matter of convenience and on the basis of the subjects actually treated. The first twelve chapters constitute what is called *Karma Mīmāṃsa*, having to do with the Vedic ritual and ceremonies, etc., and are called *Tantra Kāṇḍa*. The next four chapters constitute the *Dēvāta Kāṇḍa*, the division dealing with the *Devatas*, Gods to be invoked at particular ceremonies, and the manner in which these Gods have to be propitiated with a view to the gaining of the benefits of the works of merit performed as under the previous section. This second section of four chapters is sometimes divided into two parts, the first two chapters, 13th and 14th relating to the Gods, and called *Daivikāṇḍa*, and the next two chapters called *Sankarshaṇa Kāṇḍa*. The last four chapters are known the *Uttaramīmāṃsa* or *Brahma Kāṇḍa*. While therefore the divisions are well recognised and exist as such, the science was recognised as a whole, and not as each division constituting a separate science, as it were.

This problem is discussed with the required amount of fulness in a contribution I made to the *Woolner Commemoration Volume* some years ago, although the volume was published only in 1940. As the volume is not likely to be easily available, I have taken the liberty to reprint it *in extenso* here, which I expect should be appreciated by readers interested in the subject.

This inscription was found recorded on a dilapidated *Vishṇu* temple. The *Vishṇu* in the temple was called *Vēdanārāyaṇaperumāl*, and the place is referred to in the inscription as *Āṇiyūr*, although it now goes by the name *Ānūr*. The inscription is a record of a resolution by the *Mahā-Sabhā* of *Āṇiyūr*. The inscription refers itself to the time of the *Chola* king *Rājarāja*, the first of the name, as it refers though imperfectly to the famous achievement of his having overthrown some enemy fleets (at the port of *Kāṇḍalūr*). This is an achievement characteristic only of this ruler, and leaves it in no doubt

that the Rājākēsarivarman referred to is Rājārāja I. It is dated in the 14th year of this ruler, and is therefore of A.D. 999, the initial date of the reign of Rājārāja having been fixed in A.D. 985 on the basis of astronomical calculations.

The inscription is, as early Chola inscriptions usually are, in a mixture of *Grantha* and Tamil letters, and the character of the letters belong to the period to which it refers. From a comparison, it will be found the resemblance is almost exact to the script of the inscriptions of Rājārāja I of his 26th year published in South Indian Inscriptions, Vol. II. The alphabet may be described as an early type of Chola script showing the following peculiarities.

a is represented by 𑌵 in line 1. அறுத்த

long *ā* is expressed 𑌶 line 3.

u is expressed 𑌷 in *ru* 1. 3. and as 𑌸 in திருத்தணி

na in பதிநாலாவது — 7

yu is expressed 𑌹 in line 4.

i in இப்பரிசு as 𑌺 simply in line 5.

ச, *த* are used in the early form like 𑌻 in அனைச்சதொரு in line 5.

ANŪR : VĒDA-NĀRĀYAṆA PERUMĀL TEMPLE.

(No. 76 of 1932-33. Inscription on stones built into the north and west blocks of the Vēda-Nārāyaṇa temple at Ānūr).

1. ஸ்ரீ : சாலைகலம் அறுத்—கொவிராஜ ராஜகெ சரிபந்
கீபாண்டு பதிநாலாவது நாள்முப்பத்திரண்டு களத்தூர்க்கொட்
[ட] தானியூர் மஹாஸபை
2. யொஓ எழுத்து நமர் ஸட்டவிர்த்திங்கு—னையும் ஆக பன்நி
ரண்டு பட்டிலிழைமும் சுட்டி திருத்தணியல் ஸுஹுணைத் தெவர்
க்கு வஹு வுவாஹத்தால்க்கடவோமாய்
3. ஆட்டை வட்டம் இட்டுவருகின்ற கழ—யாமே இடுவிப்போமாக
வும். இப்பன்னிரண்டு பட்டி நிலத்துக்கும் கொயில்வாசில்லாறு
பொந்த குடிமை எப்பேர்ப்பட்டிது
4. ம் மற்றும் வெட்டி வெதினை உள்ளிட இஹுஓலியில் வினைஞ்ச
வொகம் எப்பேர்ப்பட்டிதும் ஸட்டநே யுண்பானாகவும். இப்பரிசு
பணிச்சுகுடுதொம் உ

5. ஹாஸலெயொம். இஸட்டவிதீயு — தோர் ஸாவெடிதூன்
அனைத்தொரு வெடிம் வல்ல நா[ய்] இவ்வானியூரான் அன்றி
கெப்புலூரானுமாய் ஷோகாணமும் ஸஷாயூயமும்

11. 6-10 are probably in continuation of this piece with a slight break in the middle.

Two stones on the north wall and south wall of the Veda-Nārāyaṇa Temple.

6. வாணிதிவோகாணம் அலங்காரத்தொடும் வக்காணிக்க வல்லனாய்
விஜாடிஸெ விம்ஸதயோயடி வக்காணிக்கவல்லனாய்[ய்]ச் சுட்டப்
பட்ட வெ—
7. ஓரொபொழ்து சொறுஇட்ட[டு] இச்சுட்டப்பட்ட ஸாஸ்தம் இத்
தனையும் வக்காணித்து உண்பானாக வைத்தோம் ஹாஸலெயொ—
8. யோயமும் வல்லனாய்[ய்] இச்சுட்டப்பட்ட அனைச்சொரு வேதம்
வல்லனாய் வித்தி சாத்திர[ங்]களை ஓதுவிச்ச வித்தியலங்கா—
9. நால்வர்க்கு ஓரொபொழ்து சொறு இட்டுக்கொண்டு வக்காணிப்
பானாதல் விஜாடிஸெ விம்ஸதயோயமும் இச்சுட்ட[ப்]பட்ட
வெதங்களிடு—
10. கொண்டு வக்காணிப்பாறுக்குக் குடுத்தோம் ஸலெயொம்.
இதுக்கு விரோதம் பண்ணினாரையும் சொன்னாரையும் ஸூததூ
மதூரெ—

Ānūr Inscription :—Translation.

May it be well Prosperity. In the year fourteen of Kō Rāja-rājakēsarivarma who destroyed (enemy) ships (at Kāṇḍālūr), on the 32nd day, the Mahāsabhā of Āniyūr in the sub-division Kaṭattūr put on record the following: We shall ourselves pay hereafter—*kaṭanju*, paid as yearly due to God Subramaṇya of Tiruttaṇi in accordance with a previous arrangement, on the herein mentioned twelve paṭṭis of land now set apart as the Bhaṭṭavṛtti of this our town. The Bhaṭṭa is to enjoy all the income from these 12 paṭṭis of land composed of returns for cultivation (*kuḍimai*) such as *kōyilvākil* &c., and other revenue incidences like *veṭṭi* (free labour), *vedilai* &c. We, the Mahāsabhā have in this wise ordered, and made over to him. One eligible for this *bhaṭṭavṛtti* must be of the Sāma Vēda; must be proficient in another vēdā, and must be born not of Āniyur but of a place outside of it. He must be able to comment upon and teach the grammar *aṣṭādhyāya* Pāṇiniya (system of) Grammar, Alankāra all alike; he must further comment upon and teach the Mīmāṃsa of twenty chapters. The *bhaṭṭa* thus described giving one meal a day,

he must comment upon and teach all the *śāstras* detailed above and enjoy in return all the produce (from the land)—we the Mahāsabhā made over (the land constituting the *vr̥tti*) to one well versed in the (twenty) *adhyāyas* (of the *mīmāṃsa*), proficient in another Vēda as indicated above, teaching with the commentary the *Śāstras* and the *Alankāras* and providing one meal a day to four students: he must likewise comment and teach the *mīmāṃsa śāstra* of 20 chapters and similarly teach another *vēda* indicated above. To such a one we the Mahāsabhā made over the *vr̥tti* land. Those who do anything against this arrangement or speak in disparagement, will be dealt with by those entrusted with maintenance of order.

APPENDIX

Vimśaty-Adhyāya-Nibaddam-Mīmāṃsa-Śāstram.

An inscription¹ recently brought to light by the Department of Epigraphy relating to the fourteenth year of Rājarāja, corresponding to a date in A.D. 999, refers to the *Mīmāṃsa Śāstra* as containing *vimśati adhyāyas* (20 chapters). This interesting document has reference to the creation of a *Bhaṭṭavṛtti* (living for a learned Brahmana) in the village. A *Bhaṭṭavṛtti* is the provision of a living for a Brahmana whose function is to teach. In this case the duty of teaching was imposed upon this Brahmana in return for the living which the village provided for him. The qualifications expected of him happen to be interesting also. He should not be a native of the village concerned. He ought to be by birth a *Sāmavedin*. But he ought to know and be able to teach one of the three other Vēdas, the teaching of the Vēda here implying the expounding of the Vēda as well. He ought to be able to teach also the *Aṣṭādhyāyī* (grammar), and expound the *Pāṇiniya Vyākaraṇa*, the distinction between the two being the ordinary grammar as taught in the schools, and the expounding of the *Vyākaraṇa Śāstra* as an advanced study. He ought similarly to be able to teach *Alankāra* (rhetoric), and the *Mīmāṃsa of twenty chapters*. It should be expounded with *Vyākhyāna* (commentary), He ought to take four students, and give them one meal a day in addition to the responsibility of teaching them. For the purpose of rendering this service, he was allotted the income from a particular plot of land which had otherwise been allotted to a temple, of a definite measure which is mentioned in Tamil units. The other

1. No. 76 of 1 932-33 from Ānūr in the Chingleput District. Vide the latest report on South Indian Epigraphy. Also Editorial Pages 261-64 of the Journal of Indian History, Vol. XV, part 2.

details of the document do not concern us. We are concerned with the *Mīmāṃsa* being a science of *twenty chapters*, which had to be taught and expounded as one science of twenty chapters. The actual importance of the document is that it is precisely datable, and belongs to the year A.D. 999.

A Sanskrit work published by the late MM Dr. Ganapati Sastri of Trivandrum in the Trivandrum Sanskrit Series, under the name *Prapañcahṛdayam*, has useful information in the chapter on the *Upāṅgas*, the fourth chapter of the book, pages 38–42. It begins with the statement that the *Upāṅgas* are *Mīmāṃsa*, *Nyāya*, *Purāṇas* and *Dharma Śāstra*. Of these, *Mīmāṃsa* is a science, which has for its purpose the proper exposition of the meaning of the *Vēda*, and attempts to do it by an enquiry into the actual meaning of the sentences (*Vākhyārtha*) composing the *Vēda*, leading to an understanding of the *Purusārthas* (ends of life), which are generally taken to be four : *Dharma*, *Artha*, *Kāma* and *Mokṣa*. Then follows a statement that while the *Vēdāṅgas*, *Sikṣa*, *Vyākaraṇa* and *Nirukta* explain the meaning of the words in the *Veda*, *Mīmāṃsa* is intended to determine and explain the meaning of sentences. This science falls into two divisions, on the basis of the division of the *Vēda* itself, into the *Pūrva* and the *Uttara Kāṇḍas*. Then follows the clear statement, that it is actually composed of twenty chapters, of which the *Pūrva Kāṇḍa* takes in the first sixteen chapters, and conducts an enquiry into the nature of *Dharma*. It is said to have been written by *Jaimini*. The remaining four chapters constitute the *Uttara Mīmāṃsa* and explain the *Uttara Kāṇḍa* of the *Vēda*, and conduct an enquiry into the nature of *Brahman*, and were written by *Vyāsa*.

Then follow details as to the commentators who wrote commentaries on these, beginning with the vast commentary *Kṛtakōṭi*, written by *Bodhāyana*, and proceeds to deal historically with the subsequent commentators, apparently in the chronological order. According to this work, *Upavarṣa* abridged the vast commentary *Kṛtakōṭi* of *Bodhāyana*. It was his successor commentator, *Dēvasvāmin* who, deeming the subject too vast for being effectively taught, took up the first sixteen chapters, the *Pūrva Mīmāṃsa*, and wrote a commentary on these chapters. He was followed by another commentator by name *Bhavadāsa*, whose commentary was a little more abridged than that of *Dēvasvāmin*. The great commentator *Śabara* following, divided the *Pūrva Mīmāṃsa* (*Dharma Mīmāṃsa*) into two, and commented on the first 12 chapters of the 16, called *Tantra Kāṇḍa*, leaving out the second part *Samkarṣa Kāṇḍa*, also called *Samkarṣaṇa Kāṇḍa*. This *Kāṇḍa* was called *Dēvatā Kāṇḍa*, which was

commented on by Sankarṣa or Sankarṣaṇa. The second part of the Mīmāṃsa, composed of the last four chapters and called Brahma Kāṇḍa was commented upon by various authors, such as Bhagavat-pāda, Dharmadatta, and Bhāskara. Finding differences of interpretation possible in the Śābara Bhāṣya. Bhaṭṭa Kumārila and Prabhākara wrote different commentaries on the same part. Then follows an abridged exposition of the contents of the 20 chapters, including the four chapters of the so-called Sankarsaṇa Kāṇḍa, more appropriately the Dēvatā Kāṇḍa of the Pūrva Mīmāṃsa.

We see from this recital, as given in this book, that the Mīmāṃsa Śāstra was one whole, the divisions Pūrva and Uttara being based on the subject matter of this science, following the Vedic division of the Pūrva and the Uttara Kāṇḍas. Then follows the question of commentators. The first commentary was published by Bōdhāyana called Kṛtakōṭi. This latter name has remained obscure and almost unknown to modern writers on the Mīmāṃsa. Upavarṣa's work on the subject is, on the basis of this work, Prapañcahṛdaya, a mere, abridgment of the great *vṛtti* or commentary of Bōdhāyana. The first author who really divided the subject into two parts and dealt with the parts separately is the commentator Dēvasvāmin who commented only upon the Pūrva, the first sixteen chapters. A similar commentary, a mere abridgment of this, was written by another author by name Bhavadāsa. It was Śābara really who took up for his commentary the first twelve chapters only, known distinctly by the name Tantra Kāṇḍa, as distinct from the Dēvatā Kāṇḍa, the last four chapters of the Pūrva Mīmāṃsa. Śābara is responsible for the vogue that was given to the twelve chapters, being called Pūrva Mīmāṃsa, and the neglect of the next four chapters, which ultimately led to the Mīmāṃsa being regarded as two separate sciences, Pūrva Mīmāṃsa, or simply Mīmāṃsa, and the Vēdānta or Uttara-Mīmāṃsa. Bhaṭṭa Kumārila and Prabhākara commented, each in his own way, on the first twelve chapters, in criticism of Śābara; and it is the influence of the former particularly, that has made Mīmāṃsa, in modern times, mean only the Pūrva-Mīmāṃsa.

We do not know the name of the author of the Prapañcahṛdaya, much less, therefore, anything of his life and the period in which he lived. If we could make a guess from the similarity of the main notion that the Mīmāṃsa is a single science of twenty chapters, the inscription would lend support to it. We may, therefore regard that there could not be any vast difference of time between the date of the Prapañcahṛdaya and the inscription. Without going much further, perhaps we may say that the Prapañcahṛdaya was anterior to the

inscription, may be by a number of generations. We notice in the series of commentators the name Bhagavatpāda, among the commentators on the Brahma Kāṇḍa. We cannot be sure that it refers to Śankara. He is generally referred to as Śankara Bhagavatpāda, while his *Guru*, Govinda, is generally referred to by the name Bhagavatpāda alone. If from this, we are to argue that the author of the Prapañcahṛdaya did not know, or had not heard of the Śankara Bhāṣya, he may have lived just about the time of Śankara. Whatever that be, we have the distinct piece of information from this work, that up to the period of Dēvasvāmin, Mīmāṃsa was treated as a single science, and Dēvasvāmin's division was only a division of convenience for teaching. It is Śabara, who divided the Pūrva part into two and led the way to Kumarila Bhaṭṭa and Prabhākara, and the conjoint influences of these two, much more than that of the former, became responsible ultimately for the Mīmāṃsa Śāstra being regarded as the Pūrva Mīmāṃsa only, the first twelve chapters called the *Tantra Kāṇḍa*

This position was, however, not altogether unquestioned, as is clear by the fact, that the inscription referred to above still speaks of the Mīmāṃsa as of twenty chapters, which had to be taught as a whole by the particular Bhaṭṭa, concerned. There seems to have been a school, which still regarded the Mīmāṃsa as one Śāstra and continued to teach it, as such. Naturally, of course, Rāmānuja followed, and other Vaiṣṇava teachers, subsequent to Rāmānuja, continued the Vaiṣṇava tradition, as the *Bhaṭṭavṛtti*, under reference here, is a grant made, probably to a Vaiṣṇava teacher, to teach Mīmāṃsa and other kindred subjects. We may perhaps call it the Vaiṣṇava tradition, which regarded the Mīmāṃsa as one whole, and treated the Sankarṣaṇa Kāṇḍa as no less authoritative than the other Kāṇḍas.¹

A recent investigator, who has written a work on the history of Mīmāṃsa, calls it the history of the Pūrva-Mīmāṃsa Śāstra, and brings down that history from the beginning to the present day. In the course of the work he recognises² that the Sankarṣaṇa Kāṇḍa is not apocryphal, and is a genuine work forming part of the Mīmāṃsa Śāstra.³ He quotes for authority Śabara himself referring to Śankarṣaṇa in his commentary on XII. 2-11 "*iti Sankarṣe vakṣyate*." He also

1 For a discussion of this and connected topics, see the author's work *Manimukhalaṁ in its Historical Setting* pages 57-67.

2 Mr. V. A. Ramaswami Sastri, M.A., of the Annamalai University, in his introduction to the *Tattvabindu* of Vācaspati Miśra with *Tattvavibhāvana* of Rṣiputra Paramēśvara.

3. *Opūt citi*, pp. 3 and note 1 on page 13.

refers to a commentary on the Sankarṣana Kāṇḍa by a Dēvasvāmin. a *Smṛtikāra* of a later date. He would identify this Dēvasvāmin, however, with the Dēvasvāmin, the commentator on the Mīmāṃsa and would make him, therefore, quote from Bhavadāsa's commentary. It is perhaps better to suspend this identification till more real evidence should be forthcoming.

Speaking of Vēdāntadēśika and his writing on the Mīmāṃsa, Mr. Ramaswami Sastri makes the following remarks:—

“A critic of very violent temper, he has elucidated in these works the Siddhāntas of the Bhāṭṭas and the Prābhakaras in many *adhikaraṇas*, now and then criticising both. Naturally, therefore, his explanations of the *Sūtras* are not in many instances acceptable to an *orthodox* student of Mīmāṃsa, in view of the fact that they are deviations from the *siddhāntas* of the two great *Ācāryas* of the Mīmāṃsa Śāstra. His aim seems to be not to explain the *siddhāntas* of the Mīmāṃsa Śāstra, but to attempt *a synthesis as far as possible*, of the doctrines of *the two systems of Mīmāṃsa, Pūrva and Uttara*.”

The italics are ours. From what has been stated above, the evolution of the study of Mīmāṃsa would perhaps make one hesitate to accept this criticism as valid, as Vēdāntadēśika clearly proceeds on the basis that the Mīmāṃsa Śāstra is one whole, and ought to be understood as such, a position not entirely of his own making. In this connection we quote the following from the introduction to the translation of the Śabara Bhāṣya in the Sacred Books of the Hindus Series by Pandit Mohan Lal Sandal, and leave students of Mīmāṃsa to investigate the matter further impartially;—

“This apocryphal portion is known under the name of Sankarṣa Kāṇḍa and is said to have been commented upon by Śabara. No commentary of Śabara has yet been found. There is no doubt that Rāmānuja has referred to Sankarṣakāṇḍa while commenting upon III, Pada 3 of the Vēdānta Sūtras. He quotes *nanā vā dēvatā pṛthaktvat*; we find this *sūtra* in a mutilated form in *sūtra* 15 of chapter XIV, Pada 2 of Sankarṣakāṇḍa. The writer of the commentary called Vēdāntapradīpa, who belongs to that school, has also referred to it. It cannot be said with certainty that the Sankarṣanakāṇḍa or Sankarṣakāṇḍa, referred to by the Rāmānuja school commentators, is the same as published in the *Pandit*, the monthly publication of the Benares Sanskrit College. What puts one in doubt is that Rāmānuja has referred to Bōdhāyanavṛtti, has quoted in the commentary on Sūtra I of the Vēdānta Sūtra, “*samhitamētac chārīrakam jāminīyēna śoḍasalakṣaṇēnēti śāstraikatvasiddhiḥ*” (=this Śārīraka Śāstra has

been collected by Jaimini and is characterised with sixteen chapters and is therefore one Śāstra), has said that, by virtue of the Saṅkas and chapters, there is a division of the anterior and posterior Mīmāṃsa, and has quoted the first Sūtra of the Mīmāṃsa and the last Sūtra of the Vedānta in order to show that the two together form one body of the Śāstra."

He goes further and says that no other author has made any mention, or reference to Sankarsaṇa kāṇḍa and that the Sankarsaṇa Kāṇḍa was once regarded a separate treatise, but not a part of Jaimini's Mīmāṃsa consisting of 12 chapters. It formed a separate book and was passed on as a genuine work of Jaimini by *interested persons*. Rāmānuja was born in 1127 A.C.;¹—we find Sankarsaṇa referred to by him *for the first time*. Madhusudana Sarasvati gave a detailed account of it. He comes to the conclusion, after mentioning that Abul Fazal does not mention it, "I am of opinion that Sankarsaṇa is a spurious work. Further I am of opinion that the work, as it exists now in the present form, is either the work of Kāṇḍadēva or of Bhāskara." The Sankarsaṇa Kāṇḍa was commented upon by a Dēvasvāmin, who lived about A.D. 1,000 and constitutes an important source for reconstructing the Sūtras and this Bhāṣya is preserved in manuscript in the Madras Government Oriental Manuscripts² and the Adyar libraries. The fact that post-Sabara writers, following his Bhāṣya of the Pūrva-Mīmāṃsa, do not mention it, cannot be held to demonstrate that the Sankarsaṇa Kāṇḍa is a forgery. Rāmānuja certainly was not the first to mention the Sankarsaṇa Kāṇḍa as others before him had done it, namely Śabara himself, as was pointed out above, and Rāmānuja had predecessors in the system. It is too much of an order to prove that the Sankarsaṇa Kāṇḍa was the work of either Kāṇḍadēva, the contemporary of Shah Jahan, or Bhāskara, as commentaries on the Sankarsaṇa Kāṇḍa, ascribed to Upavarṣa, Dēvasvāmin, Bhavadāsa, Rajaçūḍāmaṇi Dīkṣita and Bhāskaraṛāya Makhin³ are under reference. But the whole problem is involved in the larger question, as we have indicated above, that the Mīmāṃsa Śāstra is one science of twenty chapters, of which the first twelve constitute the Tantra Kāṇḍa, the next four the Dēvatā Kāṇḍa, and the next four the Brahma Kāṇḍa. The authorities quoted above for this, in chronological order ought to be enough to overthrow the position taken by the late Pandit, the translator of the Śabara Bhāṣya,

1. This is much nearer the date of his death than of his birth, although it is near enough to the date given by Professor Macdonnell in his work on India's Past.

2. See page 58 of Mr. V. A. Ramaswami Sastri's Tattvabindu, and footnote 3.

3. *Opus citi*, note above; p. 13.

who obviously had no knowledge of South Indian Sanskrit literature bearing upon the question. The next point is that Rāmānuja's reference to Bōdhāyana-Vṛtti makes Rāmānuja suspect in his estimation. But unfortunately for him, however, Bōdhāyana's Vṛtti is, as has been shown above, under reference in other writers, anterior to Rāmānuja and cannot therefore, be so lightly dismissed; the more so, if the commentary of Bōdhāyana is identical with Kṛtakōṭi. The commentary Kāśika, on the Ślōkavārttika, of Sucaritamistra makes a reference to Kṛtakōṭi and characterises him as a follower of the Pārāśaryamata.¹ So the late Pandit's position needs radical revision.

The above brief survey makes it clear that the subject of the history of the Mīmāṃsa requires to be made, by those specially qualified, on a wider plan, taking the different systems together, and working towards an unbiased general conclusion leaving aside the affiliation to schools of philosophy and sects, at least for the purpose of this investigation. We believe there is a clear case for this in the details given above, and that, at one time, at any rate, the science of Mīmāṃsa was a single one, and that it branched off into two afterwards, obviously as a matter of educational convenience. Possibly other influences intervened to make for the separation of the systems such as that of Buddhism. The writer of the note on the Sabdakalpadruma throws out a hint that the Sankarṣaṇa Kāṇḍa of the Pūrva Mīmāṃsa was omitted, because it treats of *upāsanā*; but, he does not quote his authority. It seems to be quite a plausible explanation, and, if that is so, the responsibility for the division may be that of Śabara and his followers, such as Kumārila and others. Whether that is so, would be worthwhile enquiring into. In any case, we believe, a case has been made out above for the view that the Mīmāṃsa is a unitary science, and continued as such, not only down to the days of Rāmānuja, but further down to the days of Vēdāntadēśika (and later to modern times) who makes a serious effort to rehabilitate the view, that had fallen into some little neglect. We should therefore, commend the problem for further investigation with a view to the real history of the Mīmāṃsa. This investigation ought to take in both the northern and southern literature, the *advaitic* as well as the other schools of thought, for anything like a correct and a generally acceptable conclusion.

1. See *Maṇimēkhalai in its Historical Setting*, p. 65.

श्रीः

ध्वनिरसायनम्

DHVANIR ASAYANAM

By SRI. T. A. VARADACHARYA

नैषधे द्वितीये सर्गे आद्यः श्लोकः—

“अधिगत् जगद्यथीश्वरादथ मुक्तिं पुरुषोत्तमात्ततः ।

वचसामपि गोचरो न यः स तमानन्दमविन्दत द्विजः ॥”

अथ मोचनानन्तरं द्विजः पक्षी ब्राह्मणश्च जगद्यथीश्वरात् पुरुषोत्तमात् ततः क्षमापतेः अखिलभुवन-
पतेश्च पुरुषोत्तमात् पुरुषश्रेष्ठात् विष्णोश्च (ततः नलात्) प्रकृतिपरिणामभूतात् प्राकृतदेहात् मुक्तिं
मोचनं मोक्षं च अधिगत्य प्राप्य यः आनन्दो वचसामपि न गोचरः तम् आनन्दं तादृशमानन्दं परमा-
नन्दं च अविन्दत अलभत ।

बोधकताविशेषः शक्तिः । शक्तिविशेषो लक्षणा । तद्विशेष एव च व्यञ्जना इत्यालङ्कारिकसिद्धान्तः ।
तज्ज्ञानं शाब्दबोधे हेतुः । अभिधेयलक्षणीयातिशयितार्थविशेषः ध्वनिरिति पर्यवसितः । प्रकरणादिभिः
तात्पर्यनिर्णायकप्रमाणैः तात्पर्यनिर्णये संभवति यस्मिन्नर्थे तात्पर्यनिर्णयः तस्यैव अन्वयबोधः नान्यस्येति
सिद्धौ, प्राकरणाकार्थमात्रविषयस्मृत्यपेक्षायां अप्राकरणाकार्थोपस्थानप्रतिबन्धकत्वकल्पनेन आश्रीयमाणायां,
एवमादिनिर्दिष्टनानार्थस्थले प्रकरणादिज्ञानाधीनतात्पर्यनिर्णयवशात् प्राकरणाकार्थशाब्दबोधे जाते; अतात्प-
र्यार्थभूताप्राकरणाकार्थविषयः शाब्दबोधोऽपि, पूर्वजातनानार्थविषयकशब्दज्ञानस्य प्रकृतार्थमात्रावबोधनोपरत-
त्वात् वाचकशब्दाज्ञाने अर्थस्यापि अज्ञातत्वव्यवहारात् अर्थस्योच्चारणासंभवाच्छब्दार्थयोरभेदेन शब्दपूर्वक-
त्वस्यैव न्याय्यत्वानुच्चारितः शब्दः प्रत्यायकः इति सिद्धान्ताच्च तस्मादेव शब्दात् जायमानः प्राकरणि-
कार्थावबोधनेनोपक्षीणायाः शक्तेरप्रसक्तया लक्षणायाश्च मुख्यार्थबाधमन्तरेणासंभवात् व्यापारान्तरमपेक्षते ।
तत्र व्यञ्जनैवोपस्थिता भवतीति साऽवश्यमनिच्छताप्यभ्युपेया ।

एवं च प्रकृतार्थमात्रनियन्त्रणात्, व्यञ्जनयैव ब्राह्मणस्य विष्णोः प्रसादात् प्रकृतिसंबन्ध-
निवृत्तिपूर्वकस्वरूपाविर्भावलक्षणमोक्षानन्दप्राप्तिरूपाप्राकरणाकार्थप्रतीतिः प्रकृताप्रकृतोभयगतः श्रेष्ठो न
संभवति इति स्फुटम् ।

मोक्षश्चायं वेदान्तसिद्धान्तेऽज्ञादिकर्ममूलजातप्रकृतिसंबन्धविनिर्मुक्तिसमनन्तरं सहजतया संभावित्य-
त्परमानन्दप्रचुरपरब्रह्मानन्दादुभय एव संप्रसादस्य जीवात्मनः जायमानः ॥

स च शरीरेन्द्रियात्मसुखविरक्तमुमुक्षुभिः कैश्चिदेव शिष्टविशिष्टैरपेक्षमाणपरमपुरुषार्थभूतः । शब्द-
श्चायं मोक्षणार्थकमुच्छ्रद्धातुनिष्पन्नः । अत्र च कस्मात्प्रमुच्यत इति चाकाङ्क्षाऽवश्यंभाविनी । अस्यामा-
काङ्क्षायां तन्निवर्तनौपयिकतया क्रमेणानादितत्तत्कर्मारब्धतत्तच्छरीरसंबन्धरूपसंसारान्मुच्यते, पुरुषोत्तम एतं
मोचयतीति चायमवश्यमव्ययार्थः स्वीकार्यः । तथा चायं जीवात्मा स्वाखिलदुःखहेतुभूतनिरुक्तप्रकृतिसंबन्ध-
विनिर्मुक्तः पूर्वं प्रकृतिसंबन्धेनात्यन्तसंकुचितज्ञानवत्त्वावस्थापन्नस्तदपगमेन स्वविकसितज्ञानवत्त्वावस्थापन्नः

मन्तनं परब्रह्मानुभवपात्रभूतो भविष्यतीयेतावानर्थः प्राप्यते तदव्युत्पत्तिमहिम्नैव । तस्य पङ्कजादिपदव-
योगरुहेः स्वीकारात् । तस्मान् जीवात्मनः सत्त्वरजस्तमोमयगुणव्रितात्मकप्रकृतिसंबन्ध एव बन्धः ।
तस्माद्विमुक्तिरेव मोक्ष इत्युच्यते बुधैः । जीवात्मनस्तद्वन्धार्थान्तैयवाखिलं दुःखं भवतीति कृत्वा तादृशानु-
भूयमानमग्निलमपि दुःखं नतु स्वाभाविकम् , परं त्वागन्तुकमिति निर्दिष्टम् । तस्मात्सुखस्वरूपस्यात्मनो दुःख-
शरीरपरिग्रहेणागतमिति निश्चितम् । यत्रयत्र शरीरपरिग्रहस्तत्रतत्र दुःखमिति व्याप्तेः । लोकेऽस्मिन्
रामकृष्णादीनामपि शरीरपरिग्रहेण शत्रुपीडया राज्यभारेण धनधान्ययावद्वन्धुसुहृत्क्षयेण पत्नीपुत्रादि-
वियोगेन जरादिना स्मरणेन च दुःखादिदर्शनात् । सति तस्मिन् लोकेऽस्मिन् केचन सुखेन वर्तन्त इति
व्यवहार एव नास्ति । विवेकिर्नोऽविवेकिनः महान्तोऽल्पाश्चेति सर्वेऽपि तेन शरीरसंबन्धेन भृशं दुःख्यन्त्येव
नियतम् । एवं च सर्वेषामपि शरीरपरिग्रहात् दुःखं सुदुष्परिहरम् । देवानामपि 'वज्रहस्तः पुरन्दर'
इत्यादिना शरीरपरिग्रहस्य दर्शनात् दुःखमस्त्येव । कथमिति चेत् परस्परं युद्धतः कोपशापाभ्यां असुर-
राक्षसोपद्रवात् स्वस्रपुण्यकर्मफलनाशे सति भाव्यधःपतनभयादपि तेषां दुःखमवश्यंभावि । एवं स्थिति
कथं दुःखिनामपि देवानां तेषामितरैरुपास्यत्वं ? कथं वा सुखदातृत्वमन्यस्मै संभवतीति चेत् , लोके-
ऽस्मिन् राजप्रभृतीनामेवंभूतानां स्वाश्रितपरिपालनादिकं अखिलजनोपास्यत्वं च यथा संभवति तथेति ज्ञेयम् ।
देवल्लोके देवा आनन्दस्वरूपा एव सर्वदा तिष्ठन्तीति कथं व्यवहियत इति चेत् , ते देवाः सर्वमपि दुःख-
मात्मगुणमाहात्म्यात्तिरस्कृत्य आत्मातुभवजनितानन्दैकताना वर्तन्त इति । संसारेऽपि केचिन्महान्तः अनु-
दिनमेघमानाधिप्याध्यायखिलदुःखपीडिता अपि स्वकीयविवेकमाहात्म्यात्तदनभिभूताः भगवदनुभवजनित-
परमानन्दभरमरिताः सन्तुष्टान्तःकरणाश्च वर्तन्ते । अमानवकरस्पृशार्दारभ्य चासौ मुक्तः । उक्तमणप्रभृति
चोत्तरोत्तरमतिशयितज्ञानानन्दशाली जायते । अयं ईश्वर इवापहतपाप्मत्वसत्यसङ्कल्पत्वादिविशिष्टो
भवति । तच्चास्य समस्तप्रतिबन्धकालन्तिकलयादाविर्भूतं स्वाभाविकं रूपम् । ततः परं कदाचिदप्यस्य न
संसारात्मिका पुनरावृत्तिर्भवति । तथा चोक्तं भगवता—माधुपेय पुनर्जम् दुःखालयमशाश्वतम् ।
नानुवृत्तिं महात्मानस्तसिद्धिं परमां गताः ॥ बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यत इति ॥

निश्शेषक्षीणकर्मबन्धस्यासंकुचितज्ञानस्य परब्रह्मानुभवैकस्वभावस्य तदन्यात्यन्तहेयपुरुषार्थतत्साधना-
रम्भादिषु कामनाविकलस्य तस्य जीवात्मनः न स्वसङ्कल्पात्पुनरावृत्तिशङ्का । 'कालं स पचते तल न
कालस्तत्र वै प्रभुः' इत्यादिना कालाकाव्यत्वाजरत्वाक्षरत्वादिप्रतिपादनात् स्थानानित्यत्वप्रयुक्ता न पुन
रावृत्तिशङ्का । नच परमपुरुषः सत्यसङ्कल्पोऽस्यर्थप्रियं ज्ञानिने लब्ध्वा कदाचिदावर्तयिष्यतीति तत्सङ्कल्प-
प्रयुक्तपुनरावृत्तिशङ्काऽपि न । स च मोक्षः निश्शेषाविद्यानिवृत्तिरूपपरिपूर्णब्रह्मानुभवः । स चातुभवः
सर्वविषयकः । सङ्कोचकानां कर्मणां निश्शेषक्षयात् 'सर्वं ह पश्यः पश्यति' 'निरञ्जनः परमं साम्यमुपैति'
'मम साधर्म्यमागताः' इत्यादिप्रमाणैः । स चायमनुभवः पुनः कदाऽपि न क्षीयते ; कारणाभावात् ।
अतः सर्वोपाधिनिगमे स्वाभाविकादुक्त्याविष्कारश्च भवति । निरयाणामपि वासुदेवाविभूतित्वेनानुकूल-
त्वात् । कर्मिणां वासुदेवाविभूतिभूतानां केषांचित्प्रातिकूल्यं कर्मकृतमेवेति तन्निवृत्तौ कथं तेषां प्रातिकूल्यम् ॥

एवं चायमात्मा निश्शेषक्षीणकर्मबन्धः असङ्कुचितज्ञानपरब्रह्मानुभवैकस्वभावः तदन्यात्यन्तनिखिल-
हेयपुरुषार्थतत्साधनारम्भादिवाक्प्रवृत्तिनिवृत्तश्च तत्स्वरूपगुणविभूत्याद्यनुभवैकतानो भविष्यतीति सिद्धम् ।
एवं भगवदनुभवैकतानः पुरुषो देहसंबन्धे सत्यपि ज्ञानभक्तिदशापरिपूर्णस्तन् परमात्मस्वभावैक्यमापन्नः
भवत्यभेदी, भेदी चान्यदा । 'अहं मरुभवं सूर्यश्चे'ति, 'तद्भावभावमापन्नस्तदाऽसौ परमात्मना । भवत्य-
भेदी भेदश्च तस्याज्ञानकृतो भवेत्' इत्यादिप्रमाणैः ॥

अत्र भावशब्दो भावनापरः, असौ ज्ञानभक्तिपरिपूर्णदशामापन्नश्चेतनः, तद्भावभावं ईश्वरविषयक-
निरन्तरध्यानयुक्तवमापन्नः, तदा भावनादशयां, परमात्मनो भिन्नत्वेन आत्मानं नानुसन्दधानि । भेद-

प्रतीतिश्च भावनारूपज्ञानाभावकृतो भवेदिति तदा भावनादशायां 'कृष्णोऽहमेष ललितं ब्रजाम्यालोक्ष्यतां गतिः । दुष्ट कालिय तिष्ठान्न' इत्यादिभिः स्वस्य ईश्वरात्मकभावनातिशयतः तदुक्तितकार्यत्वदर्शनात् । तद्भावनानुसन्धानकृततदैक्यानुसन्धानमात्मनि समुचितं तद्भाति ॥

तथा च सर्वस्यापि कर्मकृतशरीरसंबन्धः निखिलदुःखहेतुभूतः, तत्संबन्धापगमः अखिलसुखहेतु-भूतः । अतः शरीरस्य दुःखित्वव्याप्तिरव्याहता । शरीरमुत्तयर्थ 'यत्नं कुर्यादतन्द्रितः' इति ॥

सत्त्वरजस्तमोमयप्रकृतिसंबन्ध एव बन्धः, एवंभूतबन्धाद्विनिर्मुक्तिरेव मोक्ष इत्युक्तं प्राक् नां विस्म-तैव्यं तत् । एवंविधबन्धमोक्षलामश्वेदाकाक्षित. तदा वयमिमं त्रिगुणात्मकं प्राकृतप्रदेशं भगवद्बोलाविभूति-रूपं विहाय तन्निस्त्राविभूतिभूत शुद्धसत्त्वमयं तद्गोविभूतिरूपमप्राकृतप्रदेशमगत्वा तं न प्राप्नुमः ॥

स च प्राकृतस्थानापगमः साधारण्येन यस्य कस्यापि न शक्यः । जीवात्मना प्राकृतस्थानविनि-र्मुक्तयेऽप्राकृतस्थानमवश्यं गन्तव्यम् । इयं च प्रकृतिः मिश्रसत्त्वमयी शुद्धसत्त्वमयीतद्विविधा ध्रुयेत । तत्र मिश्रसत्त्वमयान् पदार्थान् प्राकृतपदार्था इति शुद्धसत्त्वमयान् पदार्थान् अप्राकृता इति सहजतया व्यवहरन्ति । प्रकृतिसंबन्धाद्विनिर्गत् जीवात्मना प्राप्यप्रदेश एव परमपदशब्दामिधेयो भवति । तथा च सोऽपि प्रदेशः मोक्षशब्दवाच्याधान्तर्भूतो भवति । 'मोक्षः परं पदं स्वर्गममृतं विष्णुमन्दिर' मिति पाञ्चोत्तरखण्डे त्रिपाद्विभूतिरूपणाध्याये मोक्षशब्दः परमपदशब्दश्चेत्युभाविमौ पर्यायशब्दावित्य-भिहितौ । तस्मात्सर्वसंबन्धाद्विनिर्मुक्तिं प्राप्तुं तत्प्रयोजकीभूताप्राकृतदेशविशेषप्राप्तिः मोक्ष इति तावदर्थबोधकत्वं तस्यश्रवणमभ्युपगन्तव्यम् ॥

एवं च प्रपञ्चसंबन्धविलयो मुक्तिः । प्रपञ्चसंबन्धो बन्धः, तस्यात्यन्तिको विलयः मोक्षः । शरी-रौन्द्रयाणां संबन्धात् आत्मा बद्ध इत्युच्यते । शरीरेन्द्रियादयस्तु भोगायतनभोगसाधनभोगविषयाः तत्संबन्धादेव आनन्दरूपस्य जीवात्मनो निखिलं दुःखं ज्ञानानन्दसंकोचश्च भवति । तत्संबन्धापगमे हि स्वेन रूपेणाभिनिष्पद्यत इति एतत्कारणधर्मार्थमपरिक्षयादेतेषां आत्यन्तिको विलयः पूर्वनाशपरानुत्पाद-स्वरूपः ॥

न चैवमपुरुषार्थत्वापत्तिः, सुखवददुःखानुत्पादस्यापि पुरुषार्थत्वात् । तत्संबन्धात्यन्तिक-विवलयपूर्वकनिलज्ञानानन्दरूपस्वरूपाविर्भावरूपा मुक्तिरिति पर्यवसितम् ॥

ब्रह्मणः सर्वान्तरात्मतया सर्वव्यापित्वात् तस्यानुभवः सुलभ एवात्रापि प्रकृतिमण्डले सर्वत्रेति निर्विवादम् । अथापि मुमुक्षुजीवात्मनः अर्चिराद्यध्वना ब्रह्माण्डमेतद्वारा बहिर्गतिर्वेदान्तशास्त्रेपृ-दधुप्यते । निश्शेषाविद्यानिवृत्तिरूपपरिपूर्णब्रह्मानुभवमोक्षप्राप्तिकामनावतस्वस्यापि तदासये अप्राकृत-स्थानगतिरवश्यं कार्या । तदन्वे परमपदामिधानदेशविशेषप्राप्युत्तरकालीननिश्शेषाविद्यानिवृत्तिरूपपरि-पूर्णब्रह्मानुभव एव मोक्षपदार्थ इत्यवश्यमभ्युपगन्तव्यमेव । जीवात्मा बन्धाद्विमुच्य कीदृशीमवस्थामाप्नो-तीति प्रथममवगन्तव्यम् । बन्धदशायां अन्नप्राणमनोमयात्मककोशेनानन्दरूपस्य जीवात्मनो दुःखं ज्ञाना-नन्दसंकोचश्च समजायत । तत्संबन्धापगमे हि स्वेन रूपेणाभिनिष्पद्यत इति स्वरूपाविर्भावः संभवति-तराम् । अत एव स्वरूपाविर्भावो मोक्षः इत्यपि वेदान्तिमिनिर्गद्यत ॥

पङ्कनिमग्नस्य वज्रादिरत्नस्य शुद्धजलप्रक्षालनानन्तरं यथा तदीयस्वाभाविकप्रकाशातिशयप्रभृतस्फूर्ति-र्बहिरुद्गम्य सर्वत्र प्रसरति तथाऽस्यापि स्वरूपाविर्भावः समुदेतीति ज्ञातव्यम् । ईदृशं परमार्थमुद्दि-श्यैव सर्वे वयममुं बन्धमोक्षं वाञ्छामः । एतावन्निरुक्तश्चार्थवर्गो मोक्षशब्दान्तर्भूतश्चास्तीत्यवश्यमभ्युप-गन्तव्यम् ॥

तथा चानाद्यविद्यारूपप्रकृतिसंबन्धनिवृत्तिपूर्वकस्वरूपाविर्भाव मोक्ष इत्युक्तं भवति ॥

॥ इति शम् ॥

श्रोः

न्यायकलापः

K. SATAKOPACHARYA, SIROMANI.

एवंनामा ग्रन्थः सेनानाथ इति सेनेश्वरार्य इति च प्रसिद्धैः विशिष्टाद्वैतसिद्धान्तप्रवर्तनपुरन्धरैः श्रुतप्रकाशिकादिश्रीभाष्यव्याख्यानकर्तृभ्यः प्राचीनैः कैश्चित् पण्डितप्रवरैर्निरमायि ।

अस्य ग्रन्थस्य न्यायकलापसंग्रहः न्यायसंग्रह इति चाभिधानं दृश्यते । अस्य ग्रन्थस्य तालपत्र-कोशः कश्चन (No. 1172) श्रीवेङ्कटेश्वरप्राच्यविद्याविमर्शनशालासम्बन्धिनि लिखितग्रन्थागारे (S. V. O. Institute, Tirupati) सम्पाद्य रक्ष्यते । अत्रोपक्रमोपसंहारयोः “ श्रीमदण्णयार्य-महादेशिकाय नमः ” इत्याचार्यनमस्कारदर्शनात् ग्रन्थाक्षरलिखितत्वाच्चायं कोशः प्रायस्तुण्डारमण्डल-वासिभिर्नावल्पाक — अण्णयार्यमहादेशिकानां छात्रेभ्यस्तैर्लिखितस्यादिति भाति ।

सोऽय ग्रन्थः श्रीभाष्याधिकरणार्थानां संग्राहकः शास्त्रशैलीं विना काव्यशैलीमेवानुसरद्विरति-ललितैर्विशत्यधिकशतद्वयपरिमितैः पद्यैः गुम्फितः ।

श्रीमन्निगमान्तमहादेशिकैरधिकरणसारावल्यां प्रथमतः प्रथमसूत्रस्यैव शास्त्रोपोद्घातत्वपक्षमुप-न्यस्य तत्रारुचिप्रदर्शनपूर्वकं सूत्रचतुष्टयस्यापि शास्त्रारम्भमनर्थनार्थत्वरूपोपोद्घातत्वपक्षे ससंमते पूर्वेषां बहूनामाचार्याणां संमतिमनुवदद्विरादौ एषामेव सेनेश्वरार्याणां मतमनुयते । यथा-

“ यत्तसेनेश्वरार्यैरगणि वकुलभृत्किङ्करैरङ्गकारि
व्यासार्थैर्न्यासि च द्विः श्रुतमिति विशदं विष्णुचित्तैर्विवन्त्र ।
अश्रौषं शेषकल्पादहमपि त्रिदुषो वादिहंसाम्बुवाहा-
दद्धा निर्धार्यैतस्तत्पुनरधिकरणी ब्रह्मचिन्तोपयुक्ता ॥ ” इति

अत्रोदाहृतः पक्षः अस्मिन् ग्रन्थ उपलभ्यमानेन—

“ व्युत्पत्त्यभावात्प्रतिपत्तिदौस्स्थान्येन सिद्धरफलत्वतश्च ।
अमात्वमाशङ्क्य निराचकार न्यार्यैश्चतुर्भिः प्रतिपाद्य तत्तत् ॥ ११ ॥

इति श्लोकेन स्फुटमवगम्यते । एतेन वेदान्तदेशिकेभ्यः प्राचीना इम इति सिद्धम् ।

एवं व्यासार्थोपरनामकसुदर्शनसूरयः श्रुतप्रकाशिकायां जन्माद्यधिकरणे—

“ व्युत्पत्त्यभावः प्रतिपत्तिदौस्स्थमन्येन सिद्धत्वमथाफलत्वम् ।
एतानि वै सूत्रचतुष्टयेनानारम्भमूलानि निराकृतानि ॥ ”

इति पूर्वोपात्तार्थप्रदिपादकसंघे श्लोक प्रथमान्तपदघटित प्रमाणत्वेनोदाहरन्ति । अयं च प्रथमान्तपदघटितः श्लोकः वकुलभृत्किङ्करत्वेन निर्दिष्टः वरदनारायणभट्टारकैः कृते न्यायसुदर्शनाख्यग्रन्थे विद्यत इति श्रीभाष्यव्याख्यायां तत्त्वटीकायां श्रीमन्निगमान्तमहादेशिकैरुदाहरणात् ज्ञायते । यथा— “ एवमिह न्यायसुदर्शने संग्रहः— “ व्युत्पत्त्यभावः प्रतिपत्तिदौस्स्थ इति ” । इति । एतेन न्यायसुदर्शनकर्तारः वरदनारायणभट्टारकाः श्रुतप्रकाशिकाकारेभ्यः प्राचीना इति निर्विवादमङ्गी-करणीयम् । एते वरदनारायणभट्टारका एवाधिकरणसारावल्यां “ वकुलभृत्किङ्करैः ” रित्यनेन निर्दि-ष्टा इति तद्व्याख्यानान् चिन्तामणेरवगम्यते । वरदनारायणभट्टारकसेनेश्वरार्ययोः पौर्वापर्ये विशिष्य दृढतरप्रमाणानुपलभ्येऽपि निगमान्तमहादेशिकैरधिकरणसारावल्यां “ यत्तसेनेश्वरार्यैः ” रिति पद्ये

पञ्चसाचार्येषु वकुलभूतिकरत्वेन निर्दिष्टवरदनारायणमठारकेभ्योऽपि प्राक् एषामेव सेनेश्वरार्याणां निर्देशात् कालतोऽवराणामेवोत्तरात्तरं निर्देशाच्च वरदनारायणमठारकेभ्योऽपि इमे आचार्याः प्राचीना भवितुमर्हन्तीति मन्तुमस्त्यवसरः ।

निगमान्तमहादेशिकानां स्थितिः त्रयोदशचतुर्दशशतकयोरिति निर्णीतमस्ति । ततश्च निगमान्तमहादेशिक-वादिहंसाम्बुवाह - विष्णुचिन् - सुदर्शनसूरि(व्यासार्थ) - वरदनारायणमठारके (वकुलभूतिकर)भ्यः प्राचीनत्वं संभाव्यमानानामेषां सेनेश्वरार्याणां स्थितिः प्रायः एकादशशतकावसाने द्वादशशतकारम्भे वा स्यादित्यालोच्यते ।

एतेनेदमभ्युहितं शब्दम्—यत् श्रीभाष्याधिकरणार्थसंग्राहकेषु पद्यमयेषु प्रबन्धेषु अयमेव प्रथमस्यादिति ।

अत्र यत्तदित्यादिपूर्वोपात्ताधिकरणसारावलीश्रोत्रव्याख्यानावसरं श्रीमन्निगमान्तमहादेशिकपुत्रवरः श्रीवरदार्यैः—

“ सेनेश्वरार्याः—श्रीरङ्गराजान्तरङ्गपरिकरतट्टजाः शारीरकाधिकरणार्थसंग्राहकपद्यनिर्मातारः ” इति निर्देशादेतौ सेनेश्वरार्याः भगवतो रङ्गनाथस्य सन्निधौ अन्तरङ्गं प्रधानतमं च किमपि कैङ्कर्यं कुर्वन्त आसन्निति प्रतीयते । तालकोशारम्भलिखितमेतदीयगुणानुसन्धानपद्य—(சூலியன்)मप्यत्र गमकं भवति । यथा—

“ जगद्भारस्सुविन्यस्तसेनेशे यत्र विष्णुना ।

तस्यावतारमपरं सेनानाथशुरुं भजे ॥ ” इति ।

एवमत्रत्यमेव प्रथमाध्यायगतपादचतुष्टयमुख्यप्रतिपाद्यार्थसंग्राहकम्—

“ अस्पष्टतरमस्पष्टं स्पष्टं छानुसारि च ।

जीवप्रधानयोरौ वाक्यजातं विचारितम् ॥ ”

इति पद्यं तत्रतत्र ग्रन्थकर्तारदशब्दतोऽर्थतश्चानुवदन्ति ।

अयं प्राचीनग्रन्थः अचिरान् नागरलिप्यां समीचीनेषु पत्रेषु भूमिकापाठभेदश्लोकांशुकमणीविषयसूत्राप्रभृतिभिस्सर्वैरशैस्सह पुढुकोट्टे-नगरनिवासिभिः श्रीमद्विः श्रीनिवासराववन् M. A. - महाशयैर्मुद्रयित्वा प्रकाशित इति प्रमोदस्थानं सर्वेषाम् ।

तैश्च कौशत्रयसाहाय्येन मुद्रणं निर्वर्तितमिति लिखितमस्त्युपोद्घाते ।

अत्यत्रः कोशः (117८) प्रायः तैः “ क ” इति निर्दिष्टमेव कोशमनुसरति ।

असत्यव्यर्थभेदे किञ्चिदत्र स्वारस्यसद्भावादत्रत्यकोशगता अपि पाठभेदा आदरणार्हा भवेयुरिति तेऽत्र प्रदर्श्यन्ते । यथा—

समुदायाधिकरणे—19-तमे पुटे—

(1) “ सर्वेणानां महदादयस्स्युः सर्वादिभिस्तैः करणादयश्च ” ।

संभृत्यधिकरणे—32-तमे पुटे—

(2) “ सर्वास्ति तु न शङ्क्यं

चतुर्थाध्यायद्वितीयपादान्ते—47-तमे पुटे—

(3) “ वाक् तु चेतसि तत्प्राणे सु पुनर्जीवतेजसोः ।

तत्रैव—28-तमे श्लोके—

(4) “ इत्येतत्सर्वमेतेन प्रादेन परिचिन्तितम् ” । इति ।

श्रीः
ब्रह्मसूत्रे योगदर्शनम्

BY

N. S. RAJAGOPALATACHARYA SIROMANI.

विदितमेव खलु विदुषां सर्वेषामपीदं यत् ब्रह्मसूत्रकारो योगदर्शनस्य वैदिकत्वं निराचकार “एतेन योगः प्रत्युक्तः” इति । अत्र किञ्चिद्विमृश्यते—इदं निराकरणं न पातञ्जलयोगसूत्रस्य । तद्वैतत्वेन सूत्रकृदभिप्रेतानां सांन्याभिमतकेवलप्रधानकारणत्वादीनां अत्रानुपलब्धेः अवैदिकात् साङ्ख्यदर्शनात् बहुवैलक्षण्यस्य स्पष्टं प्रतीतेश्च । अत एव श्रीकण्ठभाष्ये “न योगम्भूत्या श्रुतिसंकोचः कार्यः, तस्य योगश्चित्तवृत्तिनिरोधः” इत्या-
रभ्य “अष्टाङ्गयोगप्रतिपादनमत्र तात्पर्यं नावैदिके प्रधानकारणत्वादौ” इत्यादिना सांख्यनिराकरणहेतुभूतप्रधानकारणत्वतात्पर्याभावः पातञ्जलस्य दर्शितः । * वैयासकन्याय-
मालायां सिद्धान्ते—

“अष्टाङ्गयोगे तात्पर्यवत्त्वात् प्रमाणभूताऽपि सती योगम्भूतिः अवैदिके प्रधानादौ न प्रमाणमेव तत्र तात्पर्याभावात् । तथाहि । “अथ योगानुशासनम्” इति प्रतिज्ञाय योगश्चित्तवृत्तिनिरोध इति योगस्यैव लक्षणमुक्त्वा तमेव कृत्स्नशास्त्रे प्रपञ्चयामासेति तत्र योगे तात्पर्यम् । प्रधानादीनि तु न प्रतिपाद्यतया प्रतिजज्ञे । किन्तर्हि द्वितीयपादे यमादिसाधनप्रदि-
पादके हेयं हेयहेतुं हानं हानहेतुं च विवेचयन् प्रसङ्गात् सांख्यसिद्धप्रधानादीनि व्याजहार । ततो न तत्र तात्पर्यम्”

* अयं ग्रन्थः पूना आनन्दाश्रमसंस्कृतग्रन्थरत्नावलौ त्रयोविंशः (२३) । अस्ति तु अस्य ग्रन्थस्य श्रीवेङ्कटेश्वरप्राच्यविमर्शशालायां लिखितपुस्तकागारे कश्चित् ग्रन्थाक्षरतालपत्रकोशः (तृती-
याध्यायारम्भपर्यन्तः) । अत्र पादाध्यायावसानेषु एवं दृश्यते—

“इति भारतीतीर्थमुनिप्रणीतायां न्यायवृत्त्यां द्वितीयाध्यायस्य तृतीयः पादः”

“इत्यधिकरणरत्नमालायां द्वितीयोऽध्यायः”

एतत्पर्यालोचनेन इदं ज्ञायते यत् यथा साधवाचार्यकृतानां पूर्वमीमांसान्यायसंग्राहकाणां मूलरूपाणां श्लोकानां जैमिनीयन्यायमालेति, तद्व्याख्यानस्य च गद्यरूपस्य विस्तर इति पृथङ्नाम, तथैव प्रकृतेऽपि श्लोकमयस्य मूलमालस्य वैयासकन्यायमालेति तद्विवरणस्य न्यायवृत्तिरिति च पृथङ्नामेति ।

मूलस्य “अधिकरणरत्नमाले” नि नामान्तरमस्तीत्युच्यते एव ज्ञायते ।

इत्यादिग्रन्थेन अयमेवाभिप्राय आविष्कियते । कालतः परामर्शेऽपि पाणिन्यर्वाचीनपतञ्जलि-
दर्शनस्य सर्वथा ततः प्राचीनेन वादरायणेन निराकरणं न युज्यते ।

अद्वैतादिभाष्यकारोक्ता हेतवश्च किञ्चिद्विद्म्यन्ते । तत्र श्रीशंकराचार्यैः एतत्सूत्र-
व्याख्यायां द्वैतप्रतिपादकत्वेन पैव्यज्ञानेतरस्य मोक्षहेतुत्ववादेन च वेदान्तविरोधरूपो योऽयं
निराकरणहेतुरुक्तः, तस्य वैदिकमतान्तरेषु सर्वेषु प्रसङ्गात् तद्विप्रतिपत्तेश्च न तावन्मात्रस्य
अवैदिकत्वमाधकत्वम् । किञ्च योगशास्त्रेऽपीत्युपक्रम्य श्रीशंकराचार्योदाहृतयोः—

“ अथ तद्दर्शनाभ्युपायो योगः ” “ अथ परित्राड्विवर्णवासा मुण्डोऽपरिग्रहः ”
इति ग्रन्थयोः पातञ्जले अदर्शनात् तदभिमतो निराकरणविषयः पातञ्जलादन्य इति
स्पष्टं गम्यते । श्रीशंकराचार्योक्तस्य अवब्रह्मात्मकप्रधानकारणत्वाङ्गीकाररूपस्य निराकरण-
हेतोः कथमपि पातञ्जले न प्रसक्तिः ; जगत्कारणत्वस्यैव अनिरूपणात् । श्रीभट्टानन्दार्थैस्तु
योगस्याव्यभिचरितफलसाधनत्वाभावः तत्प्रत्याग्याने हेतुरुक्तः । तत्र वैदिककर्मणां जन्मान्त-
रीयफलसाधनत्वस्यापि दर्शनात् अत्रापि जन्मान्तरे फलसिद्धिकथनसंभवात्ममाधानं सुवचम् ।

पातञ्जले चेतनकारणत्वानिरोधादेव निम्बार्कभाष्याक्तो वेदोक्तचेतनकारणत्वविरोध-
रूपोऽपि हेतुः समाहितो भवति । एतेन यत् निम्बार्कभाष्यव्याख्याने श्रीनिवासाचार्येण—

“ यद्यपि ईश्वरो योगे अङ्गीकृतः, अथापि न प्राधान्येन अथातो ब्रह्मजिज्ञासेतिवत्
स प्रतिपादितः ; अथ योगानुशासनम् योगश्चित्तवृत्तिनिरोध इति तल्लक्षणसूत्रादौ तस्यैव प्राधान्यं
गम्यते । ईश्वरसंबन्धवर्जितस्य तस्य तरणे नोपयोगः चित्तवृत्तिनिरोधमात्रेण मुक्त्य-
संभवात् ”

इत्युक्तम्, तदपि समाहितम् ; निरूपणीयतया योगस्य प्राधान्येऽपि ईश्वरकारणत्व-
स्यानिराकरणात् ; प्रत्युत तत्र तात्पर्यातिशयप्रतीतिश्च । एवं सर्वैरपि भाष्यकारैः उक्तानां
अवैदिकत्वहेतूनां अत्रासत्त्वात् श्रीशंकरोदाहृतयोगशास्त्रवचनयोरतानुपलब्धेश्च “ एतेन
योगः प्रत्युक्तः ” इति ब्रह्मसूत्रविषयो न पातञ्जलमिति भाति । प्रत्युत केषाञ्चन सूत्राणां
भोजराजकृततद्व्याख्यानस्य च परामर्शे परमवैदिकत्वमस्य प्रतिष्ठितं दृश्यते । तत्र किञ्चित्
उदाह्रियते—

“ तत्र निरतिशयं सार्वत्र्यबीजम् ” इतीदं समाधिपादस्थं सूत्रम् । तत्रैवं भोज-
राजीयं व्याख्यानम्

“ यद्यपि सामान्यमात्रे अनुमानमात्रस्य पर्यवसितत्वात् न विशेषावगतिः सम्भवति,
तथापि शास्त्रादस्य सर्वज्ञत्वादयो विशेषा अवगन्तव्याः । तस्य स्वप्रयोजनाभावे कथं प्रकृति-

पुरुषयोः संयोगविभागौ आपादयतीति नाशङ्कनीयं, तस्य कारुणिकत्वात् भूतानुग्रह एव प्रयोजनम् । कल्पलयमहाप्रलयेषु निश्शेषान् संसारिण उद्धरिष्यामीति तस्याध्यवसायः । यद्यस्येष्टं तत्तस्य प्रयोजनमिति ”

“ तपस्स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ” इति साधनपादस्थं सूत्रम् । अतैवं भोजराजव्याख्या—

“ ईश्वरप्रणिधानं सर्वक्रियाणां तस्मिन् परमगुरौ फलनिरपेक्षतया समर्पणम् ” इति ।

“ सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ”

एतद्व्याख्याने व्यासकृते च “ यां प्राप्य सर्वज्ञः वशी क्षीणक्लेशबन्धनः विहरतीति ॥ ”

श्रीः

॥ श्रीपञ्चावतीसंभतश्रीवेङ्कटेश्वरप्रह्लाणे नमः ॥

॥ वैशेषिकदर्शनविमर्शः ॥

By T. VIRARAGHAVACHARYA SIROMANI

श्रिया दिवि सहासीनं शयानं कलशोदधौ ।

अञ्जनाद्रौ च तिष्ठन्तममुं कमपि संश्रये ॥

अन्धकारपरीतेऽस्मिन्नर्थाननधिजग्मुषि ।

कणादः कल्पयांचके जगत्यौल्लङ्घ्यदर्शनम् ॥

कणभक्षमुनीश्वरप्रणीतं प्रथितं प्राच्यनवीनसूरिजुष्टम् ।

अवधाय विशोध्य तन्त्रमद्य स्फुटये सूत्रतदर्थतत्त्वरीतिम् ॥

अभ्यधिकसंभावनीयानां असंभावनीयावद्यगन्धानां अशेषार्थशेषधीनां आम्नायाना-
माश्रयणेनाधिगतप्रकर्षाणि अन्योन्यपृथक्प्रस्थानानि दर्शनान्यन्यानि चानुगृहीतवत्सु बादरायण-
जैमिनिपाणिनिगौतमप्रभृतिषु महर्षिष्वयमेकतमः कणादो नाम, यस्य खल्वनुग्रहो नश्चक्षु-
षामञ्जनीभूयाशेषमप्यर्थमत्यर्थं विवेचयितुं अलंभावयति । तदेतदञ्जनं न सामान्यभूतम्, न
कुतश्चिदन्यतो लभ्यम्, न कतिपयमात्रार्थदर्शनम्, अपि त्वपूर्वभूतं अदोमहर्ष्युपज्ञं अखिल-
स्यार्थस्य दर्शनमिति । तदेतदधिकृत्य सद्यस्सामान्यतः किञ्चिद्विमुश्यते । अस्य कर्ता
कणादः कः इत्यादिकं पुनरवसरान्तरे विवेचयिष्यते ॥

॥ सूत्रशोधनं नाम प्रथमोऽधिकारः ॥ १ ॥

दर्शनेऽस्मिन्नध्याया दश । प्रत्यध्यायमाहिके द्वे । इयद्विरेव सूत्रैरेकमाहिकं समा-
पनीयमिति नास्ति नियमः । तत्र तत्र विषयानुगुण्येन सूत्रेषु न्यूनसङ्ख्यताऽन्यथात्वं वा ।
प्रायस्सूत्राणि सरलानि स्वरसगम्यार्थानि नात्यन्तं क्लेशाय भवन्ति । प्रायस्सर्वेष्वपि दर्शनेषु
सूत्राणि, विना व्याकरणम्, लोकप्रसिद्धैः स्फुटार्थैः पदैरेव गुम्फितानि श्रोतॄणां सुखावहानी-
ति व्यक्तम् । अयमत्र सूत्रविषयेऽत्यन्तमवधातव्यो विषयः । यानि यावन्ति सूत्राणि
महर्षिरयमकृत, तानि तावन्ति तथैवाद्ययावदधीयन्त इति न शक्यते धैर्येण वक्तुम् । बहुषु,
यथा व्याख्यारूपेषु तथा सांप्रदायिकमर्थमवलम्ब्य स्वतन्त्रं प्रवृत्तेषु, सारं परिगृह्य प्रकरणा-
त्मकेषु, परिष्कारपथाश्रयिषु च ग्रन्थेषु प्रचारमुपैयिवत्सु श्रद्धामान्द्येन दर्शनमिदमदर्शनं गत-
मिव न बहूनां श्रोतृगोचरमासीत् । अद्यत्वे पञ्चविंशत्या वत्सरैर्यावान्प्रचारः, न तावानितः
प्रागिह दक्षिणदेशेऽवर्तिष्ट । न केवलमिदम्, न्यायदर्शनमपि । एतावत् पण्डिताः नव्य-

नैयायिकैर्निर्मितेषु न्यायावलम्बिषु शब्दाडम्बरसंभृतेषु ग्रन्थेषु एकैकदेशमधीत्य कल्पना-
कौशलं स्वस्वबुद्ध्याधिकारेणाधिगत्य नैयायिकविरुदेनाभूप्यन्त । अस्य महर्षेः पदार्थतत्त्व-
ज्ञानाय पुनः पञ्चषण्चास्याभरितानि तर्कसंग्रहभाषापरिच्छेदप्रभृतीनि विना नान्यं ग्रन्थमध्य-
गच्छन् । समानतन्त्रं न्यायदर्शनमपि समानयोगक्षेममिति न तत्र विशयः; अथापि तदपे-
क्ष्येह सूत्राणामयथाभावे इदं निमित्तं भाति । तद्धि वात्स्यायनः प्रतिसूत्रं स्फुटं भाष्येण
व्याचख्यौ । तदिदं प्राप्तं भाष्यम्, यच्च तदनुसन्धानं भरद्वाजोद्योतकरस्य, तथा प्राची-
नस्य यथा “ उद्योतकरगवीनामतिजरतीनां समुद्धरणा ” दिति टीकाकारो वाचस्पतिमिश्र
आह, वार्तिकं तत्प्रभृतिश्च ग्रन्थः अद्य यावदध्यक्ष्यते । अतो यथा वात्स्यायनस्सूत्रमपश्यत्
तथा वयमपि पश्यामः । एवमपि न्यायदर्शनेऽपि अन्यविषय इव सूत्रविषयेऽपि विचार-
णीयांशा वर्तन्त इत्यस्य नैवापलापः । किंतु वैशेषिकदर्शनतस्तत्र वैलक्षण्यं परमीदृशं निर-
दिशम् । वैशेषिकदर्शने न तादृशो ग्रन्थो लभ्यते, यः प्रतिसूत्रमानुपूर्व्येण व्याख्यारूपः ।
रावणभाष्यमिति किञ्चिदस्तीति ज्ञायते । तत्किं प्रशस्तपादभाष्यवत्स्वतन्त्रम्, किं वा वात्स्या-
यनभाष्यवदिति नावगम्यते । भरद्वाजवृत्तिरिति व्याख्यानतरं श्रूयते, नतु दृश्यते । यावत्
प्रशस्तपादो भाष्ये कचिद्वचिन्तु ज्ञापयति, तद्व्याख्यातारौ श्रीधर उदयनाचार्यश्च निर्दिशतः,
तावतोऽधिकस्य वा तत्ताप्यानुपूर्व्यस्य वा निश्चयाय न किञ्चित्प्राचीनं व्याख्यानं पश्यामः ।
नातिनवीन उपस्कारकारश्शङ्करमिश्र ईदृशं ग्रन्थमालोडय कृत्स्नमपि सूत्रं व्याचख्यौ ।
तेनाप्यानुपूर्व्येण सूत्रव्याख्यानं न किञ्चिदलम्भीति तदुक्त्यैव ज्ञायते—

“ सूत्रमात्रावलम्बेन निरालम्बेऽपि गच्छतः ।

खे खेलवन्ममाप्यत्र साहसं सिद्धिमेप्यति ॥” इति ।

अत इह न यथावत्सूत्रपाठं सोऽप्यलभत, यावदुपलब्धं व्याचकारेति स्पष्टीभवि-
ष्यति । कन्दलीकिरणावलीपर्यालोचनया कानिचित्सूत्राणि ज्ञायन्ते, यान्येष विजहौ ।
अपिच कचित् स शङ्करमिश्रो यथा सूत्रं हृदि निधाय व्याकर्षीत्, न तथाविधमपि संप्रति
लक्ष्यते । मुद्रणकर्तारः प्राचीनपुस्तकान्यपरिशीलयन्तः क्वचित्क्वचिदन्यथैव सूत्रममु-
द्वयन्, यत्रोपस्कारोऽपि अन्यथैवाभ्युहनस्यावसरमर्पयति । तदिदं सर्वं कन्दली, किरणा-
वल्यां लब्धो भागश्च मां निश्चाययतः । यस्तु चन्द्रकान्तनामा स्वतन्त्रः प्रशस्तपाद-
भाष्यमभाष्यं मन्वानः स्वयं भाष्यमिति ग्रन्थमेकं जग्रन्थ, यश्चान्यो वृत्तिं विदधौ,
तावुभावपि न प्राचीनं ग्रन्थं परिशीलयामासतुरिति भाति । यथा सूत्राणि मुद्रितानि तमेव
प्रकारमनुससतुरिति न नस्ततः किञ्चित् । अपिच पारम्पर्येणाधीयमानेष्वपि ग्रन्थेष्वन्येषु, दर्श-
नेषु च बहुधा पाठः कल्पितो लक्ष्यते । केचिल्लेखकाः अर्थमालं मनसि निधाय सूत्राकारेण
लिखितवन्तस्स्युः । केचित्सूत्रं यथावत् लेखितुमारभमाणा अपि मध्ये कञ्चिदंशं प्रस्मृतवन्तः

स्वयमन्यथितवन्तस्स्युः । केचिदनवधाय शृण्वन्तः किञ्चिदन्यथा विलिख्य अथ ज्ञातेऽपि यथावत्सूत्रे, 'लिखितं न परिहरणीयम्, अर्थ एक एव' ति मन्यमानाः जोषम्भूतास्स्युः । एवमादिना प्रकारेण सूत्रेषु पाठभेदः प्रादुरासीत् । मन्ये पाणिनीयमेकमेव दर्शनं इत आत्मानमरक्षत् । तत्र संज्ञानां पारिभाषिकस्यांशस्य च विलक्षणतया न तदन्यथयितुं कश्चित्प्राभृत् । स्थित एवं ग्रन्थान्तराणां तन्त्रान्तराणां च समाचारे, किमु वक्तव्यमस्मिन् विच्छिन्नपाठपाठ्यव्याख्याग्रन्थे काणाददर्शने । अतस्सूत्राणां इत्थम्भाव इयद्भावश्च दुष्करो ज्ञातुम् । औत्तरो महाशयो विन्ध्येश्वरीप्रसादशर्मा "सूत्रपाठ्यैकं प्रायश्शुद्धं पुरातनं पुस्तकमस्मन्निकटे वर्तते" इति व्यलेखीत्; अदीदृशच्च तत्र इह उपस्कारग्रन्थे च परस्परमध्यायेषु सूत्रसंख्यायां भेदम्¹ । एवमपि न्यूनान्यधिकानि वा सूत्राणि कानि तानि; किमेकरूप एवाऽऽनुपूर्व्ये सूत्रभेदकल्पनमङ्गीनिबन्धनो न्यूनाधिकभावः अन्यथा वेत्यपि विमृश्यम् । अयमेव किरणावल्यामादौ सूत्रपाठमेकं मुद्रितवान् । अपेक्षितं वैलक्षण्यं तु तत्रापि न लक्ष्यते । प्राचीनसूत्रपाठदृष्टं संख्याभेदं परमदर्शयत् । न पुनः किरणावल्यादि परिशील्य सूत्रयाथातथ्यमालोचयत् । अत इह यावन्ति सूत्राण्युपस्कारे न दृश्यन्ते, परिष्कर्तव्यानि वा, तावन्ति परिगृह्य यथालब्धं यथोपपत्ति विमर्श इह विधीयते ॥

संयोगभाष्ये "स च द्रव्यगुणकर्महेतुः द्रव्यारम्भे निरपेक्षः । तथा भवतीति सापेक्षेभ्यो निरपेक्षेभ्यश्चेति वचना" इति दित्यस्ति । इह कन्दली, "पदार्थमुपक्रियमाणेभ्यस्तन्तुभ्यो भविष्यति पट इति प्रत्ययो जायत इति पूर्वं प्रतिपाद्य सूत्रकारेणैतदुक्तम् तथा भवतीति सापेक्षेभ्यो निरपेक्षेभ्यश्चेति । अस्यायमर्थः" इति । इत उपरि मुद्रितग्रन्थः मनागबद्धो लक्ष्यते । अतः पङ्क्तिमविलिख्य संग्रहेणार्थं लिखामि । यदा तन्तुभिः

I

विन्ध्येश्वरीप्रसादमहाशयदार्शितसूत्रसंख्याभेदः, संग्रह्यस्मदालोचितो भेदः

अध्यायः	उपस्कारे	प्राचीनसूत्रपाठपुस्तके	उपस्कारगताऽऽपात- संख्यामेलनेन
1	48	50	50
2	68	64	69
3	40	37	40
4	24	25	24
5	44	43	45
6	32	30	32
7	53	49	53
8	17	17	17
9	28	28	28
10	16	15	16

सूक्ष्मशोधने किञ्चिदन्यथा भवेत् । तत् वृत्तिप्रकटनसमये विशदं भविष्यति ।

पटं कर्तुमुपक्रम्यते ; नैतावन्तवः परस्परं संयोजिताः, तदा उत्पत्स्यते पट इति प्रत्ययो भवति । यदा तु तन्तवः कतिपये संयोजिताः, अपरे च संयोज्यमानाः भवन्ति तदा, पट उत्पद्यत इति प्रत्ययो भवतीति सूत्रार्थः । अत्र यतस्सूत्रकारः संयुक्तेषु तन्तुषु निरपेक्षशब्दं भविष्यत्संयोगेषु च तेषु सापेक्षशब्दं प्रायुङ्क्त, तेन ज्ञायते जाते संयोगे अनन्तरं पटादेर्द्रव्यस्योत्पत्तौ न किञ्चिदपेक्षणीयम् ; समनन्तरमेव पट उत्पन्नो भवतीति । अतस्संयोगो द्रव्यारम्भे निरपेक्ष इत्येवं प्रघट्टकार्थः । इदं नः प्रकृतम्— अस्मिन्प्रघट्टके दृश्यमाने “तथा भवतीति सापेक्षेभ्यो निरपेक्षेभ्यश्च” इति सूत्रमेकमस्तीति जायते । तथा ततः प्राक् “पटार्थमुपक्रियमाणेभ्यस्तन्तुभ्यो भविष्यति पट इति प्रत्ययो जायते” इत्येतस्मिन्नर्थे सूत्रेण केनचिद्भाष्यमिति गम्यते । सूत्राकारः पुनर्न लक्ष्यते । प्रायस्सौत्राण्येव पदानि अध्याहर्तव्यपदाध्याहारेण प्राक्तनाः व्याख्यातारः प्रयुज्जीरन् । अत इह उपक्रियमाणेभ्यस्तन्तुभ्यो भविष्यति पट इति प्रत्यय इति सूत्राकारस्यात् । अथवा अनन्तरसूत्रे प्रत्ययाकारस्य प्राथम्यं प्रत्ययप्रयोजकस्य तदानन्तर्यञ्च लक्ष्यते । स चेत्कम इह संभावनीयः, तदा सूत्रमध्यप्रविष्टेन इतिकरणेनैव प्रत्ययोऽपि सुज्ञान इति प्रत्ययपदमपि न भवेत् । तथाच भविष्यति पट इत्युपक्रियमाणेभ्यस्तन्तुभ्यः इति सूत्राकारेण भूयेत । एवञ्च सूत्रद्वयमस्तीति ज्ञायते । तदिदं कस्मिन्नाध्याये कस्मिन्नाह्निके कस्य सूत्रस्योपरि स्यादिति परामर्शनीयम् । यन्मे युक्तं भाति तल्लिखामि । चरम आह्निके “कारणसमवायात्संयोगः पटस्ये”ति सूत्रमस्ति । अस्यायमर्थः— तन्तुसंयोगः पटकारणे तन्तौ समवेतस्सन् पटस्य कारणं भवतीति । एतदुपरि इदं सूत्रद्वयं योजयितुं शक्यते । तथाहि— ननु पटं प्रति तन्तवः कारणानीत्यलम् । कुतस्संयोगः कारणमिति तत्राह सूत्रद्वयम् । असंयुक्तेषु हि तन्तुषु ‘भविष्यति पट’ इति प्रत्ययो भवति । सामि संयुक्तेषु पुनः, भवति पट इति । यदि न संयोगः कारणं तदा संयोगकालेऽपि भविष्यति पट इत्येव पूर्ववत्स्यात् ; न तु भवति पट इति । असंयुक्तेषु वा तन्तुषु, ‘भवति पट’ इति स्यात् ; नतु भविष्यति पट इति । अतस्संयोगे सति उत्पद्यते । अत एवं भवतीति वक्तव्यम् । तथाच संयोगः पटस्य कारणमिति । एवं सत्यनयोस्सूत्रयोः १०-२-६ ; १०-२-७ ; इति संग्रहे भवतः । परन्तु पूर्वं पश्चाच्च समवायिकारणविषये निमित्तकारण-विषये च न किञ्चिदाक्षेपसमाधानम् ; इह परमेवमित्यभ्युपगन्तव्यम् ॥

अथवा प्रथमाह्निके “द्रव्यगुणयोस्सजातीयारम्भकत्वं साधर्म्यं” मिति सूत्रेण द्रव्यस्य गुणस्य च स्वसजातीयपदार्थोत्पादकत्वं साधर्म्यमित्युक्त्वा समनन्तरमसूत्रयत् “द्रव्याणि द्रव्यान्तरमारभन्ते गुणाश्च गुणान्तरं” मिति । अनेन सूत्रेणाधस्तनसूत्रोक्तमेव स्पष्टमुक्तम् ; न पुनरन्यत्किञ्चित् । अत इदं व्यर्थमिव लक्ष्यते । यदि प्रकृतं सूत्रद्वयमेतदुपरि स्यात्, तदा इदमुपपन्नमिव । अत्रास्मिन् सूत्रद्वये सति यथेमानि व्याख्यातव्यानि, स

प्रकारः कथ्यते । ननु सजातीयारम्भकत्वं साधर्म्यं न भवति । ये हि तन्तवस्त एव संहन्य-
मानाः पटव्यपदेशं लभन्ते । नहि पटो नाम तन्तुतो व्यतिरिक्तं द्रव्यमस्ति । अत एकमेव
द्रव्यं तन्तुत्वरूपामवस्थां विहाय पटत्वरूपामवस्थां लभत इति द्रव्यद्वयाभावेन एकमन्यस्या-
रम्भकमिति न युज्यते । यतो द्रव्यभेदो न, अत एव गुणैरपि गुणा नारभ्यन्ते । उत्तरस्या-
मप्यवस्थायां पूर्वावस्थावस्थिता एव हि गुणास्तथैव सन्तीति । एवमाक्षेपे द्रव्यभेदं साध-
यितुं प्रतिजानीते, “द्रव्याणि द्रव्यान्तर” मित्यनेन सूत्रेण । भेदे हेतुं सूत्रद्वयेनाह—
यदि तन्तव एव पटव्यपदेशभाजः, तदात्वे केवलेषु तन्तुषु पटो भविष्यतीति प्रत्ययो न
स्यात् ; अपि तु पटोऽस्तीत्येव । तथा कतिपयेषु तन्तुषु संयुक्तेषु ‘पट उत्पद्यत’ इति
प्रत्ययोऽपि न भवेत् । नहि तदा ‘तन्तव उत्पद्यन्त’ इति प्रत्ययो भवति । त एव चेत्यट-
संज्ञां लभन्ते, तदा ‘पट उत्पद्यत’ इत्यपि न भवेत् । अतः प्रत्ययद्वयमपि तन्तुतः पटस्य
पार्थक्यं साधयति । अतो द्रव्याणि द्रव्यान्तरमारभन्ते । एवमुत्पत्ते पटे गुणानामुपलम्भा-
त्तन्तुगुणा एव तत्र कारणमित्यवसीयत इति गुणाश्च गुणान्तरमारभन्ते । अतस्साधर्म्यं
युक्तमिति । अतोऽस्य सूत्रद्वयस्य १-१-११ ; १-१-१२ इति संख्या कर्तव्येति । एवंच सति
यद्विन्ध्येश्वरप्रसादशर्मा प्राचीनसूत्रपाठपुस्तकेऽध्यायेऽस्मिन् उपस्कारापेक्षया सूत्रद्वयाधिक्य-
मभ्यधात् ; तत् इदं सूत्रद्वयमादाय कदाचिदुपपद्यतामिति ॥

२-१-२ ; ‘रूपरसस्पर्शवत्य आपो द्रवास्त्रिगन्धा’ इत्युपस्कारे सूत्रं दृश्यते । अब्यन्धे
कन्दल्यां किरणावल्यां च स्निग्धाश्चेति चकारोऽधिकः । विशेष्यस्यापि पूर्वमेवाभिहिततया
विशेषणद्वयनिर्देशेन स आवश्यक एव भाति । तथा च रूपरसस्पर्शवत्य आपो द्रवा-
स्त्रिगन्धाश्च इति सूत्राकारस्यात् ।

कन्दल्यां “तेजोऽपि रूपस्पर्शवदि” ति २-१-३ ; सूत्रे अपिरधिको लक्ष्यते ।
किरणावल्यां तु न । प्राक्पश्चाच्च सूत्रेष्वपिर्नास्ति । अतस्तेजोरूपस्पर्शवदिति यथावस्थितमेव
सूत्रमिति ॥

२-१-४ ; “स्पर्शवान्वायु” रित्युपस्कारे । कन्दल्यां, ‘वायुस्पर्शवान्’ इति
सूत्रेणेति पङ्क्तिरस्ति । किरणावल्यां च “तथा च सूत्रं वायुस्पर्शवानिती” ति । अतो
वायुस्पर्शवानित्येव सूत्रं स्यात् । यद्यपि रूपरसगन्धस्पर्शवती पृथिवी, रूपरसस्पर्शवत्य
आपः इति सूत्रयोर्विशेषणं प्राक्, विशेष्यं पश्चादिति निर्दिष्टम् ; अथापि स नियमः
अव्यवहितपूर्वमिन् तेजो रूपस्पर्शवदित्यत्र परित्यक्तः । अतः पूर्वसूत्रानुसारेण “वायुः स्पर्शवा-
निती” दमपि सूत्रं भवितुमर्हति ।

२-१-६ ; सर्पिर्जनुमधूच्छिष्टानामग्निसंयोगाद्द्रवत्वमद्विस्सामान्यमित्युपस्कारे सूत्रम् ।
पृथिवीभाष्ये कन्दल्यां किरणावल्यां च प्रथमद्वितीयपदयोर्मध्ये पार्थिवानामित्यधिकं दृश्यते ।
युक्तं चैतत् ; अन्यथा किमिमानि सूत्रकृत्पार्थिवानि मन्यते, किं वा तैजसानीति न निर्ज्ञा-

येत । सति पुनरस्मिन्, अनन्तरे त्रपुसीसलोहरजतसुवर्णानामग्निसंयोगाद्द्रवत्वमद्विस्सामान्यमिति सूत्रे पारिशेष्यात् तानि तैजसानांति निश्चीयेरन् । अनः सर्पिर्जतुमधूच्छिष्टानां पार्थिवानामग्निसंयोगाद्द्रवत्वमद्विस्सामान्यमिति सूत्राकारः । अस्तु वाऽनन्तरसूत्रेऽपि प्राच्यग्रन्थदृष्टरीत्या तैजसानामिति पदमपि । एवं च २-१-७ ; सूत्राकारोऽपि, त्रपुसीसलोहरजतसुवर्णानां तैजसानामग्निसंयोगाद् द्रवत्वमद्विस्सामान्यम् इत्येवंरूपः । न चार्थसिद्धतया तत्पदवैयर्थ्यं शङ्क्यम्—अद्विस्सामान्यमिति पदयोरिव स्पष्टकथनोपपत्तेः ॥

२-२-६ ; अपरस्मिन्नपरं युगपच्चिरं क्षिप्रमिति काललिङ्गानि इत्युपस्कारदृष्टः पाठः । कवितार्किकसिंह—सर्वतन्त्रस्वतन्त्र—श्रीमद्वेङ्कटनाथ—निगमान्तमहादेशिकविरचिततत्त्वमुक्ता-कलापव्याख्यानसर्वार्थसिद्धौ (१-६५) “अपरस्मिन्नपरं युगपदयुगपच्चिरं क्षिप्रमिति काललिङ्गानि” इति पाठो लक्ष्यते । कन्दल्यादिकमप्येतदनुकूलम् । चिरं क्षिप्रमिति मिथो विरोधिनीः प्रदर्शनात् पूर्वमपि विरोधिद्वन्द्वग्रहणौचित्याद्यमेव पाठो युक्त इति भाति । तथा च अपरस्मिन्नपरं युगपदयुगपच्चिरं क्षिप्रमिति काललिङ्गानि इति सूत्राकारः ।

२-२-१८ ; दृष्टं च दृष्टवत् इत्युपस्कारे सूत्रम् । हेत्वाभासकन्दल्यां दृष्ट्वेत्यधिकोऽ-शो लक्ष्यते । सूत्रमादाय भाष्यं व्याकुर्वन् दृष्ट्वेति पदेन सहैवेतरांशमाह । अपि च दृष्ट्वेति पदाभावे दृष्टमिति द्वितीयान्तं न कुर्यात् । यथा ‘उपस्कारकारः, तथा प्रथमान्तमेव योजयेत् । यतो द्वितीयान्तं मन्यते, अतस्तत्पदं स्यादेवेति भाति । अपि च भाष्याभिप्रायमुक्तवाऽऽह—“तथा च दृष्टं च दृष्टवद्दृष्ट्वा इत्यस्यायमर्थः” इति । अतः दृष्टं च दृष्टवद्दृष्ट्वा इति सूत्रेण भाष्यम् ।

२-२-१९ ; यथादृष्टमयथादृष्टवच्चेत्युपस्कारे सूत्रम् । पूर्वस्यामेव कन्दल्यामालोचितायामन्यथात्वमवगम्यते । तत्र पूर्वसूत्रगतं दृष्ट्वेति पदमनुवृत्तं मत्वा इदमाह “पूर्वदृष्टमेव पुरुषं यथादृष्टं येनयेनावस्थाविशेषेण दृष्टं मुण्डं जटिलं वा, तस्मादयथादृष्टं अन्येनान्येनावस्थाभेदेन दृष्टं कालान्तरे दृष्ट्वा अवस्थाविशेषमपश्यतः स्मरतश्चैवं तस्य प्राक्तनीमुभयी-मवस्थां, किमयमिदानीं मुण्डः, किंवा जटिल इति संशयस्यादिति सूत्रार्थः” इति । एतेन अयथादृष्टत्वादिति न पञ्चम्यन्तम्, अपि तु द्वितीयान्तमिति व्यक्तं भवति । अपि च यथा अयथादृष्टत्वं हेतुर्भवति तथा यथादृष्टत्वमपि । तल्लैकस्य पञ्चम्यन्तत्वमन्यस्यान्यथात्वं च कुतः सूत्रकृत् करिष्यति । यदि पञ्चम्यन्तं वदेत्, उभयमपि तथा ; यदि वा द्वितीयान्तम्, उभयमपि तथैवेति । अतो यथादृष्टमयथादृष्टमिति भाष्यम् । नैतावदेव सूत्रम्, यतस्तत्रैव

I ७-१-२५. ‘परापरव्यतिकरयोगपद्यायोगपद्यचिराक्षिप्रप्रत्ययकारणे द्रव्ये काल इति समाख्या ।’ इति उपस्कारेऽप्यस्ति ।

2 “दृष्टमूर्ध्वत्वं संशयहेतुः । दृष्टवदिति वतिप्रत्ययः । तेन दृष्टाभ्यां स्थाणुपुरुषाभ्यां तुल्यं वर्तते यदूर्ध्वत्वं, तद्दृष्टं संशयहेतुरित्यर्थः” इति ।

कन्दल्यां, “सूत्रान्तरञ्च यथादृष्टमयथादृष्टमुभयथादृष्ट”मित्यानुपूर्वी दृश्यते । इयं चेत् समीचीना, एवमर्थो वक्तव्यः—यथादृष्टं अनन्तरमयथादृष्टं अत एवोभयथादृष्टं दृष्ट्वा संशयो भवतीति । अतोभयादृष्टत्वं लिङ्गम् । अतस्तस्य पञ्चम्यन्तता युक्ता । उभयथादृष्टमिति तु लेखकप्रमादात् मुद्रणप्रमादाद्वा स्यात् । अत एव तत्रैव पूर्वपक्षिरीत्याऽर्थवर्णनावसरे यथादृष्टमयथादृष्टमुभयथादृष्टत्वादित्येवानुपूर्वी दृश्यते । अपि चैवमङ्गीकारे यथादृष्टमयथादृष्टत्वाच्चेति सूत्रं लिखितवतां भ्रमस्य प्रसक्तिरुपपादयितुं शक्यते । सूत्रे यथावल्लेखनीये प्रमादात् दृष्टपदानन्तरं त्वादिति लेखनीयमिति बुद्ध्या द्वितीयपद एव त्वादिति विलिख्य सूत्रमवसायि स्यादिति । अथ चकारोऽपि केनचिद्योजितस्स्यात् । यदि चकारोऽपि सूत्रे संघटनीयः, तदा द्वितीयपदोपरि कार्यः । तथा च यथादृष्टमयथादृष्टमुभयथादृष्टत्वादिति, यथादृष्टमयथादृष्टञ्चोभयथादृष्टत्वादिति वा सूत्रमिति । ‘उपस्कारकृतु पूर्ववदत्रापि यथादृष्टमिति प्रथमान्तमेव मन्यते ॥

२-२-२२ ; “श्रोत्रग्रहणो योऽर्थः स शब्दः” (२-२-२१) इति सूत्रानन्तरं, ‘तुल्यजातीयेष्वर्थान्तरभूतेषु विशेषस्योभयथादृष्टत्वा’दिति सूत्रमुपस्कारे व्याख्यायि । पूर्वस्यामेव पुनः कन्दल्यामेवं पङ्क्तिरस्ति, “श्रोत्रग्रहणो योऽर्थस्तस्य शब्द इति प्रतिपाद्य, तस्मिन् द्रव्यं गुणः कर्मेति संशय इत्यभिहितं सूत्रकारेण । तस्यायमर्थः—तस्मिन् श्रोत्रग्रहणेऽर्थे संशयः, किं द्रव्यं किंवा गुणः किमुत कर्मेति” इति । न्यायभाष्ये १-१-५ ; सूत्रे, “सदनित्यमित्येवमादिना द्रव्यगुणकर्मणामविशेषेण सामान्यविशेषसमवायेभ्यो विभक्तस्य शब्दस्य तस्मिन् द्रव्यगुणकर्मसंशये, न द्रव्यमेकद्रव्यत्वात्, न कर्म शब्दान्तरहेतुत्वात्, यस्तु शिष्यते सोऽयमिति शब्दस्य गुणत्वप्रतिपत्तिः” इत्यानुपूर्वी लक्ष्यते । अतः शब्दस्येति षष्ठ्यन्तेन सह तस्मिन्नित्यनन्वितं पदमस्ति । तस्मिन्नित्यस्य संशयेऽभेदान्वयश्चाप्रकृतत्वादनुचितः । उपरि, ‘न द्रव्यमेकद्रव्यत्वा’दित्यनेन “एकद्रव्यवान्न द्रव्य” मिति कणादसूत्रप्रत्यभिज्ञापनात् अत्रापि “तस्मिन् द्रव्यं गुणः कर्मेति संशय इति द्रव्यगुणकर्मसंशये” इत्येव कणादसूत्रोद्धरणपूर्वकं भाष्यानुपूर्वी स्थिता स्यात् । अनवधानाच्च पश्चात् तस्मिन्नित्येतदनन्तरं कश्चिदंशो अष्टस्यादिति समालोच्यते । सर्वथा तस्मिन् द्रव्यं गुणः इति संशयः इति केनचित्सूत्रेण भाव्यमिति ॥

२-२-२४ ; नापि कर्माचाक्षुषत्वादिति कचिदुपस्कारपुस्तके मुद्रितम् । कचित् प्रत्ययस्येत्यधिकं दृश्यते । विन्ध्येश्वरोप्रसादशर्माऽपि पाठद्वयं मुद्रापितवान् । इदं न केवलं लेखकप्रमादात् शोधकप्रमादादपि । उपस्कारपर्यालोचनेऽपि प्रत्ययस्येत्यावश्यकमिति

१. संशयहेतुरिति शेषः । चकारः पूर्वोक्तसमुच्चयार्थः । अयथादृष्टत्वाद्धेतोः यथादृष्टमपि संशयकम् इति ।

प्रनीयते । अन्यथा “ प्रत्ययस्य शब्दविषयकस्याचाक्षुषत्वात् चक्षुर्भिन्नवहिरिन्द्रियजन्यत्वा”-
दिनि न व्याकुर्वीत । अत्र शब्दविषयकस्येत्यतः पूर्वं प्रत्ययस्येति विशेष्यपदकरणमेव
न न व्याख्येयपदमिति व्यनक्ति । अपिच यदि तत्पदं नामविषयत्वं, चाक्षुषत्वादित्यस्य तथाऽर्थं
नावध्यत । अपि चक्षुःप्रतीत्यविषयत्वादित्येव । यथा प्रत्यये तथा विषयेऽपि हि चाक्षुष-
शब्दं शास्त्रकृतः प्रयुज्यते । अतः नापि कर्माचाक्षुषत्वात्प्रत्ययस्य इत्येव सूत्राकार-
इति ॥

अत्रैवाहिकं एकत्रिंशं सूत्रं, संयोगाद्विभागाच्छब्दाच्च शब्दनिष्पत्तिरित्युपस्कारे ।
आकाशभाष्ये कन्दल्यां तु शब्दस्य निष्पत्तिरिति व्यस्योक्तम् । किरणावल्यां तु संयोगा-
द्विभागाच्छब्दाद्वा शब्दनिष्पत्तिरिति कश्चित्पाठः । शब्दाच्च तस्य निष्पत्तिरित्यधस्तनः
पाठः । अत्र इहान्यथाभावे गमकस्य दृढस्याभावेन यथोपस्कारमपि साधु स्यादिति ।

२-२-३२ ; लिङ्गाच्चानित्यश्शब्द इत्युपस्कारे । अनुमानभाष्ये लिङ्गाच्चानित्य इति
पङ्क्तिव्याख्याने इत्थं कन्दली “ तद्वचनादाम्नायप्रामाण्यमित्यलोक्तमाम्नायपदं प्रकृतत्वादिह
मन्वन्थ्यते । लिङ्गादाम्नायः अनित्यो गम्यत इत्यर्थः ” इति । यदि शब्दशब्दस्यात्
दृश्यमाम्नायपदमिह नाकर्षेत् ; किंतु तस्यैवाम्नाय इत्यर्थमभिदधीत । अपिच तस्मिन्नेव
भाष्यवाक्ये प्राक् “ तद्वचनादाम्नायप्रामाण्य ” मिति पश्चात् “ बुद्धिपूर्वा वाक्यकृतिर्वेदे ” इति
“ बुद्धिपूर्वो ददाति ” इति च सूत्राणि कृत्स्नानि लिखन् भाष्यकारः मध्ये इदमपि सूत्रं
कृत्स्नमेव लिखितवानिति ज्ञायते । अतः लिङ्गाच्चानित्यः इत्येतावत्सूत्रमिति ।

तृतीयद्वितीयतृतीयं प्रयत्नायौगपद्याद्ज्ञानायौगपद्याच्चैकमित्युपस्कारे । मनोभाष्ये इत्थं
कन्दली “ प्रतिशरीरमेकं मनः आहोस्विदनेकमिति संशये सति सूत्रकृतोक्तं प्रयत्नायौगपद्यात्
ज्ञानायौगपद्याच्च प्रतिशरीरमेकं मन इति । तेन प्रतिशरीरमेकत्वं सिद्धम् ” इति । एतदा-
लोक्ते प्रतिशरीरं मन इति पदद्वयमपि सूत्रगतमिव भाति । उपस्कारकृत्तु तथा शेषपूर्णं
करोति । न्यायदर्शने “ ज्ञानायौगपद्यादेकं मन ” इति सूत्रमस्ति ३-२-६० ; तत्र प्रति-
शरीरमित्यभ्यर्हत्तव्यम् । तद्वदिहापि स्यात् । मनश्शब्दं तु प्रकृतत्वादयं कणादो न प्रयुक्त-
वान् स्यात् । गौतमः पुनरप्रकृतत्वात्प्रयुज्यते । अतो यथावस्थितमेव सूत्रं स्यात् । न किञ्चित्
कचिद्गमकमिति ।

३-२-२० ; व्यवस्थातो नानेत्युपस्कारे मुद्रितम् । ‘ नानाऽऽत्मानो व्यवस्थात ’ इति
सूत्रेणेति कन्दली । तथा आत्माद्वैतखण्डनोपसंहारेऽपि वाक्यम् “ इति नानाऽऽत्मानो व्यवस्थात ”
इति । उपर्यपि दृश्यते, “ नानात्मानो व्यवस्थात इति वचनादेव पृथक्त्वं सिद्धम् ” इति ।
वेदान्तग्रन्थेष्वपि कन्दल्यनुसारेण पाठो लक्ष्यते । उपस्कारकारोऽपि कदाचिदेवमेवाध्यव-
स्येत् । अतः नानाऽऽत्मानो व्यवस्थातः इति सूत्रमिति ॥

५-१-७ ; संयोगाभावे गुरुत्वात्पतनमित्युपस्कारे । पृथिवीभाष्ये संयोगप्रतियत्नाभावे गुरुत्वात्पतनमित्युपदेशात् सूत्रकारेणेति कन्दली । अत्र प्रयत्नेत्यस्य स्थाने प्रतियत्नेति मुद्रणप्रमाद-
स्यात् । विरणावल्यां संयोगविभागप्रयत्नवेगाभावे गुरुत्वात्पतनमित्यस्ति । तत्र वेगेत्यना-
वश्यकम् । यतः संस्काराभावे गुरुत्वात्पतनमिति सूत्रान्तरं ५-१-१८ ; समस्ति । एवं
विभागेत्युक्तमित्यभिप्रेमि । नहि क्वचिद्विभागः पतनस्य प्रतिबन्धको लक्ष्यते । यद्यस्ति,
पुष्पलम्बमधुपादेः पुष्पतो विभागेऽपतनमिति कथनीयम् । उपस्कारकृत् संयोगपदेन प्रति-
बन्धकमात्रमुपलक्षयति । संयोगप्रयत्नवेगाभावे पतनमिति विभज्य दर्शयति । इह वेगपदस्या-
नावश्यकतया **संयोगप्रयत्नाभावे गुरुत्वात्पतनमिति सूत्रं भवेत् ॥**

पञ्चमप्रथमचतुर्दशं 'तृणे कर्म वायुसंयोगा' दिति सूत्रम् । अत्र कन्दली, तृणकर्म
वायोस्संयोगात्" इति वचनादिति । नायं सूत्राकार एवेत्यवश्यम् । अरूपिष्वचाक्षुषवचना-
दिति भाष्यव्याख्यानावसरे, रूपरहितेषु द्रव्येषु सङ्ख्याद्यादयश्चाक्षुषा न भवन्तीत्यभिधानादित्येष
यथाऽर्थतोऽनुवादस्तथा स्यात् । तत्र अरूपिष्वचाक्षुषाणीत्येव हि सूत्रम् । अपिच विरणा-
वल्यां तृणे कर्म वायुसंयोगादिति यथोपस्कारमेव लक्ष्यत इति ॥

५-२-१९ ; द्रव्यगुणकर्मनिष्पत्तिवैधर्म्याद्भावावस्तम् इत्युपस्कारे मुद्रितम् । आदौ
द्रव्यविभागभाष्ये इत्थं कन्दली, "नन्वेवं तर्हि सूत्रविरोधः द्रव्यगुणकर्मनिष्पत्तिवैधर्म्याद्भावाव-
स्तम् इति । न विरोधः ; भाऽभावे सति तमसः प्रतीतेः भाऽभावस्तम् इत्युक्तम्" इति । विर-
णावल्यामपि सूत्राकार एवं दृश्यते । चन्द्रकान्तोऽपि एवं लिखति । अतो द्रव्यगुणकर्म-
निष्पत्तिवैधर्म्याद्भावावस्तम् इति सूत्रमिति ॥

६-१-५ ; आत्मान्तरगुणानामात्मान्तरेऽकारणत्वादित्युपस्कारे । "दातरि वर्तमानो
दानधर्मः प्रतिग्रहीतरि सुखं जनयतीति कस्य चिन्मतं निषेद्धं सूत्रकृतोक्तम्, आत्मान्तरगुणाना-
मात्मान्तरगुणेष्वकारणत्वादिति कन्दली । विन्ध्येश्वरीप्रसादशर्मा आत्मान्तरे इति स्थाने
आत्मान्तरेष्विति पाठान्तरं प्रदर्शयति । आवश्यकश्चायं गुणशब्दः । अतः **आत्मान्तरगु-
णानामात्मान्तरगुणेष्वकारणत्वादिति सूत्राकार इति ।**

७-१-२५ ; कारणे काल इत्युपस्कारे मुद्रितम् । भाष्येऽपि कारणे काल इत्येव
लक्ष्यते । अथापि कन्दल्यामेवमस्ति "कारणे काल इति वचनात् परममहत्परिमाणमित्यनेन
कारणे कालाख्येति सूत्रं लक्ष्यतीति" इति । अथार्थमाह—“युगपदादिप्रत्ययानां कारणे काला-
ख्या कालसंज्ञेति सूत्रार्थः" इति । यत्तु नित्येष्वभावादनित्येषु भावात् कारणे कालाख्येति
२-१-९ ; सूत्रम्, न तदिह विवक्षितम् । उपस्कारकृदप्येवमव्यवस्यतीति भाति । अतः
कारणे कालाख्या इति सूत्रेण भवितव्यम् ।

७-२-२२ ; कारणपरत्वात्कारणापरत्वाच्चेत्युपस्कारे मुद्रितम् । “कारणपरत्वात् कारणापरत्वाच्च परत्वापरत्वे इति सूत्रे कारणपरत्वशब्देन कालपिण्डसंयोगोऽभिहितः” इति कन्दर्ली । उपस्काररीत्याऽप्येवमेव भाव्यम् । अतः कारणपरत्वात् कारणापरत्वाच्च परत्वापरत्वे इति सूत्रस्याकार इति ॥

२-२-१ ; अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैङ्गिकमित्युपस्कारे मृत्रम् । न्यायरत्नमालायां मीमांसाग्रन्थे व्याप्तिवादे “अस्येदं कारणं कार्यं संबन्धेकार्थसमवायि विरोधि चेति लैङ्गिक” मित्यानुपूर्वी अनूदिता । उपरि “न च संबन्धिग्रहणेन सर्वमंग्रहः ; तस्य संयोगसमवायमात्रपरत्वात्” इति विवरणदर्शनात् संबन्धिपदं संयोगिसमवायुभयपरम् । सूत्रे च संबन्धिपदमेव ; नतु संयोगिसमवायीति पदद्वयमिति ज्ञायते । ३-१-० “संयोगि समवायि एकार्थसमवायि विरोधि चेति सूत्रे निर्दिष्टयोः विरोध्येकार्थसमवायिनोरत्र प्रथमनिर्देशात्तत्र शिष्टं संयोगिसमवायीत्युभयं संबन्धिपदार्थ इति तदाशयः । तथा च तदिदं प्रार्चानन्यायरत्नमालावाक्यं यदि प्रमाणम् , तर्हि अस्येदं कारणं कार्यं संबन्धेकार्थसमवायि विरोधि चेति लैङ्गिकम् इति सूत्रानुपूर्वी ॥

१०-२-९ ; तद्वचनादाम्नायस्य प्रामाण्यमित्युपस्कारे । विन्ध्येश्वरीप्रसादशर्मा “अस्मद्बुद्धिभ्यो लिङ्गमृषे” रित्यधिकपाठं प्राक् दर्शयति । उदयनाचार्य एवमस्मद्बुद्धिभ्यो लिङ्गमृषेरिति सूत्रमाहेति स एव लिखति । अनुमानभाष्ये कन्दलीकृदप्याह । अत इदमावश्यकम् । अत्र तद्वचनादाम्नायस्य प्रामाण्यमिति भाष्योद्धृतमंशं व्याकुर्वन् कन्दलीकृदाह— “नदित्यानागतावेक्षणन्यायेनास्मद्बुद्धिभ्यो लिङ्गमृषेरिति सूत्रे प्रतिपादितस्यास्मद्विशिष्टस्य वक्तुः पगमर्श” इति । यद्यस्मिन् सूत्रेऽपि तद्वचनादाम्नायस्य प्रामाण्यमितीदं स्यात् , तर्हि भाष्योद्धृतं वचनं तृतीयमूलत्वेनाभिसन्धाय अनागतावेक्षणन्यायपर्यन्तं नानुधावेदिति शङ्का भवति । सैवं परिहर्तव्या—यदीह भाष्यकृदिदं सूत्रमध्यवस्येत्, तर्हि यथेतराणीह कृत्स्नान्युद्धरति, तथैवमपि कुर्यात् । यतः अस्मद्बुद्धिभ्यो लिङ्गमृषेरित्यंशं न धृतवान् , एवमन्तिममितीति पदमपि, अत इदं मूलं नाध्यवस्येत् ; किंतु तृतीयमेवेति कन्दलीकृदभिसन्धिरिति । १-१-३ ; सूत्रे उपस्कारकृता तत्पदं धर्मपरमीश्वरपरं च व्याख्यातम् । वस्तुतस्तत्र तत्पदं पूर्वोक्तधर्मपरमेव । दशमाध्याय एव तद्वचनादाम्नायस्य प्रामाण्यमिति सूत्रखण्डे तत्पदं पूर्वप्रकृतमीश्वरमृषिमाहेति युक्तम् । अथापि कन्दलीमनुसरत्युपस्कार इति न तदुपरि दोषः । यदि तु दशमाध्यायेऽयमंशो न स्यात् , तर्ह्यगत्या प्रथमाध्याय एव तत्पदमीश्वरपरतयापि ग्राह्यम् । अस्त्वेतत् । दृश्यमानांशपरित्यागे यद्येष युक्तः परिहारः, तदा न केवलमस्मद्बुद्धिभ्यो लिङ्गमृषेरित्येतावत्सूत्रम् , अपि तु अस्मद्बुद्धिभ्यो लिङ्गमृषेस्तद्वचनादाम्नायस्य प्रामाण्यमितीत्येतावत् । आम्नायप्रामाण्यमिति तमस्य भाष्ये मुद्रितम् । अन्यत्र व्यस्येति ॥

अथान्यदभिधित्सामि । सूताण्यपीह कानिचिदनावश्यकानि पुनरुक्तानि लक्ष्यन्ते । एवं पौनःपुन्येनार्थमभिधत्तुं विशेषञ्च कञ्चिदव्यञ्जयन् एष सूत्रशैलीमतिक्रामतीव । तदिदं दिशा प्रदर्श्यते । आदौ क्रियागुणवदिति द्रव्यलक्षणं कथयन् तावतैव सिद्धं गुणकर्मणो-
गुणव्यतिरेकं द्रव्याश्रय्यगुणवानिति गुणलक्षणे, 'एकद्रव्यमगुण' मिति कर्मलक्षणे च विस्पष्टमभ्यधित । तदिदमुक्तमभिसन्धायैव सत्ताजानिनिरूपणावसरे गुणकर्मसु च भावान्न कर्म न गुण इत्युपन्यास्यत् । एवं प्रपञ्चितत्वादेव, अणुत्वमहत्त्वयोरणुत्वमहत्त्वे स्तो न वेति शङ्कां परिजिहीर्षुरिव उक्तपूर्वं सरयन्नित्थमाह "अणुत्वमहत्त्वयोरणुत्वमहत्त्वाभावः कर्मगुणैर्व्याख्यात" इति । एवं बहुश उक्त एव विषये पुनर्निष्प्रयोजनमिदं सूत्रद्वयम्—“कर्मभिः कर्माणि गुणैश्च गुणा व्याख्याताः २ अणुत्वमहत्त्वाभ्यां कर्मगुणाश्च व्याख्याता” इति । एवं सामान्यतो गुणादौ गुणादेरसद्भाववचनादेव निरर्थकमेतदपि सूत्रम्—“एतेन दीर्घत्वह्रस्वत्वे व्याख्याते” इति, तथा, 'एकत्वैकपृथक्त्वाभावः अणुत्वमहत्त्वाभ्यां व्याख्यात' इति, संयोगविभागयोस्संयोगविभागाभावोऽणुत्वमहत्त्वाभ्यां व्याख्यात' इति, 'परत्वापरत्वयोः परत्वापरत्वाभावः अणुत्वमहत्त्वाभ्यां व्याख्यात' इति च । विशेषतश्च इमानि त्रीणि सूताण्यनावश्यकानि प्रतीयन्ते—'कर्मभिः कर्माणि गुणैर्गुणाः अणुत्वमहत्त्वाभ्यामित्येकं, कर्मभिः कर्माणीत्यपरम्, अन्यच्च, गुणैश्च गुणा' इति । इदमन्तिमं सूत्रद्वयं क्वचिन्नास्तीति विन्ध्येश्वरीप्रसादशर्मा सूत्रपाठे लिखितवान् । अध्यायेऽस्मिन् प्राक्तनसूत्रपाठ-
पुस्तकादुपस्कारे चत्वारि सूत्राण्यधिकानीत्यपि व्यजिज्ञपत् । तान्येषु यानि कानिचित् स्युरिति । एवं सप्तमारम्भे, 'पृथिव्यादिरूपरसगन्धस्पर्शाः द्रव्यानित्यत्वादनित्याश्चेति सूत्रमेकमस्ति । अनेनैव द्रव्यानित्यत्वे तेषां नित्यत्वं फलति । तदेव वाच्यवृत्त्या दर्शयामास, "एतेन नित्येषु नित्यत्वमुक्त"मिति । एवंसति पुनरपि, "अप्सु तेजसि वायौ च नित्या द्रव्यानित्यत्वात्", अनित्येष्वनित्या द्रव्यानित्यत्वात्' इति सूत्रद्वयमनर्थकमापतितम् । यद्यप्येवं पौनरुक्त्यं लक्ष्यते, अथापि स्पष्टं व्युत्पादनाय वा स्मरणाय वा अधिकाशङ्काशमनाय वा सूत्रितमिति यथासंभवं समालोच्य सन्तोष्टव्यमिति ॥

॥ अथ शैलीपरिशिलनं नाम द्वितीयोऽधिकारः । २ ॥

शोषितं सूत्रतत्त्वम् । अथ सामान्यतो दर्शनस्य शैलीं परिशील्यामः । विलक्षणस्ता-
वदस्य महर्षेः पन्थाः । न कश्चिदिदं पन्थानमाद्रियते ; नाप्यादर्तव्यं मन्वीत । अयं हि सर्वेषामपि प्रबन्धूणां समाचारः, यत् प्रतिपादयिष्यमाणस्याऽऽदौ प्रतिज्ञानम्, अथ तत्स्वरूप-
निरूपणं, लक्षणवचनं, अथो विभजनं, ततः परीक्षणमित्येवम् । तमिमं समाचारं समान-
तन्त्रकारो गौतमो महर्षिः सम्यगनुससार । अयं पुनरत्यन्तं स्वातन्त्र्यमवललब्धे । यथेच्छं प्रवृत्तिमातनुत । तदस्मिन्पथि जुगुप्सां वहन्निव प्रशस्तपादो न यथावत्सूत्रक्रममादृत्य भाषण-
मुचितममस्त ; अपितु कांत्स्येन सूत्राण्यालोड्य सर्वमप्यर्थं सङ्कलय्य मनसि निधाय, यथा

निरूपणे सर्माचीनस्समाचारः परिगृहीतस्स्यात्, तेन प्रकारेण परिष्कृत्याभाषिष्ट । अत एव तद्वाप्यमुपजीव्य कस्य सूत्रस्य कोऽर्थ इति न शकुमो निश्चेतुम् । सूत्रशैलीं तु यावद्यावदालोचयेयुस्तावत्तावत् असमञ्जसमित्यधीयानाः मन्ये मन्येरन् । यथैतत्, तथा दर्शयामि-द्रव्यादयः पदार्थाः दर्शनस्यास्य परमो विषय इति सर्वसंप्रतिपन्नम् । एवञ्च यथा गौतमः स्वेन निरूपयिष्यमाणान् प्रमाणप्रभृतीन् षोडशार्थानादाबुद्दिशति, तथाऽनेनाप्यारम्भ एव द्रव्यादयस्सप्त षड् वा पदार्थाः उद्घेष्टव्याः । एवं कर्तव्यमप्युद्देशं तुरीयसूत्रेण करिष्यन् आदौ त्रिभिस्तुलैः धर्ममध्यकार्षात् । तानीमानि सूत्राणि, “अथातो धर्मं व्याख्यास्यामः । “यतोऽभ्युदयनिःश्रेयससिद्धिस्स धर्मः ।” तद्वचनादाम्नायस्य प्रामाण्यं ” मिति । यादृशी धर्ममेवाधिकृत्य द्वादशाध्यायानारचितवतो महर्षेर्जैमिनेः प्रतिज्ञा, अथातो धर्मज्ञासेति, तादृशी ततोऽतिशयिता वेयं दृश्यते, “अथातो धर्मं व्याख्यास्यामः ” इति । यदि सूत्रमिदं जैमिनिसूत्रस्थाने कश्चित्पठेत्, तदैतत् सार्थं संपद्येत । यदि पुनः, ‘अथातः पदार्थान् व्याख्यास्यामः’ इति सूत्रितवान् स्यात्, तदैव सत्यवादी सुधीर्भगव्येत । अन्यत् प्रतिज्ञायते, अन्यदभिधीयते इतीदं खल्वसांप्रतम् । यथाकथञ्चिदुपपत्तिवचनेऽपि सर्वं स्थितस्य गतिचिन्तनमेव स्यादिति ।

आस्तामेतत् । अथ द्रव्यादीन् षट् पदार्थानुद्दिश्य तत्र द्रव्यगुणकर्माणि लीण्येव विभज्य तेषां साधर्म्यवैधर्म्यनिरूपणे प्रावर्तिष्ट । सामान्यविशेषसमवायानिह तल्याज । न केवलमेतावत् ; अपितु प्राक् पश्चाच्च साधर्म्यं निरूपयन् मध्ये तानि लीण्यलक्षयत् । एवञ्च प्रथमतो विभजनं, अथ साधर्म्यादिनिरूपणारम्भः, अन्तरा लक्षणकथनं, अथाऽऽरब्धस्य समापनं, इति विलक्षणमेतत् । अपिचादौ विभक्तवानपि द्रव्यकर्मणी इव न गुणं यथावत् इयन्त इति संख्यानमभिसन्धाय व्यभजत् । अपितु परिगणयितुमसमर्थ इव स्वरूपदर्शनार्थमारब्धवानिव वा सप्तदश साक्षादभिधाय चकारमेकं प्रयुज्य व्यरंसीत् । भाष्यकृत्प्रशस्तपाद एव कृत्स्नमपि दर्शनमालोड्य शिष्टान् सप्त चकारार्थत्वेनाकल्पयत् ।

द्वितीय आह्निके सामान्यविशेषावधिचकार । तत्र सामान्यं परं न केवलं व्यभजत्, अलक्षयत्, किंतु परीक्षितवानपि । यस्तु विशेषो नाम तत्वेदमुच्यते । अत्यन्तमादरेण द्रव्यादिकमपि परित्यज्य पदार्थमिमं वैशेषिकदर्शनमिति शास्त्रनाम्नि घटयन्नयं हन्त नैकमपि सूत्रं तन्निरूपणस्य कृते पृथग्विस्पष्टं चूतयामास । केवलमुद्देशं विधाय विरराम । यद्यपि “सामान्यं विशेष इति बुद्धचपेक्ष ” मिति सूत्रमस्ति, तथापि तदुपस्कारकारः सामान्यमात्रपरतयैव व्याकुस्त । तथैव च तत् व्याकरणीयमासीत्, यत उपर्येवं सूत्रम्, “द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्च ” इति । अत्रावान्तरजातीरेव विशेषानयमभिसंहितवान् । इयं जातिरेव प्रागुद्दिष्टो विशेषपदार्थ इति तु न युक्तं वक्तुम् । एवं हि सामान्यादतिरिक्तो

विशेषो नाम न कश्चित्पदार्थ इति व्यर्थस्यादुद्देशः । अस्ति पुनरन्यन्मूलं सामान्यप्रसङ्गा-
दागतम्, “अन्यत्रान्त्येभ्यो विशेषेभ्यः” इति । एतावतापि न ज्ञायते के विशेषाः कुला-
भ्युपेत्याः किमर्थमभ्युपेत्या इति । अत्रत्येन अन्त्येभ्य इत्येकेनैव पदेन सर्वमभीष्टं संपादयितुं
प्रयतनीयम् । एतावानस्यार्थः—अन्ते वर्तन्त इत्यन्त्या इति । इतो भाव इत्थमभ्युहनीयः—
द्रव्ये गुणे कर्मणि लिप्त्वपि सतेति काचिज्जानिरस्ति । तथा द्रव्यमात्रे गुणमात्रे कर्ममात्रे च
विभिन्नास्तिस्त्रो जातयः । तथा द्रव्येऽपि पृथिवीमात्रे जलमात्रे तेजोमाल इत्येवम् । एवं
पृथिव्यामपि घटमात्रे पटमात्रे इत्येवमवान्तरजातयो बह्वचः । तत्र द्रव्यादिमात्रे या जातय-
स्सन्ति, ताः, यथा सामान्यरूपाः, तथा गुणादिष्वविद्यमानत्वाद्विशेषा अपि भवन्ति । एवमुप-
र्युपरि विशेषेषु पर्यालोच्यमानेषु अन्ते केचिद्विशेषा भवन्ति, ये एकैकवस्तुमात्रगताः, ते च
तत्तद्वस्त्वसाधारणाः तत् रूपं स गन्धः स आकारः इत्येवंरूपाः, विशेषा इति ज्ञायन्ते । इमे
च यथायथं द्रव्यादिषु लिप्त्वेवान्तर्भवन्ति । एवञ्च विशेष इति न कश्चिदतिरिक्तः पदार्थ
इति प्राप्ते भाष्यकारादय एवमाहुः—यद्यपि प्रायो विशेषाः द्रव्यादावन्तर्भवन्ति, तथापि परमा-
णुषु विलक्षणाः विशेषास्सन्तीति । किमर्थं तत्र परमङ्गीकर्तव्याः ? अत्र वदन्ति—विशेष-
पदार्थो हि कस्यचिदर्थस्यार्थान्तरतः पृथक्करणाय, अयमन्यः, सोऽन्य इति वैलक्षण्यज्ञानाया-
ङ्गीक्रियते । एवंभूतं ज्ञानं, विनैव विलक्षणविशेषम्, उपलभ्यमानेष्वर्थेषु घटते । न ह्येकस्या-
र्थस्य य आकारः स एवान्यस्यापि लक्ष्यते । सूक्ष्मेक्षिकया यदि परीक्ष्यते, तुल्यपरिमाणतया
दृश्यमानेष्वप्यर्थेषु परमाणुमात्रेण वा भेदो भवेत् । अत एषु न विशेषोऽङ्गीकर्तव्यः । अतः
परमाणुषु सर्वकारणभूतेषु स्वयं कस्यचिदकार्येषु, विना विशेषम्, न भेदग्रहो भवतीति तत्र स
आवश्यक इति ॥ कस्तान् परमाणून् पश्यति ? कस्य भेदग्रहेण भाव्यम् ? केन च स एवायं
परमाणुरिति कचित्प्रत्यभिज्ञातव्यम् ? न हि द्वे अपि नेत्रे निपुणमुन्मील्य निरीक्षमाणेनापि
परमाणुरिति कश्चित्प्रत्यक्ष्यत इति प्रश्ने एवं समादधति—यद्यपि न वयं परमाणून् द्रष्टुं
शक्नुमः । अथापि सन्ति योगिनः ; ते धर्मबलेन सर्वं साक्षात्करिष्यन्ति ; तदर्थं स आवश्यक
इति । एवमेतावता परिश्रमेण ज्ञातव्यं विशेषपदार्थमधिकृत्य अन्त्येभ्य इति पदमेकं प्रयु-
ज्जानः नाममालं वैशेषिकदर्शनमिति महत् कुर्वाणः यदेष जोषमासीत्, तत् ध्रुवं शृण्वतां चेत-
श्चित्रीयेत ॥

समवायं तु पदार्थं यथादेशं नैव निरूपयामास । सप्तमे प्रसङ्गसङ्गतिमेव तन्निरूपणाय
प्रतीक्षितवान् । तादृशप्रसङ्गो बहुत्र पूर्वमेव शक्यो वदितुम् । अतः तत्रैव तन्निरूपणे न किञ्चि-
न्नमित्तमन्यत्र स्वातन्त्र्यात् ।

अथ विभक्तानां पृथिव्यादिद्रव्यप्रभृतीनां पदार्थानां लक्षणादि कथयितुमुपक्रममाणः
द्वितीयप्रथमे क्रमेण अवनिसलिलदहनपवनगगनान्यलक्षयत् । अथ कालादौ लक्षयितव्ये तद्वि-

हाय लक्षितेषु प्रथमानां त्रयाणां साधर्म्यमभिधाय पवनं गगनञ्च परं परीक्षामास । अथ द्वितीयद्वितीये एषामसाधारणं गुणमभिधातुमारभ्य दहनपर्यन्तानामुक्तत्वा गगनपरीक्षायामुक्तस्य शब्दस्य गुणत्व सप्रपञ्चं साधयिष्यन् मध्ये परित्यक्तपूर्वं कालं दिशं च, विनासङ्गतिमरूपयत् । आचतुर्थं द्रव्यं प्रत्यपीपदत् । अथ यथास्थानमादौ गुणा अधिकर्तव्याः । एवमपि कर्मैव पञ्चमषष्ठयोरुपक्षितवान् । अथ तु गुणमादर्शनसमाप्ति । तत्रापि कर्म न यथोद्देशमुत्क्षेपणादिभेदेन प्रत्यपादयत्, अपि त्वन्यथैव भौतिकाभौतिकादिभेदेन । अथ गुणान् गृह्णन् तत्र यथासंख्यं संख्यासु निरूपयितव्यासु ततः प्रागेव परिमाणं पर्यगृह्णात् । एवमिच्छाद्वेषप्रयत्नान् उद्दिष्टानप्युपेक्षांचके । अथ चरम आह्निके कारणत्रैविध्यमकथयत् । तद्यदि प्राक्प्रथमद्वितीये सूत्रद्वयेन समघटयिष्यत्, तर्हि साधु कृतवानमविष्यत् । अथ ग्रन्थे समापनीये, कृत्स्नेनापि ग्रन्थसन्दर्भेण धर्म एव व्याख्यातः, नेह प्रेक्षकैरुपेक्षकैर्मात्रमिति आद्यन्तमात्रदर्शिनां प्रवृत्तिमुक्तम्भयितुमिव, कर्मप्रस्तावे षष्ठद्वितीये सूत्रितं “ दृष्टादृष्टप्रयोजनानां दृष्टाभावे प्रयोजनमभ्युदयाये ” ति सूत्रं किञ्चिदन्यथयित्वा, “ दृष्टानां दृष्टप्रयोजनानां दृष्टाभावे प्रयोगोऽभ्युदयाये ” ति पठित्वा अन्ते, ‘ तद्वचनादाज्ञायस्य प्रामाण्य ’ मिति प्रथमगतं तृतीयसूत्रं किञ्चिदधिकघटनेनानूद्य शास्त्रं समापयामास । नूनमीदृशमसामञ्जस्यमपि मनसिकृत्य तत्रभवान् किरणावलीकृन्त्यायाचार्य उदयनः इमं श्लोकं कथयति—

अतिविरसमसारं मानवार्ताविहीनं

प्रविततबहुवेल्प्रक्रियाजालदुःस्थम् ।

उदधिसममतन्त्रं तन्त्रमेतद्वदन्ति

प्रखलजडधियो ये तेऽनुकम्प्यन्त एते ॥ इति ॥

परंतु किरणावल्याः असमासत्वात् साक्षात्सूत्रव्याख्यानरूपत्वाभावाच्च न प्रकृतानामाक्षेपाणां ततोऽस्माकं परिहारसरणयम्मुल्लासः । अथवा वैशेषिकाभिमतेषु तत्त्वेषु विवदमानान् केवलमधिकृत्य स श्लोकस्यादिति ॥ इत्थमिह संभावितशङ्कोद्भावनेन शैलीपरिशीलनं समक्षिपम् । अथैतत्परिहारप्रकारा अपि अनन्तरे दर्शनार्थसंग्रहाधिकारे यथाशक्ति चिन्तयिष्यन्त इति ॥

॥ अथ दर्शनार्थसंग्रहस्तृतीयोऽधिकारः । ३ ॥

अथ विंशतेराह्निकानामर्थमिह संग्रहीष्यामि । सर्वदर्शनसंग्रहे माधवाचार्यः इदमौल्लङ्घ्यदर्शनमपि संगृह्णानः यद्यपि आह्निकार्थं प्रायः प्रत्यपादयत् । अथापि अनिष्कृष्ट-¹माक्षेपास्पदञ्च तल्लक्ष्यते । शङ्करमिश्रः आनुपूर्व्येणोपस्कारेण सूत्राणि व्याकुर्वन्नपि नाऽऽहि-

कार्थं निष्कृष्य न्यवेदयत् । अत एतस्मिन्नस्मि प्रवृत्तः । तथा यथास्फूर्ति पूर्वोत्तरेषां सन्द-
र्भाणां साङ्गत्यमपि संक्षिप्य प्रदर्शयिष्यामि ॥

निरपायं निःश्रेयसममीप्सतामनेकग्राहसंकुलमगाधमिमं संसारसागरं तितीर्षतामनु-
ग्रहायाद्वितीयमात्मतत्त्वसाक्षात्कारमुपायमुपदिदिक्षुरेष दर्शनमिदं निबबन्ध । तत्र यदादौ
धर्मव्याख्यानं प्रतिजज्ञे, तत्र कैमर्थ्यशङ्कामपाचिकीर्षुरिव प्रशस्तपादः आदौ षण्णां पदार्थानां
तत्त्वज्ञानान्निःश्रेयसमित्युक्त्वा, ‘ तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेवे ’ त्यभाषत ।

एतदुक्तं भवति— तत्त्वज्ञानान्निःश्रेयसमित्युक्ते कदाचिदन्तेवासिनस्तत्त्वश्रवणमात्रेण
निःश्रेयसं सेत्स्यतीति मनवानाः इतरत्सर्वमनुपयुक्तमभिप्रयन्तः धर्मान्विजहीरन् । अतो धर्मा-
ननुष्ठाय तत्त्वसाक्षात्कारस्संपादनीय इति तेभ्यो वक्तव्यम् । अत एव इह श्रद्धाविधानाय
धर्मविशेषप्रसूतात् तत्त्वज्ञानान्निःश्रेयसमिति सूत्रयामास । स एष धर्मः फलमिसन्धिं परिहृत्य
तत्त्वज्ञानार्थेऽनुष्ठातव्यः इत्यपि बोधनीयम् । तदर्थं द्वितीयं सूत्रं प्रवर्तयाञ्चक्रे । एवं
प्रकृतोपयोगिधर्मलक्षणमनेन वदिष्यन्नादौ धर्मव्याख्यानं प्रतिज्ञातवानिति । तदिदमभिसन्धाय
किरणावलीकारस्तस्मिन्नेव भाष्ये “ एतेन तिसूत्री व्याख्याते ” ति व्याहारीत् ।

एवं इदमपि वक्तुं शक्यम्—योऽयमुपदेश्यमाणस्तत्त्वसाक्षात्कारः, स परमो धर्म
इति हृदि निधाय तथैव प्रथमतः प्रतिजज्ञे । अथातो धर्मं व्याख्यास्याम इति । तथा ब्राहुः—
“ अयं तु परमो धर्मः यद्योगेनात्मदर्शन ” मिति । यथा हि महर्षिर्जैमिनिः, ‘ अथातो
धर्मजिज्ञासे ’ ति सामान्यतस्सूत्रयत्रपि न सर्वं धर्मं विचारयितुमेवं सूत्रयामास । नह्युपनि-
षद्विरुद्धुष्यमाणेषूपपासनेषु यत्किमपि यत्र कापि स्वशास्त्रे स जग्राह । नहि तत्रस्थमेकमपि
वाक्यमादाय विचारं वर्तयामास । न वा न्यायेषु यत्र कापि शिक्षितेष्वतिदेशमालेणानाशेषमपि
तत्ताधिगन्तुं शक्यमिति अध्यात्मविदनुमन्येत । अत एव तस्य कर्ममीमांसा अध्वरमीमांसेत्येवं
प्रसिद्धिरपि । तथा महर्षिरयमपि न सर्वमपि धर्मं व्याख्यातुमेवं प्रतिजज्ञे । किन्तु केवल-
मात्मतत्त्वसाक्षात्कारमिति । सामान्यभूतान् धर्मान्निरूपयत्यैव जैमिनिना यदि तथा प्रतिज्ञा
प्रयुज्यते, कुतः पुनः परमं धर्मं व्याचक्षाणस्य नैवं युक्तमिति ।

एष निरूपयितव्य आत्मसाक्षात्कारः नानिरूपिते विषये निरूपितो भवतीति आत्मान-
मशेषतो निरूपयितुमारम्भे । यस्तु साक्षात्कारः, स कः, किं तस्य फलम्, कस्तस्योपायः,
कथञ्च सोऽनुष्ठातव्यः इत्यादि यदनेन सामान्यतः प्रतिजानानेन वक्तव्यम्, तद्यद्यपि नात्यर्थं
विचारयामास, अथापि सामान्यतस्सूत्रयामासैव । तथा हि—“ आत्मन्यात्मनसोऽसंयोग-
विशेषादात्मप्रत्यक्ष ” मित्यादिना साक्षात्कारस्वरूपं व्याचख्यौ । यत्तस्य फलम्, तदपि निःश्रे-
यसमिति पदार्थोद्देशसूत्रे दर्शयामास । तस्य निःश्रेयसस्य स्वरूपं पुनः, “ तदभावे संयो-
गाभावोऽप्रादुर्भावश्च मोक्ष ” इत्यभिदधे । तस्योपायञ्च “ तदनारम्भ आत्मस्थे मनसि शरी-

रस्य दुःखाभावस्स योगः ” इत्युपचिक्षेप । तथा “ असमाहितान्तःकरणाः उपसंहृतसमाधय-
स्तेषाञ्चे ” त्यनेनात्मसाक्षात्काराय निर्दिष्टपूर्वेण सूत्रेण च सम्यगुवाच । यथाऽयमनुष्ठातव्यः,
स प्रकारः अहिंसाब्रह्मचर्यादिधर्मस्य शौचादेर्नियमस्यान्येषां च हिताहितानामवबोधनेन षष्ठे
सामान्यतस्संगृहीतः । यदिह नात्यर्थं विवेचयामास, तत्र मन्ये, ‘ ये तावत्पृथक्प्रस्थानेन योगं
निरूपयन्ति तैरुच्यमानस्सर्वोऽप्यनुष्ठेयोऽशस्समीचीन एव ; परंतु ते सांख्यमनुसरन्तः यथावस्थित-
मात्मानमजानन्तः अन्यथैव तत्स्वरूपमाचक्षते । यतश्चात्मा विविच्य ज्ञातव्यः, तच्च प्रकृत्यादि
अथवावत्कलयन्ति । अतस्सर्वस्यापि पदार्थस्य यथावस्थितं स्वरूपमभिधायान्मात्मतत्त्वमुपदेष्टव्यम् ।
अथ त्वय्येतारः मनननिदिध्यासनादिना पराभिमतैव प्रक्रियया अस्मदुपदिष्टात्मस्वरूपविषयिण्या
साक्षात्कारं साधयिष्यन्तीत्येतस्य हृदयम् ।

मा स्म वा परदर्शनमेष मनसि मन्त । अथापि न दोषः । नहि धर्मं तदुपायं वा
व्याख्यातुं प्रतिजानानेन तस्य प्रयोगः प्रदर्शनीय इति निर्वन्धनीयम् । देहात्मभ्रमेण इह
वंत्रग्यमाणानि कृत्याकृत्यं युक्तायुक्तमबुध्यमानानि भूतानि प्रेक्ष्य कारुण्योद्रेकेण युक्तमेव ह्येव-
मभिधातुम्—भो ! जनाः ! धर्मं व्याख्यास्यामः । नैवं युष्माभिर्भ्रमितव्यम् । नेदमचेतनं
देहादिकमात्मस्वरूपं भवितुमर्हति । तदन्यदेव विलक्षणम् । तदध्यक्षणीयम् । तदर्थं योग
एव श्रुतिस्मृतिप्रसिद्धोऽनुष्ठातव्यः ’ इति । अतः श्रुतिस्मृतीतिहासादित एव योगं सुज्ञानं
मन्वानः सहेतुकमात्मस्वरूपे साधित एव तत्र प्रवृत्तिरुदयादित्यध्यवस्यन् परमधर्मस्य साक्षात्का-
रस्य विषयभूतमात्मानं शोधयितुमिच्छन् विषयिणं साक्षात्कारं प्रतिजज्ञे इति ॥

एवमात्मस्वरूपज्ञाने साक्षात्कारपर्यवसायिनि प्रतिज्ञाते धर्मशब्दस्यार्थं बुभुत्समानेन पृष्ठः
सर्वस्यापि धर्मस्य लक्षणं कथयामास “ यतोऽभ्युदयनिःश्रेयससिद्धिस्स धर्मः ” इति, यथा
जैमिनिरपि “ चोदनालक्षणोऽर्थो धर्मः ” इति सर्वेषां धर्माणां लक्षणम् ।

तदिदमात्मस्वरूपमविज्ञातवाह्यार्थयाथातथ्यानां अनात्मनि देहादावात्मभावमभिमन्यमा-
नानां अशोधितेषु बाह्येष्वर्थेषु न निष्कलङ्कं निरुद्धं भवतीति अशेषमपि पदार्थं विविच्य
बोधयितुमुपक्रम्य तमेवार्थं षोढा विभज्य यथापेक्षितं प्रतिपादयामास । महर्षिरयं यावन्त
उद्दिष्टाः पदार्थाः, यावन्तो लक्षिताः, तावतामपि परीक्षणमवश्यंभावीति न मेने । येषु पुनः
अस्ति नास्तीति वा, इत्थमन्यथेति वा, विप्रतिपत्तिरासीत् तानेव परीक्षणीयानाशिष्ये । तदिदं
कन्दलीकारोऽप्याह । नच गौतमोऽपि न्यायदर्शने उद्दिष्टान् लक्षितांश्च सर्वान् परीक्षाञ्चके ।
किञ्चायमन्तेवासिन उपसन्नानध्यापयन्, मध्ये मध्ये ते यत् जिज्ञासन्ते तत्रावसरे वक्ष्यामीति

1. यत्राभिहिते लक्षणे प्रवादान्तरव्याक्षेपात्तत्त्वनिश्चयो न भवति, तत्र परपक्षव्युदासार्थं
परीक्षाविविधिक्रियते । यत्र लक्षणाभिधानसामर्थ्यादेव तत्त्वनिश्चयस्स्यात्, तत्रायं व्यर्थो नार्थ्यत
इति ॥

प्रतीक्षामविधाय तदैव जिज्ञासां प्रशमय्य पश्चादेव विवक्षितमधिकर्तव्यम् इत्यमन्यत । सर्वमपि तावद्वक्तव्यम् ; तदिह वा वक्तव्यं तत्र वेति न कश्चिद्विशेषः ; प्रत्युत अन्तरैव जिज्ञासायामप्रशमितायां तेनैव विषयेण कृप्यमाणा बुद्धिः न बोध्यमानेऽर्थेऽवधानमधिवहेदित्यभिप्रेदिव । एवं जिज्ञासाप्रशमाय वा प्रकरणान्तरे निरूपणापेक्षयेह सौकर्यमस्तीत्याशयेन वा यदनवसरे निरूपितं तस्यैवावसरे प्राप्ते तत्रोक्तमिति विहितमन्तेवासिनां स्मरणमवेक्षमाणाः इदं निश्चेतुं सः, यदेष विज्ञातक्रमव्याकोप एव केनापि कारणेन तमाद्रियतेति ॥

अथार्थस्संगृह्यते—इयं दशाध्यायी द्वेधा विभक्तुं शक्नोते । आद्योऽध्यायः प्रथमो भागः, शिष्टो द्वितीय इति । तत्र प्रथमे पदार्थान्विभज्य तेषां साधर्म्यनिरूपणम् ; द्वितीये विभक्तानां विशेषतो विचारः । अयं द्वितीयस्त्रेधा विभक्तव्यः । तत्र प्रथमभागप्रविष्टाः द्वितीयतृतीयचतुर्था अध्यायाः ; द्वितीये पञ्चमषष्ठौ ; तृतीये शिष्टा इति । तत्र प्रथमे द्रव्यस्य विशेषविचारः ; द्वितीये कर्मणः ; तृतीये गुणस्येति ॥

अथ दशानामध्यायानां क्रमेणार्थः । उक्तः प्रथमाध्यायार्थः । द्वितीये भूतानि । तृतीये द्वितीयाभिहितशिष्टं द्रव्यम् । चतुर्थे भूतेषु नित्यानित्यविवेकः । पञ्चमे लौकिकं कर्म । षष्ठे वैदिकम् । सप्तमे अनात्मगतो गुणः । अथ त्रिप्वात्मगुणः ; तत्ताष्टमनवमयोर्बुद्धिः ; तत्ताष्टमे बाह्यभावप्रत्यक्षम् । नवमे तद्विज्ञे ज्ञानम् । दशमे शिष्ट आत्मगुण इति ॥

अथाहिकार्थो विशेषतो व्युत्पाद्यते । उपक्रमस्था चतुस्सूत्री कृत्स्नेनापि शास्त्रेणोपजीव्यते । अतस्तदुपरि प्रथमाहिकार्थो वक्तव्यः । सामान्यतोऽर्थनिरूपणमेतदर्थः । द्रव्यगुणकर्मस्वर्थसंज्ञामभिधास्यति । तत्रादौ तान्यर्थशब्दाभिधेयानि द्रव्यगुणकर्माणि विशेषतो निर्दिश्य साधर्म्यवैधर्म्ये ततः प्रपञ्चयति । अत्र कुतष्पण्डपि पदार्थान्विशेषतो निर्दिश्य ततस्साधर्म्यं नारब्धम् ? कुतश्च षण्णामपि साधर्म्येऽभिधातव्ये त्रयाणामेव तदाहृतमिति शङ्का समुन्मिश्रति । सेदानां परंरजिहीर्ष्यते । द्रव्यगुणकर्माणि हि पुंसो भोक्तरूपयुक्तानि भवन्ति । शय्यासनवासोऽन्नादि द्रव्यं शयनासनधारणभोजनादिषूपयोजयन्तीति सुस्पष्टम् । तथैकजातीयेष्वेव पदार्थेषु नानारूपेषु कस्यचित्कस्मिंश्चिदेव मानसमासजति । तथा ह्यविशेषेऽपि वरः कन्यकां कृणोति गर्हयति ; अन्येत्याद्रियते । कश्चिन्मधुररसमास्वादयति ; अन्यस्त्वन्यम् । तथा कर्मसु हिंसादिविलक्षणेषु साधूनामभिरतिर्भवति । नह्येवं क्वचित्सामान्ये ; नतराञ्च विशेषे । यत्पुनः एतज्जातीय एव मे आसक्तिः, न तज्जातीय इति, तत्रापि विवेके क्रियमाणे व्यक्तिष्वेवादरानादरौ पर्यवस्यतः । सर्वास्वप्येकरूपासु व्यक्तिषु तद्बोधनाय पुनः जातिस्तत्रोल्लिख्यते । किञ्च धर्मभाष्ये, “तस्य तु साधनानि श्रुतिस्मृतिविहितानि वर्णाश्रमिणां सामान्यविशेषभावेनावस्थितानि द्रव्यगुणकर्माणी”ति भाषमाणः प्रशस्तपादः सामान्या-

दितोऽस्य वैलक्षण्यमध्यवस्यति । अपिच स्पष्टमेव सामान्यादेः धर्माधर्मकर्तृत्वं नास्तीत्यभि-
सन्धाय साधर्म्यभाष्ये द्रव्यगुणकर्मणां धर्माधर्मकर्तृत्वं साधर्म्यं ब्रवीति । व्याख्याता च तत्र
सामान्यादेः धर्मादिकर्तृत्वमाक्षिप्य निषेधति ॥ अपिच सामान्यादिभ्यस्सह वक्तव्यं साधर्म्यं
न किञ्चिदन्यत् पदार्थत्वप्रमेयत्वादेः । तत्तूद्देशसूत्रे पदार्थानामित्यनेनैवाभिहितप्रायम् ।
अपिच य एव जगत्यापामरं प्रसिद्धाः पदार्थाः तेऽप्येव साधर्म्यवैधर्म्यविवेकः क्रियमाणः
लोकोपयोगी भवति । आत्मा च तेभ्य एव पदार्थेभ्यः पृथक्कृत्य ज्ञातव्यः । अतएव-
मुत्कर्षमावात् त्रयाणामेव साधर्म्यादौ मुनेः प्रवृत्तिः । एवञ्च सामान्यादेः प्रथमत एव विशो-
षतो निर्देशस्य यतो न किञ्चिदावश्यकत्वं, अत एव तद् द्रव्यादितः पृथक्चकार । वस्तुतत्त्वे
विमृश्यमाने तेषां पदार्थपार्थक्येऽपि कार्यकरत्वस्यानुपलभ्येन न तत्रातीव महर्धेरादर इति ।
तत्र त्रिसूत्र्या द्रव्यगुणकर्माणि व्यभजत् । तत्र गुणानां न यथावद्विभागं व्यधित । सप्तदश
सङ्कीर्त्य अन्यान् चकारेण ज्ञापितवान् । द्रव्ये कर्मणि च सम्यग्भक्ते पारिशेष्यात् एते
भोत्स्यन्त इति हृदयं स्यात् । तत्राल्पतया द्रव्यं कर्म च परं व्यभजत् । य इह चकारेण
विवक्षिताः, तान् स्वयमेव शास्त्रे यथासंभवं कीर्तयति स्म ।

अथ साधर्म्यवैधर्म्यप्रकरणम् । ‘स्वरूपेण विदितेष्वपि पदार्थेषु यावत् इमे सधर्माणः
इमे विधर्माण इति आवापोद्वापाभ्यामवगतिर्न भवति, तावन्नैव तेषु निष्कर्षो भवति । एवं
निष्कर्षे कृत एव विवक्षितस्याऽऽत्मस्वरूपस्य परतस्सालक्षण्यवैलक्षण्यज्ञानेन तत्र द्रष्टुः प्रत्ययो
भवेत् । तदैव कृतधियः श्रद्धधानाः श्रेयसे प्रवर्तितुं प्रगल्भेरन्’ इति तत्र मुनिः प्रवृत्ते ।
इहेत्थं किरणावली—“साक्षादपि हि दृश्यमानाः अत्यन्तासङ्कीर्णाः स्थाण्वादयो वक्रकोटरा-
दिभिः पुरुषादिभ्यो विविच्यन्ते, नान्यथा । किंपुनरतीन्द्रियाः मिथो मिश्रीभूताः अत्यन्त-
सङ्कीर्णाः कालाकाशादयः शरीरेन्द्रियात्मादयो वे”ति । तत्रादौ त्रयाणां साधर्म्यम्, ततो
द्रव्यगुणयोः ; अथ द्रव्यकर्मणोः गुणकर्मणोश्च तदभिधानाय त्रिसूत्री । अथ सर्वेषां द्रव्याणां
तथा गुणानां कर्मणाञ्च । अथ द्रव्यविशेषाणां गुणविशेषाणां कर्मविशेषाणाञ्चेति । प्रायः
कार्यकारणभावपुरस्कारेणैवेदं विचारितम् । एवं प्रथमाहिकमवसितम् ॥

१-२. अर्थसमवेतपदार्थनिरूपणं द्वितीयाहिकार्थः । तौ पदार्थौ सामान्यं च विशो-
षश्च । यथा द्रव्यगुणकर्माणि यावतापि लोकेन विज्ञातानि, नैवं सामान्यादिकम् । नहि
कश्चिदशास्त्रज्ञः ‘इह गवि गोत्वं’, ‘इह पटे पटत्वं’ मित्यध्यवस्यति । तदाह मीमांसा-
शास्त्रदीपिकाकारः—“इयं गौरिति हि सर्वदा सर्वेषां प्रतीतिः, नेह गोत्वं”मिति । अत
इदम्, विना निरूपणमादावेव दुर्ज्ञानमिति निरूपणे कर्तव्ये धर्माधर्मादिष्वनुपयोगिनोऽस्या-
नल्पपेक्षितस्य परीक्षणार्थं पृथगारम्भो न युक्त इतीहैव परीक्ष्य स्थापने प्रावर्तिष्ठ । अपिचा-
यमेवास्य सूत्रकृतः पन्थाः, यः पदार्थः किञ्चित्सन्देहास्पदं भवति, यत्र प्रावादुकानां पृथङ्-

मतिर्लक्ष्यते, तस्यार्थस्य लक्षणं यदा, तदैव परीक्षणमपीति । नहि प्रथम आह्निके द्रव्य-
विशेषः गुणविशेषः अन्यो वा लक्षितः । केवलं पुनरुद्दिष्टः । द्रव्यादिसामान्यमेव साधर्म्य-
निरूपणभङ्ग्या लक्षितमप्यासीत् । प्रायश्च लोकः द्रव्यं गुणः कर्मेति पदार्थं बुद्धयते ; अभ्यु-
पैति च । परंतु तदवान्तरसंख्याने शास्त्रकृतो विवदन्ते । तत्र यदि किञ्चिद्रक्तव्यं तद्वि-
शेषतो लक्षणे विधीयमाने एव युक्तं वक्तुम् । अतः प्रथम आह्निके न कस्यचित्परीक्षण-
मासीत् । इदं तु सामान्यादि द्रव्यादिकमिव पृथक्पदार्थो भवत् इह परीक्षणीयं जातम् ।
यत इदं न सर्वेषामपि विस्पष्टमनुभवतो गम्यम् ; प्रत्युत नास्तीत्यपि परे ब्रुवत इति । यद्यपि
विशेषं विशेषतो न व्युत्पादयामास, अथापि लक्षणमुक्तमेव । उपरिष्ठाच्चान्त्येभ्य इति तस्य
किञ्चिद्विशेषणमुपात्तम् । तावतैव विमर्शकानां सुज्ञानमिति सूत्रकृतो भावः । [चन्द्रकान्तः
पुनः सामान्यविशेषौ द्रव्यगुणकर्मभ्योऽर्थान्तरत्वेन न मन्यते । तत्र नौचित्यं लक्ष्यते ;
प्रत्युत “द्रव्यगुणकर्मभ्योऽर्थान्तरं सत्ते” त्यादीनि बहूनि सूत्राणि तदक्षणे जाग्रति । न
केवलमेतावत्, स बहुष्वंशेषु स्वातन्त्र्येण वैशेषिकविरुद्धं व्याहरति । आस्तामेतत् ।] यद्यपि
समवायोऽपि कश्चित्कमालक्षणीयः, अथाप्येतस्मिन्नेव आह्निके तत्प्रवेशनस्यावकाशमलभमानः
अनन्तराध्याये च विषयान्तरस्यासङ्गिनि तस्य स्वल्पस्य घटनमनुचितमध्यवस्यन् प्रसङ्गादेव
यत्र क्वापि निरूपणे औचित्यमालोच्य उदास्तेति । एकस्मिन्नहि यावदुपदेश्यं समाप्यते, ताव-
देकमाह्निकमिति च व्यवस्था स्थिता स्यादिति ॥

२-१. तत्तद्गताशेषविशेषगुणवत्त्वेन भूतलक्षणं द्वितीयप्रथमाह्निकार्थः । तत्र जल-
गतेन द्रवत्वेन विशेषगुणेन सजातीयं द्रवत्वमादाय पृथिवीतेजसोस्तेन साधर्म्यकथनम् ।
अनन्तरमेषु लक्षितेषु वायुव्योम्नोरेवाप्रत्यक्षत्वेन अस्ति न वेति विवादाध्याससंभावनया ते एव
क्रमेण परीक्षिते इति ॥

२-२. तत्तदसाधारणगुणवत्त्वेन भूतकथनमत्र द्वितीयाह्निकार्थः । वायुगतस्या-
नुष्णाशीतस्पर्शस्य पृथिव्यामपि विद्यमानतयाऽन्यस्यासाधारणस्य गुणस्यासंभवेन स त्यक्तः ।
यद्यपि पृथिव्यां स स्पर्शः पाकजः इहान्यथेति भेदोऽस्ति, अथापि स स्पर्शप्रत्यक्षे औष्ण्या-
दिवन्नानुभूयत इति तदनादरः कृतः । यथा पृथिव्यादेर्गन्धादिः तथाऽऽकाशस्य शब्दः
असाधारण इति कथनाय तस्य शब्दस्य गुणत्वं सहेतुकं समर्थयामास । एवं समर्थनात्पाक्
आह्निकमध्ये यत्कालं दिशञ्च लक्षयित्वा न्यरूपयत्, तलायं हेतुर्भविष्यति—आह्निकान्ते तत्करणे
सति तदध्यायार्थत्वेन गणयितव्यं स्यात् । अनुगतोऽध्यायार्थो न भवेत् । पञ्चानामेव भूतानां
शरीरादिना विशेषत उपकारकतया तेषामेव हि निरूपणायायमध्याय आरम्भि । यदि मध्ये
निरूप्यते तदा सुखं प्रासङ्गिकत्वमवगम्येत ; नाध्यायार्थे निविशेत । अपि चेह सूची-
कटाहन्यायोऽपि निमित्तम् । यदि पुनरिहाऽऽह्निक एव तदुपेक्ष्यते ; तदा क्रमादपरसि-
न्ध्याये कर्तव्यः ; स तु आत्मनोऽर्थः नैव कञ्चिदवकाशमेतस्मै दातुमलमिति ॥

३-१. चेतनभूतस्यात्मनश्चैतन्येनाचेतनव्यतिरेकसाधनं तृतीयप्रथमार्थः । तत्र स्व-
पक्षसाधकहेतोरनाभासतां पैरुद्धाव्यमानस्याभासताच्चाभिधातुमादौ हेतुहेत्वाभासविवेकः कृतः ।
यद्यपि प्रागनध्यक्षगोचरस्य वायोः स्थापनसमय एव युक्तमाभासानाभासौ विवेचयितुम् ; अथापि
शरीरात्ममानिभिर्वैराकैश्चार्वाकैरधिक्षिप्तस्यानुमानस्यादरणं पामरमोहप्रध्वंसनाय प्रकामनिरूपणीये-
ऽवश्यविज्ञेये स्वशास्त्रमुख्यलक्ष्ये निश्श्रेयसोपयोगिन्यात्मतत्त्वं व्युत्पत्तिविधानायेति तन्मुख्य-
लक्ष्यस्यानुमानस्यैहैव निरूपणमुचितम् ; न पुनरनतिप्रयोजनकज्ञानगोचरस्य वायोनिरूपण इति
मन्ये महर्षेरास्तिकस्य भावः ॥

३-२. द्वितीयाध्यायनिरूपितमित्रे निरूपणीये प्रथमे गते यावदवशिष्टं तावन्निरूपण-
मिह द्वितीयाहिकार्थः । तथाचाऽऽत्मनश्चैतन्यादन्यैर्हेतुभिः स्थापनम्, तदुपकरणेषु
सर्वेष्वन्तरङ्गभूतस्य स्वयं विशुद्धीभूय साक्षात्कारसाधकस्योद्दिष्टस्य मनसो निरूपणञ्चेत्युक्तं
भवति । तत्र सूचीकटाहन्यायेनादौ मनस्ततोऽन्यदिति ॥

४-१. एवमात्मतत्त्वे निरूपिते तत् यतः पृथक्कृत्य विज्ञेयं, यदाद्यं धर्मसाधनमुप-
जीव्य श्रेयसे प्रवर्तनीयं, तस्य शरीरस्य तत्त्वं शोधनीयम् । यद्यस्यानित्यभावो विविच्य
व्युत्पाद्यते, तदैवाऽऽत्मपार्थक्यं दृढमवसायितं भवति । अनित्यभावश्च शरीरस्य कारणादि-
कथने सुष्ठु समर्थितो भवति । एवं यथा सर्वमपि कारणानुविधायि कार्यं भङ्गुरं, तथेदमपीति
वक्तव्ये सर्वस्यापि किं कारणं भवतीति परिशीलनीयं भवति । यद्यपि किं कारणमित्यादे-
रपरिज्ञानेऽपि प्रात्यक्षिकपदार्थानां नञ्स्वरभावं न कश्चिदपह्नुवीत, अथापि किमात्मन एवायं
स्वाभाविको धर्मः यत् भिन्नभिन्नशरीरात्मनावस्थानम्, किंवाऽन्य एवार्थः शरीरमारभते ?
ततश्चाऽऽत्मा शरीरं विहाय पृथगवस्थानुमर्हति इत्यादिविवेचनं तत्कारणादिपरिचिन्तने कृत
एव विहितं भवति । तथाच 'इदं तावन्मूलकारणम्, इत एव सर्वे पदार्थाः उद्भवन्ति ;
तथा शरीरमपी' ति निरूपणाय नित्यानित्यविवेको भूतेषु चतुर्थाध्यायार्थः । तत्र नित्यनिरू-
पणं प्रथमाऽऽहिकार्थः ।

४-२. कार्यद्रव्यनिरूपणमिह द्वितीयाहिकार्थः । तत्र शरीरेन्द्रियविषयभेदः,
अथ वक्तव्यस्य शरीरस्वरूपस्य तद्भेदस्य च प्रस्ताव इति ।

५-१. एवमात्मा शरीरञ्च विवेचिते । इत्थं शरीरात्मविवेकिना किमतः कर्तव्यम् ?
निःश्रेयसमधिगन्तव्यम् । तदर्थं तत्त्वसाक्षात्कारस्संपादनीयः । तस्य कृते योगोऽनुष्ठेयः ।
तदुपयोगिनो धर्मा आचरणीयाः, अधर्मा हातव्या इति । तदिदं व्युत्पादयितुमध्यायद्वय-
मारभ्यते । एवमपेक्षितत्वादेव गुणानुलङ्घ्य कर्म निरूप्यते । प्रायो धर्माः कर्मात्मानः ;
द्रव्यगुणौ पुनस्ततोपयुज्येते इति । अतएव प्रथमं प्रयत्नसापेक्षं शरीरनिष्पादनीयं कर्माधि-
कृतम् । अथ तदनपेक्षम् । अतएव प्रागुद्दिष्टं उत्क्षेपणमवक्षेपणमित्येवं भेदमुपेक्ष्य प्रयत्न-

सापेक्षतन्निरपेक्षभेदेनैतद्व्युत्पादनम् । तत्तावान्तरजातिभेदमात्रं ज्ञापयितुं तं भेदमादृत्योद्देशो व्यधी-
यत । इह पुनर्यस्य भेदस्य प्रयोजने पर्यवसानं, स स्वीचक्रे । तत् लौकिकं कर्मैतदध्यायार्थ इति
प्रागुक्तम् । तत् द्वेधा भवति, मनुष्येण प्रयत्नतः क्रियमाणं अतथाभूतञ्चेति । तदुभय-
मिहाऽऽह्निके परत्वं च निरूपितमेव । तत् यत्कर्म सर्वेषामप्यव्यक्षविषयो भवति, यस्य वा
कारणमपीदमिति लोके सुग्रहं, तस्य कर्मणो निरूपणं प्रथमाह्निकार्थः । तत्तादौ प्रयत्ना-
पेक्षमुक्तत्वा तदनपेक्षमाह ॥

५-२. यस्य कर्मणः कारणं दुर्ग्रहम्, यच्च सूक्ष्मेक्षिकयाऽवधारणीयं तद् द्वितीयाह्नि-
कगोचरभूतम्—भूकम्पः, अपां स्यन्दनं, तासामेव ग्रीष्मे वायुसहकारेण सूर्यरश्मिभिरू-
र्ध्वमारोहणं, मूले सिक्तानां तासां वृक्षाभ्यन्तरेणोर्ध्वं गमनं, घनीभूतस्य घनाघनस्य तेज-
स्संयोगाद्विहीनस्य वर्षणं, अग्नेरूर्ध्वज्वलनं, वायोस्तिर्यक्पवनं, परमाणूनां कर्म, मरणसमये
देहादपसर्पणं, देहान्तरोपसर्पणं अशितर्पातजरणादि च । इह योगमोक्षयोरुक्तिः प्रसज्जात् ।
अतएव षष्ठान्ते वैदिककर्मान्ते मोक्षं व्याख्यातव्यमभिसन्धाय इहोक्तमिति स्मरयिष्यति ।
एवं लौकिकेषु कर्मसूक्तेषु तानि कुल द्रव्ये, कुल नेति विचारो व्युत्पादनायेति ॥

६-१. अथ वैदिककर्माधिकारः । तत्तादौ वैदिकानां कर्मणामवस्थानुष्ठेयतामभ्यधि-
कादरणीयतामभिप्रेत्य न तदर्थेषु वाक्येषु प्रमत्तजल्पितबुद्धिं अज्ञजनाऽऽहितत्वबुद्धिं वा
कर्तुं सांप्रतम् । सर्वमपि बुद्धिपूर्वं यथावस्थिततत्त्वप्रत्यक्षपूर्वकं प्रणीतमित्यध्यायोपोद्धातः ।
अथाध्यायार्थः । तत् दानप्रतिग्रहनिरूपणमेतदाह्निकार्थः । स्वयमसौ समलोष्टाश्मकाञ्चनः
कणभक्षस्सन् अत्यर्थं दानप्रतिग्रहयोर्निष्ठमादृत्यावर्तिष्ठेति इह महानादरः ; विशिष्य तत्
लोकस्य व्युत्पत्तिराधेयेत्यास्था च । अतो मन्ये पार्थक्यमिहैतस्मा अरोचत ।

६-२. शिष्टं वैदिकं कर्म द्वितीयाह्निकार्थः । तत् कर्मसु दृष्टाभावे अदृष्टं प्रयोजनं
मन्तव्यमित्याह । अदृष्टार्थानां केषाञ्चिद्दिशा प्रदर्शनम् । अथ सर्वमपि सुखदुःखात्मकं
शरीरसंबन्धायत्तं सूचयन् रागद्वेषपूर्विकां धर्माधर्मयोः प्रवृत्तिं प्रतिबोध्य ततो निवृत्तेन
निवृत्तिधर्मनिष्ठेन तत्त्वज्ञानिना मोक्षोऽधिगन्तव्य इत्याह ॥

७-१. केनापि कारणेन क्रमलङ्घनेन कर्म विचारितम् । अथ परित्यक्तो गुणः
प्रस्तोतव्य इति क्रमलङ्घनस्योपपन्नतां द्योतयितुमिवेदमाह “ उक्ता गुणा ” इति । नहि
कर्मनिरूपणे द्रव्यनिरूपणे वा उक्तं कर्मैति उक्तं द्रव्यमिति चावोचत् । एकद्रव्यसापेक्षगुणनिरूप-
णमेतत्प्रथमार्थः । ते च रूपरसगन्धस्पर्शाः परिमाणञ्च विभागसूत्रकीर्तिताः । अत एव संख्यां
मध्यगतां विहाय परिमाणं पर्यग्रहीत् । अपिचायमन्यो हेतुः—रूपरसगन्धस्पर्शेषु नित्यानित्य-
विभागेऽभिहिते, तथा पृथिवीपरमाणुगुणानां पाकादुत्पद्यमानतया नित्यत्वव्यतिरेके निरूपिते,
समनन्तरं शिष्येण कुतस्तेषां नाध्यक्षमिति पृष्ट इव ‘ पूर्व परमाणूनामप्रत्यक्षत्वमभिहितं हि ;

तद्गतत्वादिमेऽपि न प्रत्यक्ष्यन्त इति बोधयितुं, “अणोर्महतश्चोपलब्ध्यनुपलब्धी नित्ये व्याख्याते” इत्यभ्यधित । अथ तदेवाणुत्वं महत्त्वञ्च निरूपयितुमारभमाणः सर्वमपि परिमाणं प्रत्यपादयदिति । अथ कस्मिन् कस्मिन् द्रव्ये किं किं परिमाणमिति बोधयामास ॥

७-२. अनेकद्रव्यनिरूपणीयो गुणः इह द्वितीयार्थः । ते गुणाः संख्यापृथक्त्वसंयोग-विभागपरत्वापरत्वानि विभागसूत्रस्थितानि । यद्यप्येकत्वं नानेकं द्रव्यमपेक्षते, अथापि द्वित्व-प्रभृतयस्सर्वास्संख्यास्तथा भवन्तीति तदनुरूप्य संख्याया इह निवेशनम् । इदमस्मात्पृथगिति च पृथक्त्वं द्रव्यद्वयमन्तरा न शक्यं निरूपयितुम् । तथा परत्वापरत्वे । संयोगविभागौ तु द्वयोरेव स्त इति । संयोगस्य संबन्धस्य प्रसङ्गात् शब्दार्थयोस्संबन्धः क इति विचार्य सङ्केतस्स इत्याचष्ट । तत्र समवायस्संबन्धो न संभवतीति वक्तुं समवायः प्रसक्तः । एवं प्रसक्तस्य तस्य तत्रैव निरूपणे कर्तव्येऽपि, द्वावेवावशिष्टौ परत्वापरत्वान्यौ गुणाविह निरूपणीयौ ; तौ निरूप्यान्ते वक्ष्यामीति प्रतीक्षां कलयन् आहिकान्ते तं न्यरूपयत् । किञ्चेदमपि किञ्चित्—बाह्यान् प्रत्यक्षविषयान् प्रत्यक्षद्रव्यगतान् गुणानेतावता न्यरूपयत् । तथा कर्मापि प्रागेव । एवं प्रत्यक्षभूते द्रव्ये एवंभूतो गुणः कर्म च प्रतीयते किल, ‘इहेद’मिति, अस्मिन्प्रत्यये यस्संबन्धो हेतुस्स समवाय इतीह निरूपणे औचित्यमपि मुनिरमन्यते ॥

८-१. बाह्यभावप्रत्यक्षमष्टमप्रथमार्थः । तन् संक्षिप्य निरूपितम् ॥

८-२. तत्कारणनिरूपणं द्वितीयार्थः । प्रत्यक्षे हि द्वे कारणे विषय इन्द्रियञ्च ; ते क्रमेणाह । तत्र द्रव्यगुणकर्मस्वर्थसंज्ञाभिधानेन विषय उक्तः । यद्यपि सामान्यमपि प्रत्यक्ष्यत इति प्रागुक्तम्, अथापि पामरहृष्ट्या तस्य पृथग्ग्रहणाभावेन न त्वार्थसंज्ञा व्यधायि । अथेन्द्रियाणि ।

९-१. अवशिष्टप्रत्यक्षं नवमप्रथमार्थः । तच्चाभावस्य, आत्मनः, तद्गतानां गुणानाञ्च । यथावदात्मप्रत्यक्षं योगप्रभावात् । स एष योगप्रभावः सर्वमप्यतीन्द्रियं साक्षात्कारयितुमलंभविष्णुरित्यप्याह ।

९-२. प्रत्यक्षमिदं ज्ञानमत्र द्वितीयार्थः । लैङ्गिकं निरूपितम् । शाब्दं तत्त्वान्तर्भावितम् । अथ स्मृतिः स्वप्न इत्यादि ।

१०-१. सुखदुःखनिरूपणं दशमप्रथमाहिकार्थः । तयोर्ज्ञानतो वैलक्षण्यं विवेचितम् । ये पुनरिच्छाद्वेषप्रयत्नाः उद्दिष्टाः, न तान् कचिल्लक्षयामास । अथापि, तेषां लोकत एव वेदनं सुकरम् ; तेषां ज्ञानतः पार्थक्यादि यदि प्रतिपत्तव्यं, तदा यत् सुखदुःखयोरुक्तं, तदेकस्तिदेष्टव्यमिति मेने । एवं यदि सुखदुःखयोरन्योपलक्षणत्वमङ्गीक्रियते, तदा ज्ञानभिन्नात्मगुणनिरूपणमेतदाहिकार्थं इति ॥

१०-२. कारणवैविध्यप्रदर्शनमन्तिमाहिकार्थः । एवं कारणबाहुविध्यात् यथा-संभवं निःश्रेयसं प्रति तत्त्वज्ञानस्य, तत्त्वज्ञानं प्रति कर्मणां कारणभावमवगत्य, दृष्टस्य फलस्यालाभे निष्फलं कर्मेति भ्रमं विहाय, अदृष्टमस्तीत्यवधार्य सर्वोऽपि धर्मः सम्यगनुष्ठातव्यः । नहि यः कश्चिदल्पज्ञो विप्रलिप्सुरेतावन्तमाग्न्यायमारचयत् । यतोऽयमशेषपुमर्थ-प्रसूतिरतिगम्भीरसन्दर्भः अनवधिरसंख्य आग्न्यायः अत्यन्तदुर्बलमतीनां अनतिक्लेशेन ग्राह्यमपि ग्रहीतुमप्रभवतां आचार्यैरादरादादिश्यमानमध्यशेषतो धारयितुमपारयतां अल्पाल्पमपि परिज्ञातमभीक्ष्णं प्रस्मरतामस्मादृशां बुद्धिमुपजीवितुनार्हति, । अतो विशिष्टबुद्धिः अनवधिर-कैवल्यशेषवधिरस्ति सत्यमृषिपदमुख्यप्रमेयः, य एवमनुजिघृक्षुरस्माभ्यमुपदिशति । अतस्सर्वमपि सप्रमाणमिदमप्रमादिभिर्हंश्रेयसे श्रद्धया परिग्रहीतव्यमित्युपदिश्य शास्त्रमपूरयदिति । तथाच सकल्पदार्थगतविशेषविवेकविधानात्, धर्मविशेषभूतात्मज्ञानैदम्पर्यात्, परमतादृष्टविशेष-पदार्थस्वीकाराच्चेदं वैशेषिकदर्शनमिति ॥

एवं तावदाहिकार्थं यथामति समक्षिपम् । द्वितीयाधिकारोद्भाविताश्च शङ्काः यथा-योगं पर्यहार्षम् । तत्त्वतलोपस्कारसंमतादन्यथैव यद्यपि लक्ष्येत, अथाप्युचितं नवेत्येतावदेव परीक्षकैः पर्यालोचनीयम् । बहुषु स्थलेषूपस्कारगतिमपि परित्यज्य औचित्यप्रमाणप्रदर्शन-पुरस्सरं सूत्राणि व्याख्येयानीति निर्धारितवानस्मि । अतश्च यथावत् संक्षिप्ता सूत्रवृत्तिरानु-पूर्व्येण भाष्यादिप्रमाणोपस्कृता प्रकटनीयेति पर्यालोचितमस्ति । यदि विशिष्टविद्याविमर्शशाल्यं व्यवस्थाप्य सादरमभिवर्धयन्नेष शरण्यः श्रीवेङ्कटेशोऽवसरं विधायानुग्रहीष्यति, मनोरथः फलेग्रहिर्भविष्यतीति ॥

आधित्सुरात्मधियमर्थविवेचनार्थं वैशेषिकं व्यधित यत् कणमुड्मुनीन्द्रः ।

तस्मिन् विलुप्तपुनरङ्कुरितप्रचारे सामान्यतोऽयमधुना विहितो विमर्शः ॥

इत्थं पण्डितरत्ननाम बहता तर्काणवाख्याजुषा श्रीवत्सान्वयवीरराघवशिरोमण्युत्तमेनाधुना ।
श्रीमद्वाजिमुखाङ्घ्रिपङ्कजरजःपूतेन कृत्वाऽर्प्यते श्रीमद्वेङ्कटवासिने कृतिरियं काणादसंदर्शिनी ॥

श्रीनिवासपरब्रह्मणे नमः ।

वैशेषिकदर्शनविमर्शस्संपूर्णः ।

॥ शुभमस्तु ॥

List of Rare Manuscripts
IN
Sri Venkatesvara Oriental Institute,
Tirupati

ABBREVIATIONS

- (ना) — देवनागरी
(आ) — तेलुगु (आन्ध्रम्)
(म) — मलयालम् (केरलम्)
(क) — कन्नडम् (कर्णाटकम्)

Note :—In the absence of these indications the script of the manuscripts is Grantha.

॥ शिक्षा ॥

1	अरुणशिक्षाव्याख्याविवरणम्	
2	इङ्गथरत्नम्	
3	उच्चोदकी	
4	कालनिर्णयशिक्षा — दीपिकासहिता	मुक्तीश्वराचार्यः
5	जटावलिः	
6	पददर्पणसमानसन्धिव्याख्या	मल्लयाचार्ययज्वा
7	योहिप्राप्तिभाष्यम्	सूरिमठः
8	लक्ष्मीकान्तशिक्षा	लक्ष्मीकान्तः
9	वर्णक्रमदर्पणव्याख्या	
10	द्वित्वपरिभाषा	
11	व्यासशिक्षाव्याख्या-तैजसम्	वल्लभकन्या सुरावधानी
12	शम्भुशिक्षा	
13	सप्तस्वरितलक्षणम्	
14	सप्तस्वरासिन्धुः—व्याख्यायुतः	अप्याशास्त्री
15	सिद्धान्तशिक्षा	श्रीनिवासदीक्षितः
16	स्वरपञ्चाशत्	
17	स्वरमञ्जरी — परिमलासहिता	(सू.) नरसिंहसूरिः (व्या.) श्रीगिरिनाथः (मल्लिनाथसूनुः)

॥ व्याकरणम् ॥

18	आदेशकौमुदी	रङ्गाचार्यः
19	उपसर्गनिपातवादः	हरिकृष्णः
20	परिभाषेन्दुशेखरव्याख्या — चन्द्रिका	विश्वनाथः
21	प्रातिपदिकार्थनिर्णयः (ना)	
22	महाभाष्यप्रदीपप्रकाशः (ना)	अन्नमठः
23	रप्रत्याहारमण्डनम्	
24	लघुमञ्जूषाटीका (ना)	पाययुण्ड वैद्यनाथभट्टः
25	लघुशब्देन्दुशेखरव्याख्या (भावबोधिनी)	
26	लिङ्गनिर्णयः (ना)	
27	वाक्यपदीयम् — वृत्तिसहितम्	
28	वैयाकरणपरिभाषार्थसंग्रहः	वैद्यनाथः
29	व्याकरणकौटिल्यम्	
30	व्याघ्रपादकारिका	
31	शाब्दिकचिन्तामणिः	गोपालकृष्णशास्त्री
32	समासवादः	जयरामः

Title	Author
33 सर्वप्रत्ययार्थमाला	शङ्करार्यः
34 सिद्धान्तकौमुदीव्याख्या (ललिता)	
35 सिद्धान्तचन्द्रिकाटीका (ना.)	लोकेशकरशर्मा
36 खरासिद्धान्तचन्द्रिका	श्रीनिवासः
॥ छन्दः ॥	
37 वृत्तरत्नाकरव्याख्या	गोविन्दभट्टः
38 वृत्तरत्नावली	वेङ्कटेशः
39 नृसिंहवृत्तरत्नमाला	विरूपाक्षः
॥ निरुक्तम् ॥	
40 निरुक्तम् (2 Vols.) (ना)	
41 निरुक्तभाष्यम्	दुर्गाचार्यः
॥ ज्योतिषम् ॥	
42 क्रमदीपिका (ना)	
43 गणितसूत्रम्	
44 जातककलानिधिः	
45 जातकसारः (केरल) (म)	
46 ज्योतिषरत्नाकरः (आ)	हेनय
47 लीलावती—केरलव्याख्यानयुता	
48 सामुद्रिकतिलकम् (ना)	
49 सिद्धान्तप्रकाशिका	सर्वात्मशम्भुः
50 सूर्यसिद्धान्तव्याख्या—कल्पवल्ली	एङ्कय्यसूरिः
51 सूर्यसिद्धान्तसंग्रहः	विश्वनाथः
॥ कल्पः ॥	
52 आपस्तम्बश्रौतसूत्रभाष्यवृत्तिः (ना)	तालवृन्तनिवासी
53 आश्वलायनश्रौतसूत्रवृत्तिः (ना)	नारायणः
54 वैखानसकल्पसूत्रम्	
55 सर्वानुक्रमपरिभाषासूत्रम् (ना)	
56 सामगाक्षपादीयसूत्रवृत्तिः	
57 सामाधिविचारः (ना)	रघुदेवभट्टः
58 सिद्धान्तसूत्रवृत्तिः	सदाशिवाचार्यः
59 सोमसंस्थापद्धतिः (ना)	गोवर्धनदाक्षितः
॥ प्रयोगः ॥	
60 श्रीपादरेणुप्रयोगः (ना)	
61 षष्ठ्यब्दपूर्तिशान्तिकल्पः	

Title

Author

॥ पुराणम् ॥

गायत्रिरामायणकथासंग्रहः

पुराणार्थसंग्रहः

वेङ्कटरायः

भागवततात्पर्यटीकासंग्रहः (ना)

भागवतव्याख्या—मणिप्रवालदीपिका

वेङ्कटराघवाचार्यः (वात्स्यः)

रामायणतात्पर्यसंग्रहदीपिका

वेङ्कटाचार्यः (चक्रवर्ती)

रामायणविचारः

रामायणविशेषार्थविचारः

रामायणसारसंग्रहः

वेङ्कटाचार्यः

रामायणसारसंग्रहव्याख्या

ईश्वरदीक्षितः

रामायणोपन्यासः

विष्णुपुराणम्—मणिप्रवालव्याख्यायुतम्

वेङ्कटराघवाचार्यः (वात्स्यः)

श्रुतिगतिव्याख्या—तात्पर्यचन्द्रिका

सालग्रामलक्षणम् (आ)

सालग्रामवैभवम्

॥ न्यायः ॥

अनुगमगदाधरी

अभावविचारः

अवच्छेदकतासरः

कृष्णताताचार्यः

अवयवपत्रम्

”

चतुर्दशलक्षणीव्याख्या

शङ्करभट्टः

तत्त्वचिन्तामणिदीधितिव्याख्या (भवानन्दीया)

(ना)

भवानन्दासिद्धान्तवागीशः

तत्त्वचिन्तामण्यालोकव्याख्या

पक्षधरमिश्रः

तत्त्वचिन्तामण्यालोकव्याख्यानम्—सिद्धा-

ञ्जनम् (आ)

अन्नभट्टः

तत्त्वचिन्तामणिप्रकाशः

रुचिदत्तः

तत्त्वचिन्तामणिसारमण्डनम्

लक्ष्मणार्यः

तर्कसंग्रहमारुतम्

वेङ्कटाचार्यः

तर्कसंग्रहव्याख्या—चन्द्रिका

मुकुन्दभट्टः

तर्कसंग्रहव्याख्या—सुबोधिनी

तर्कभाषा (ना)

दिनकरीयव्याख्या

गङ्गारामझटी

”

(ना)

भवानन्दः

जर्थवादः—व्याख्यायुतः

शायनक्षत्रमालिका

प्रकरणपत्रम्

Title	Author
96 बाधबुद्धिविचारः	
97 भवानन्दप्रकाशिका—विद्वद्भृदयरञ्जनी	वज्रटङ्कः
98 भवानन्दीयव्याख्या—सर्वोपकारिणी	
99 मुक्तावलीव्याख्या—(ज्योत्स्ना)	
100 मुकुन्दभट्टीयव्याख्या	राघवाचार्यः
101 राजपुरुषवादः	
102 वादकल्पकः (आ)	कृष्णताताचार्यः
103 विशेषणत्रयविचारः	
104 विषयतावादः	
105 व्युत्पत्तिवादटिप्पणी	जयरामः
106 व्युत्पत्तिवादव्याख्या	
107 शतकोटिखण्डनम्	कृष्णताताचार्यः
108 शतकोटिमण्डनमुण्डनम्	
109 शब्दमणिदीपिका	मथुरानाथः
110 षष्ठ्यर्थविचारः	
111 सत्प्रतिपक्षपत्रम्	
112 समासवादः	जयरामः
113 सव्यभिचारपत्रम्	
114 सामानाधिकरण्यवादार्थः	
115 सामान्यनिरुक्तिपत्रम्	जगन्नाथः
116 „	दामोदरः
117 सामान्यनिरुक्तिव्याख्या	कृष्णभट्टः
118 सामान्यनिरुक्तिव्याख्यानम्—न्यायरसायन्म्	
119 सिद्धान्तलक्षणपत्रम्	
120 संप्रहपत्रम्	

॥ मीमांसा ॥

121 अध्वरमीमांसाकुतूहलवृत्तिः	वासुदेवदीक्षितः
122 कर्पूरवर्तिका—शास्त्रदीपिकाव्याख्या	राजचूडामणिदीक्षितः
123 तन्त्रत्रिलासः	लक्ष्मणार्यः
124 तन्त्रशिखामणिः (आ)	राजचूडामणिः
125 न्यायसुधाव्याख्या—राणकोञ्जीविनी	अन्नभट्टः
126 भाट्टदीपिकाटिप्पणी	गोपालताताचार्यः
127 „	भास्करभट्टः
128 भाट्टसंग्रहः	राघवेन्द्रयतिः
129 वादकुतूहलम्	कृष्णताताचार्यः
130 टुप्टीकाव्याख्यानम्—वार्तिकाभरणम्	वेङ्कटेश्वरदीक्षितः
131 विधित्रयपरिचरणम्	वेङ्कटाध्वरी

	Title	Author
132	विधिरत्नावली	श्रीनिवासदासः
133	विधिरसायनसु तोपर्जाविनी	अप्ययदीक्षितः
॥ अद्वैतम् ॥		
134	अद्वैतदीपिकाव्याख्या (आ)	नारायणाश्रमः
135	अद्वैतमुक्तासरः	लोकनाथः
136	अद्वैतग्लकोशः, तत्त्रिवेकदीपनं वा	वृत्तिहाश्रमः
137	अधिकरणन्यायमाला—वृत्तिसहिता	भारतीतीर्थमुनिः
138	अध्यारोपवादप्रकरणम्	
139	अश्रुतार्थोपन्यासः	
140	गीतासरणिः (आ)	
141	चिन्नदीपव्याख्या—तात्पर्यबोधिनी	रामकृष्णः
142	जीवन्मुक्तिनिरूपणम्	
143	तैत्तिरीयसारव्याख्या	
144	तैत्तिरीयोपनिषद्बुव्याख्या	
145	प्रपञ्चसारविवरणम्	
146	ब्रह्मज्ञानोपायः (आ)	रामकृष्णानन्दः
147	ब्रह्मतत्त्वसुबोधिनी	गोपालानन्दाश्रमः
148	ब्रह्मसूत्रवृत्तिः	
149	विद्वन्मोदतरङ्गिणी (ना)	चिरंजीवभट्टाचार्यः
150	वेदान्तकौस्तुभः	
151	वेदान्तसिद्धान्ततात्पर्यसारसङ्ग्रहः	
152	वेदान्तसारचिन्तामणिः	वेदान्तसीतारामशास्त्री
153	शेषार्थव्याख्या	राघवानन्दः
॥ विशिष्टाद्वैतम् ॥		
154	अरुणाधिकरणविचारः	
155	गीतार्थसङ्ग्रहः	नारायणमुनिः
156	गीतार्थसङ्ग्रहव्याख्या सुखबोधः	
157	गुरुपसत्तिविजयः	महाचार्यः
158	णत्वचन्द्रिका	कृष्णताताचार्यः
159	णत्वतत्त्वपरित्राणम्	श्रीनिवासाचार्यः
160	णत्वदर्पणम् (आ)	
161	णत्वपत्रम्	
162	णत्वबाधनम् (आ)	
163	णत्वबाधनसमाधानम्	
164	तत्त्वतुल्यायविचारः	वेदान्तरामानुजयतिः
165	तत्त्वनिर्णयकारिका	
166	तत्त्वमार्ताण्डः	श्रीनिवासः
167	तत्त्वसङ्ग्रहकारिका	

Title	Author
168 तात्पर्यसङ्ग्रहः	श्रीशैलाचार्यः
169 नवकोटिभञ्जनवादः	कृष्णताताचार्यः
170 न्यायकलापः	सेनेश्वरः सेनानाथो वा
171 न्यायपरिशुद्धिव्याख्या न्यायसारः	
172 न्यायविधिविजयः	श्रीनिवासदासः
173 पञ्चमतभञ्जनप्रतिबिम्बः	ताताचार्यः
174 परतत्त्वनिर्णयः	
175 प्रपञ्चमिश्रयात्वखण्डनम्	
176 ब्रह्मसूत्रसङ्ग्रहार्थविवरणम्	
177 रामानुजसिद्धान्तविजयः	श्रीनिवासः (बाधूल)
178 रामानुजसिद्धान्तसङ्ग्रहः	श्रीनिवासः (चण्डभारुतम्)
179 बाधूककुतूहलम्	कृष्णताताचार्यः
180 विरोधिवरूथिनीप्रमाथिनी	श्रीनिवासताताचार्यः
181 विशिष्टाद्वैतवादः (आ)	
182 विशिष्टाद्वैतसमर्थनम् (आ)	
183 विशिष्टाद्वैतसङ्ग्रहः (आ)	
184 वेदान्तकण्ठकोद्धारः	चम्पकेशाचार्यः
185 वेदान्तपत्रम्	
186 वेदान्तवादः (आ)	
187 वेदान्तवादायः	
188 वेदान्तविजयः (आ)	महाचार्यः
189 वेदान्तविजयमङ्गलदीपिका	सुदर्शनगुरुः
190 वेदान्तसूत्रवृत्तिः (आ)	वेदान्ति-यतिराजः
191 वैष्णवत्वनिरूपणम्	कृष्णताताचार्यः
192 शतदूषणीव्याख्या (आ)	नृसिंहराजः
193 ,, सहस्राकिरणी	श्रीनिवासताताचार्यः
194 श्रीभाष्यप्रकाशिका	श्रीनिवासदासः
195 श्रीभाष्यविचारः	श्रीनिवासताताचार्यः
196 श्रीभाष्यविवरणम्	
197 श्रीभाष्यव्याख्या-मूलभावप्रकाशिका	रङ्गरामानुजमुनिः
198 श्रीभाष्यव्याख्या-लघुभावप्रकाशिका	श्रीनिवासताताचार्यः
199 श्रीभाष्यव्याख्या श्रुतप्रदीपिका (आ)	सुदर्शनसूरिः
200 श्रीभाष्यव्याख्या सुबोधिनी (आ)	
201 श्रुतप्रकाशिकाव्याख्या-तूलिका	
202 श्रुतप्रकाशिकाव्याख्या 2 Vols.	
203 सङ्गति-सङ्ग्रहः	रघुनाथः
204 सर्वार्थसिद्धिव्याख्या-प्रकाशः (ना)	सौम्यवरदरामानुजमुनिः
205 सिद्धान्तचन्द्रिका	वेदान्ताचार्यः

Title	Author
206 सिद्धान्तन्यायचन्द्रिका	देवराजः
207 सिद्धान्तसंग्रहः	
208 सूक्तिसाधुत्वमालिका	
209 सूत्रमाला	

॥ विशिष्टाद्वैतसंप्रदायः ॥

210 अष्टाक्षरब्रह्मविद्या	
211 आचार्यचरितरत्नावलिः	कवितार्किकसिंहाचार्यः
212 आहारनियमः—व्याख्यानयुतः	
213 उभयवेदान्तैककण्ठम् (आ)	
214 कूरेणविजयव्याख्या	
215 गुरूपसत्तिवैभवम्	
216 तात्पर्यश्रीकरः	
217 पुरुषकारमासांसा	
218 प्रपञ्चलक्षणम्	
219 रहस्यत्रयसारगाथाव्याख्या	श्रीनिवासबुधः
220 ,, टीका सारचन्द्रिका	
221 सात्त्विकब्रह्मविद्याविलासः	
222 सारलहरी	वीरराघवाचार्यः
223 सारार्थचतुष्टयम् (आ)	
224 सारसंग्रहः	रङ्गरामाजयतिः (केताण्डिपट्टि)
225 संसारसाम्राज्यम् (आ)	

॥ द्वैतम् ॥

226 अनुव्याख्यानान्वयसारसंग्रहः	सेतुमाधवाचार्यः
227 अभिनवचन्द्रिका (ना)	सत्यनाथयतिः
228 अभिनवताण्डवम् (ना)	,,
229 उपाधिखण्डपरशुः (ना)	सत्यनाथगुरुः
230 ज्ञानामृतम्	बालकृष्णानन्दतीर्थः
231 तत्त्वप्रकाशिकाव्याख्या—भावचन्द्रिका(ना)	नरसिंहः
232 तत्त्वप्रकाशिकाटिप्पणी (ना)	
233 तत्त्वोद्योतविवरणम् (ना)	
234 तन्त्रसारसंग्रहः (ना)	आनन्दतीर्थः
235 भावबोधसंग्रहः (ना)	
236 भावरत्नावली (ना)	सेतुमाधवाचार्यः
237 भाष्यतात्पर्यदीपिकासंग्रहः (ना)	
238 मध्वसिद्धान्तपदार्थनिर्णयः	
239 वनमालामिश्रयम् (ना)	वनमालामिश्रः
240 श्रुत्यर्थमाला (ना)	

Title	Author
241 संन्यासरत्नावली (ना)	पद्मनाभतीर्थभट्टारकः
242 सूत्रार्थसञ्जरी (ना)	पूर्णबोधः
॥ धर्मशास्त्रम् ॥	
243 अघनिर्णयदीपिका	श्रीनिवासाचार्यः
244 आपस्तम्बस्मृतिः	आपस्तम्बः
245 कर्मप्रकाशिका	पञ्चाक्षरगुरुः
246 कारागृहवासप्रायश्चित्तम्	
247 कृत्यकल्पतरुः (ना)	
248 दत्तकौस्तुभः	
249 धर्मसिन्धुसारः (ना)	काशीनाथः
250 त्रिश्वेश्वरस्मृतिः	त्रिश्वेश्वरः
251 सत्क्रियाकल्पसञ्जरी	वेदान्ताचार्यः (मन्वभास्वट्टसार्मा)
252 स्मार्तप्रदीपिका (आ)	
253 रमृतिमाणिक्यमालिका	वैद्यनाथः

॥ वैद्यम् ॥

254 आतङ्कदर्पणम् (ना)
255 कर्मविपाकमहार्णवः
256 बालग्रहचिकित्सा (ना)

॥ अर्थशास्त्रम् ॥

257 चतुष्पष्टिकला (ना)	
258 नीतिशास्त्रम्—द्रुमिडतात्पर्यसहितम्	
259 रत्नत्रयपरीक्षा	
260 रत्नत्रयसूत्रम्	श्रीकण्ठसूरिः
261 वशीकरणजालम् (आ)	

॥ शिल्पशास्त्रम् ॥

262 अगस्त्यसकलाधिकारः	
263 प्रासादादिलक्षणम्	विश्वनाथः
264 मयमतम् (द्रामिडार्थयुतम्)	
265 मानसारः	
266 सनत्कुमारवास्तुशास्त्रम्	

॥ सङ्गीतम् नाटयञ्च ॥

267 दत्तिलकोहलीयम् (ना)
268 नृत्तरङ्गनर्तकीकरणम् (मा)
269 भरतनाट्यम् (कण्डतात्पर्यसहितम्) (क)

Title

Author

॥ सांख्यम् ॥

- 270 अष्टावक्रसांख्यक्रमः (ना) अष्टावक्रमुनिः
 271 सांख्यतत्त्वकौमुदीव्याख्या (ना) भारतीयतिः

॥ योगः ॥

- 272 योगचूडामणिः
 273 योगग्रन्थः

॥ जैनम् ॥

- 274 पाण्डवपुराणम्

॥ पाञ्चरात्रम् ॥

- 275 गृहार्चाप्रतिष्ठाविधिः
 276 गृहार्चसिंघोक्षणविधिः
 277 तन्त्रराजः
 278 दीक्षादर्शनम्
 279 दीक्षापद्धतिः
 280 नारायणसंहिता
 281 कपिञ्जलसंहिता
 282 पञ्चकालपद्धतिः
 283 परमसंहिता मार्कण्डेयः
 284 पाञ्चरात्ररक्षाहृदयम् रामानुजाचार्यः
 285 प्रागप्रतिष्ठाविधिः (ना)
 286 पारमेश्वरसंहिता
 287 पाञ्चरात्रप्रामाण्यस्थापनम्
 288 वज्रमकुटीविलासः
 289 वामदेवसंहिता
 290 सर्वसंग्रहः
 291 सात्त्वतरलमाला
 292 सात्त्वतार्थप्रकाशिका
 293 शात्त्वतामृतप्रयोगः

॥ वैखानसम् ॥

- 294 अत्रिसंहिता (समूर्तार्चनाधिकारः)
 295 अष्टमङ्गलक्षणम्
 296 पञ्चप्रश्नः (ना)
 297 प्रतिष्ठसंग्रहः
 298 भृगुसंहिता (खिलोत्तरतन्त्रम्)
 299 do यज्ञाधिकारः
 300 do खिलाधिकारः

	Title	Author
301	भृगुसंहिता क्रियाधिकारः	
302	do वासाधिकारः	
303	भारद्वाजसंहिता	
304	भार्गवतन्त्रप्रतिष्ठाप्रयोगः	
305	भार्गवसंहिता (ना)	
306	मार्कण्डेयसंहिता (ना)	
307	वासिष्ठसंहिता (ना)	
308	विश्वामित्रसंहिता (ना)	
309	विश्वक्सेनसंहिता (ना)	
310	विहगेन्द्रसंहिता (ना)	
311	वैखानसवज्रपञ्जरम्	
312	वैखानसविभूषणम्	
313	वैखानससूत्रभाष्यम्	नरसिंहः
314	सनन्दसंहिता (ना)	
315	स्मृतिमीमांसा	

॥ शैवं तन्त्रं च ॥

316	अजितातन्त्रम्	
317	आगमविधिः	
318	किरणाख्यतन्त्रम्	
319	तन्त्रराजः	
320	त्रैपुरसिद्धान्तः (आ)	
321	निर्वचनाचन्द्रिका	
322	प्रतिष्ठातन्त्रम्	
323	मकुटागमः	
324	मतङ्गपरमेश्वरवृत्तिः	
325	मृगेन्द्रवृत्तिः	
326	मृगेन्द्रवृत्तिदीपिका	
327	„ व्याख्या	
328	वीरशैवाचारसंग्रहः (आ)	शिवरामलिङ्ग.
329	शिवतत्त्वमुधानिधिः	
330	शिवपारम्यसमर्थनम्	
331	शिवरहस्यम्	
332	शिवागमपुराणम् (क)	
333	शैवागमः (व्याख्यायुतः)	
334	शैवसिद्धान्तसंग्रहः	
335	सिद्धान्तसारावलीटीका	
336	साम्प्रप्रतिष्ठाकल्पः	
337	स्फुटार्थप्रकाशिका	

Title

Author

॥ मन्त्रः ॥

- 338 गरुडमन्त्रः
 339 गायत्रीपुरश्चरणाविधिभाष्यम् (ना)
 340 नारायणकवचम्
 341 तृसिंहमन्त्रकवचम्
 342 बालापरमेश्वरमहामन्त्रः
 343 बालाकल्पः
 344 मन्त्रचक्रम्
 345 मन्त्रसारार्थरत्नावलिः (आ)
 346 महामन्त्राः
 347 रोगशान्तिमन्त्रः
 348 वशीकरणमन्त्रः (म)
 349 शान्तिमञ्जरी
 350 श्रीविद्यासमुच्चयः
 351 सुदर्शनसहस्राक्षरमन्त्रः
 352 हनुमत्कवचम्

॥ काव्यम् ॥

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| 353 उदारराघवम् | कविमहामह्य्याचार्यः |
| 354 नैषधम् (दीपिकाव्याख्यासाहितम्) | (व्याख्याता) नरहरिः |
| 355 मध्वविजयव्याख्या—पदार्थप्रकाशिका (ना) | आनन्दतीर्थो वा |
| 356 मध्वविजयव्याख्या—मन्दोपकारिणी | शेषः (छलारिनरसिंहाचार्यशिष्यः) |
| 357 मध्वविजयव्याख्या—पदार्थप्रदीपोद्बोधिका | विश्वपतितीर्थः |
| 358 रघुनन्दनविलासः राघवानन्दो वा | वेङ्कटाचार्यः पाट्टराचार्यो वा |
| 359 राघवयादवीयम् | वेङ्कटाध्वरी (आत्रेयः) |
| 360 राघवेन्द्रविजयः | नारायणः |
| 361 सरसभारती (ना) | वादिराजः |
| 362 सीतापरिणयकाव्यम् व्याख्यानयुतम् | सूर्यनारायणाध्वरी |
| 363 कृष्णाम्युदयः | श्रीशैलयज्वा (भारद्वाजः) |
| 364 उत्तरचम्पूः | वेङ्कटकृष्णयज्वा |
| 365 गोदापरिणयचम्पूः | वेदाधिनाथमट्टाचार्यः केशवनाथो वा |
| 366 रामाभिषेकचम्पूः | देवराजदेशिकः |
| 367 रामोदयमञ्जरी | लक्ष्मीकुमारः (वङ्गिवंश्यः) (भारद्वाजः) |
| 368 शिवोत्कर्षः, शिवचम्पूः | कविवादिशेखरः |
| 369 सत्कीर्तिस्तुक्तावलिः | वेङ्कटार्यः, नरसिंहसूरिश्च |

॥ नाटकम् ॥

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| 370 कमलाविलासभागः | नारायणकविः |
| 371 कविमनोरञ्जनी | लक्ष्मीकुमारः (वङ्गिवंश्यः) |

Title	Author
372 पादुकापट्टाभिषेकनाटकम्	नारायणकविः
373 बालरामायणम्	राजशेखरः
374 उत्तररामचरितव्याख्या भावार्थदीपिका	
375 मदनकेतुचरितम्	रामपा(वा)णिपादः
376 मदनमञ्जरीमहोत्सवम्	वीथी(ली) नाथः
377 यतिराजविजयः, वेदान्तविलासो वा	घटिकाशतवरदाचार्यः
378 वेङ्कटेश्वरङ्गनाथगुरुचरित्रं व्याख्यायुतम्	नारायणकविः
379 शाकुन्तलव्याख्या	नीलकण्ठः
380 सङ्कल्पसूर्योदयव्याख्या	अहोबिलाचार्यः (आत्रेयः)
381 ,,	
382 सत्यभामापरिणयम्	मल्लिकार्जुनः, स्फुलिङ्गकविर्वा

॥ अलङ्कारः ॥

383 अलङ्कारसंग्रहः (ना)	अमृतानन्दयोगी
384 अलङ्कारस्फुरणम्	नरसिंहनारायणः
385 काव्यदर्पणम्	राजचूडामणिदीक्षितः
386 काव्यालोकलोचनव्याख्या (ना)	
387 नाटकपरिभाषा (आ)	सि(शि)गभूपालः
388 प्राकृतमणिदीपः	अप्ययदीक्षितः
389 बुधरञ्जनी—चन्द्रालोकव्याख्या	वेङ्कलसूरिः
390 ,, —कुवलयानन्दव्याख्या	
391 रमचन्द्रिका (ना)	वेङ्कटाचार्यः (श्रीदेल)
392 रससुधानिधिः (आ)	मारभट्टः
393 साहित्यकल्पवल्ली (ना)	अ न्तसुधीः

॥ स्तोत्रम् ॥

394 अष्टप्राचरामशतकम्	रामभद्रयज्वा
395 नृसिंहस्तुतिः (व्याख्यायुता)	(मू.) त्रिविक्रमाचार्यः (व्या) नारायण- पण्डितः
396 लक्ष्मीसहस्रव्याख्यानम्	वीरराघवाचार्यः
397 लक्ष्मीस्तोत्रम्	लक्ष्मीकुमारकविः (वङ्गिवंश्यः)
398 वायुस्तुतिव्याख्यानम् (कविकर्णामृतम्) (ना)	वेदाङ्गतीर्थः
399 शिवदयाशतकम् व्याख्यानमहितम्	(मू.) श्रीधरवेङ्कटेशसदगुरुमूर्तिः (व्या) वेङ्कटेशकविः
400 सुदर्शनदण्डकम्	लक्ष्मीकुमारः (वङ्गिवंश्यः)

॥ कोशः ॥

401 अमरसुधासारः (ना)	गोपालरामः
402 नामलिङ्गानुशासनम्—आन्ध्रप्रतिपदार्थसहितम् (आ)	

Title

Author

TAMIL

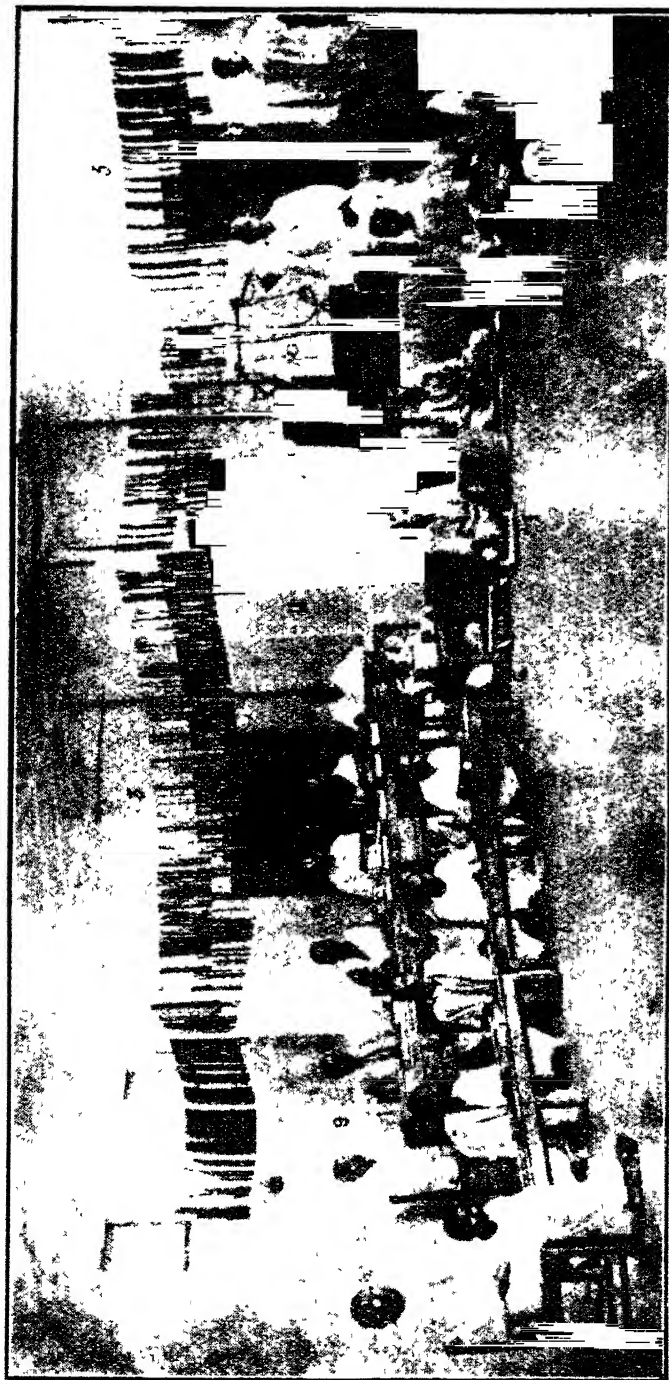
- | | | |
|----|---------------------------------------|-------------------|
| 1 | கிதை-தமிழ் தாத்பர்யத் துடன் | |
| 2 | சித்தர் பாடல் | |
| 3 | சிந்தாமணி | |
| 4 | திருஞானமூலம் | பெருமாள் நாயினார் |
| 5 | திருவிளையாடல் புராணம் | |
| 6 | நன் னூல்-சங்கர நமச்சிவாய
ருரையுடன் | |
| 7 | நாலடியார் பாயிரம் | |
| 8 | நீலமேகப்பத்து | |
| 9 | பெருநூல் | |
| 10 | பாகவதம் (வியாக்யானம்) | |
| 11 | பாவகௌமுதி-தமிழ் உரையுடன் | |
| 12 | ரஸநிகண்டு-தமிழ் உரையுடன் | |
| 13 | சாமுத்திரிகம் | |
| 14 | சிவபுராண அகவல் | |

TELUGU

- | | | |
|----|---|---|
| 1 | யாமுநவிஜயவிలాசமு (ప్రబంధము) | వెంకటకృష్ణమాచార్యుడు |
| 2 | పరమయోగివిలాసము (ద్విపద) | తాళ్ళపాక తిరువేంగడనాథుడు |
| 3 | తత్వార్థదర్పణము (ద్విపద) | లక్ష్మణయోగి గర్భితాత్మడుగు
అభిరామానుజుడు |
| 4 | యతిరాజశేఖరవచనములు (గద్యము) | రామానుజుడు |
| 5 | కల్యాణరాజచరితము (ప్రబంధము) | క్రీష్ణిపాటి వెంకటసుబ్బకవి |
| 6 | సీతాకల్యాణము (యక్షగానము) | దేవరవజ్రుల సుబ్బయ్య |
| 7 | నలచరిత్రము (ద్విపద) | రాఘవాచార్యకవి |
| 8 | చెంగల్వరాయని చందస్సు. | .... |
| 9 | శేషవాత్సయనకము (పాద్యపురాణోత్తర
ఖండము) | ఇనుగంటి శ్రీరాజా రామారాయుడు |
| 10 | ఉత్సవప్రఘటికా | ... .. |
| 11 | అష్టభారతము (ద్విపద)
(విరాటోద్యోగ పర్వములు) | తిమ్మయ్య |
| 12 | అష్టభారతము (ద్విపద)
(కర్ణసభా పర్వములు) | శంకరార్యుడు |
| 13 | అష్టభారతము (ద్విపద)
(సౌప్తిక శ్రీపర్వములు) | సోమస (తిమ్మనార్యుని పుత్రుడు) |

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| 14 | వాస్తుసారసంగ్రహము | గణపయ్య |
| 15 | రుక్మాంగదచరిత్రము (ద్విపద) | పాపన |
| 16 | హరిశ్చంద్రకథా (ద్విపద) | |
| 17 | రామనాటకము (యక్షగానము) | అనంతదాసకవి |
| 18 | హేమావతీదండకము | రంగన్నకవి |
| 19 | తాళ్ల పాకసంకీర్తనములు | తాళ్ళపాక తిమ్మర్యుడు (అన్నమా
చార్యుల పుత్రుడు) |
| 20 | అంగదరాయభారము (మహాప్రబంధము) | చిదంబరకవి |
| 21 | అష్టాంగహృదయము (ఆంధ్రము) | చుండి లింగనార్యుడు |
| 22 | అహల్యావిలాసము (ప్రబంధము) | .... .... |
| 23 | యోగీశ్వరవిలాసము (శైవవేదాంతము) | శ్రీ సిద్ధయోగీంద్రుడు |
| 24 | వేదాంతసారము (వీరశైవ వేదాంతము) | గురుబసవయ్య |
| 25 | ఐరావతచరిత్రము (ప్రబంధము) | త్రిపురాంతకుడు (అమృతకవి
పుత్రుడు) |
| 26 | చంద్రరేఖాపరిణయము (ప్రబంధము) | గురువరాజ మంత్రి |
| 27 | బాహుటపద్యకావ్యము (వైద్యము) | చుండి లింగయ్యారుడు |
| 28 | జగన్నాథానీవిలాసము (ప్రబంధము) | సట్టాభిరామాచార్యుడు (జోగ
యామాత్య పుత్రుడు) |
| 29 | మార్కండేయచరిత్రము (మహా
ప్రబంధము) | శివానందయోగి |
| 30 | కట్టియాపులకాటమరాజు చరిత్రము | భక్తవత్సలుడు (నారాయణ
స్వామి పుత్రుడు) |
| 31 | అన్నమాచార్యుల చరిత్రము | |
| 32 | శ్రీపాదరేణుప్రభావము | |

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| 6. University of Travancore, Trivandrum | |
| 7. Government Sanskrit College, Calcutta | Naphthalene powder and 'Tarpaulin' Oil |
| 8. Bhandarkar Oriental Research Institute, Poona | Naphthalene balls and 'Flit' spray |
| 9. Oriental Institute, Baroda | Citronella Oil |
| 10. Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjore | Citronella Oil and a powder prepared from three medicinal drugs: sweet flag, black cumin and camphor in equal quantities, mixed and placed at random amidst books and manuscripts |
| 11. Sri Venkatesvara Oriental Institute, Tirupati | Crude Oil or Earth Oil, Naphthalene balls and 'Flit' spray |

THE DABIR FAMILY OF SCHOLAR-SCRIBES

THE INSTITUTE has been able to acquire recently a number of manuscripts of the epics and some Dvaita books written more than hundred years ago on hand-made paper in neat Devanagari type. These manuscripts have been in the custody of the present representatives of the Dabir family, Mr. Kalyāṇa Rao (Clerk, District Board Office, Chittoor) and Mr. Bhīma Rao, Tirupati. The Dabir family belonged to Tanjore and settled in Chittoor District about 220 years ago. Dabir Narasinga Rao, who lived early in the 19th century, had two sons, Kṛṣṇa Rao and Pāṇḍuranga Rao alias Ranganatha Rao. Kṛṣṇa Rao's son was Bhīma Rao. They lived in Narāyaṇavanam and Bommarājupeta in Chittoor District, presumably under the patronage of the Zamindars of Kārvetnagar. The earliest of these manuscripts was written by Kṛṣṇa Rao in 1829, and the other manuscripts were written by Pāṇḍuranga Rao and Bhīma Rao between 1830 and 1848.

The transcription exhibits the scholarship of the scribes and it is rarely that we find that members of a single family are both scholars and scribes for generations. The texture of the paper has helped to preserve the manuscripts in their present good condition.

M. K.

PRESENTATIONS TO THE LIBRARY

OF

ŚRĪ VENKATEŚVARA ORIENTAL INSTITUTE, TIRUPATĪ

On the 28th April 1941 the Institute received a present of the Shanghai Edition of TRIPITAKA. It was through the kindness of Prof. Tan Yun-Shan, Director, Cheena-Bhavana, Visva-Bhārati, that the recommendation reached the Chinese Capital. It is a magnificent gift that has come in response to it. The merit of the gift is enhanced, as, in spite of the political turmoil in which that great country is involved, the President has found it convenient to bestow thoughts on the renaissance of Indo-Chinese literary collaboration. The Institute records its gratitude and thankfulness to Generalissimo MARSHAL CHIANG KAI-SHEK, the President of the Chinese Republic, and Mr. CHEN-LI-FU, the Minister of Education, China.

The Shanghai Edition contains 1,916 books consisting of 8,416 fascicles, of which most are translations from Sanskrit and their originals are now lost. They have arrived packed with camphor boards.

This edition, called the 'Hardoon Edition' was brought out by the famous Hardoon Estate owned by Madame Liza Hardoon, the widow of the great Chinese business man who did much for Shanghai as a cultured city. There have been several editions of the Chinese Buddhist Canon in China, Corea and Japan in different periods. The present edition differs from the others only in the inclusion or omission of one or other of the Sūtras.

The collection, as we have it now, consists of nearly 40 volumes containing 8-15 parts each. The arrangement of works adopted in this Edition is different from that followed in the catalogue of the Tripitaka called in Chinese Ta-miā-sam-tsañ-shan-chiao-mu-lu, upon which B. Nanjio's Catalogue is based. It is learnt from the latter that there have been several classifications of the Buddhist works in Chinese made by different catalogue-compilers and Editors, because of the manifold nature of the works admitted into the Canon in the successive periods. The following is the arrangement adopted in this Edition which is adumbrated by the latest Chinese authorities:

(Indian Works)

A. SUTRAS

I. Mahāyāna Sūtras divided into 4 classes :

- (1) Avatamsaka class in one volume.
marked ' tien ' parts 1-11.
- (2) Vaipulya class including Ratnakūṭa class and Mahā-sannipāta class of Nanjio in 5 volumes.
Vol. marked ' ti ' parts 1-12 (Ratnakūṭa).
Vol. marked ' hsüan ' parts 1-10 (Mahāsannipāta).
Vol. marked ' chou ' parts 1-10,
Vol. marked ' yü ' parts 1-10,
Vol. marked ' ts'ao ' (?) parts 1-10.
- (3) Prajñāpāramitā class in 4 volumes.
Vol. marked ' nung ' (?) parts 1-10.
Vol. marked ' hung ' parts 1-10.
Vol. marked ' jih ' parts 1-10.
Vol. marked ' ming ' parts 1-9.
- (4) Dharmapuṇḍarīka class including Parinirvāṇa class of Nanjio in one volume, marked ' ying ' parts 1-10.

II. (5) Hīnayāna Sūtras class in 3 volumes.

- Vol. marked ' chai ' parts 1-10.
(having *Ekottarāgama*, *Madhyamāgama* and *Dirghāgama*).
Vol. marked ' ch'ang ' part 1-10.
(having *Samyuktāgama*, etc.)
Vol. marked ' hsü ' parts 1-10.
(having *Saddharmasmṛtyupasthāna*, etc.)

B. VINAYAS

III. (6) Mahāyāna Vinaya class.

IV. (7) Hīnayānas Vinaya class in 3 volumes.

- Vol. marked ' chang ' parts 1-10.
(*Mahīśāsakavinaya* and *Sarvāstivādavīnaya*, etc.)
Vol. marked ' han ' parts 1-9.
(*Mūlasarvāstivādavīnaya*, etc.)
Vol. marked ' lieh ' parts 1-10.
(*Dharmaguptīya* and *Māhāsāṅghikavinaya*).

C. ŚĀSTRAS

V. (8) Māhāyānika Sūtra Śāstras in 3 volumes.

- Vol. marked ' lai ' parts 1-10.
Vol. marked ' wang ' parts 1-10.
Vol. marked ' shu ' parts 1-11.

- VI. (9) Hīnayāna Śāstras in 4 volumes .
 Vol. marked 'shou' parts 1-10.
 Vol. marked 'tung' parts 1-12.
 Vol. marked 'chiu' parts 1-10.
 Vol. marked 'tsang' parts 1-4.

D. (TANTRAS)

- VII. (10) Guhya class in 3 Volumes.
 Vol. marked 'ch'ien' parts 1-14.
 Vol. marked 'jen' parts 1-15.
 Vol. marked 'yü' parts 1-9.

(Chinese Works)

VIII. Commentaries.

- (11) Sūtra-commentaries class in 4 volumes.
 Vol. marked 'sui' parts 1-10.
 (*Vaipulya Buddhāvatamsakavyākhyā*, Nanjio, 1589
 and a Sub-commentary on preceding work, Nanjio,
 1590.)
 Vol. marked 'tiao' parts 1-9.
 (works corresponding to Nanjio 1544, 1545, 1534,
 1537, 1625, 1626, etc. *Mahāparinirvāṇasūtragūḍhār-
 thavyākhyā*, *Saddharmapuṇḍarīka vyākhyā*, *Mahā-
 yānaśraddhotpādavyākhyā* etc..)
 Vol. marked 'lu' (surname) parts 1-10.
 (N. 1559, 1560, 1613, 1603, etc. *Amitāyussūtravyākhyā*.
Lankāvatārasūtravyākhyā, *Amitāyussūtravyākhyā*
 etc.)
 Vol. marked 'lu' (law) parts 1-10.
 (*Buddhāvatamsakasūtravyākhyāsamuccaya*, N. 1639
 etc.).

IX. Sectarian Works.

- (12) Sectarian class in 3 volumes.
 Vol. marked 'yang' parts 1-11.
 (Works of Tri-śāstra Sect, Dharmalakṣaṇa Sect.
 Avatamsaka Sect, Tanḍai Sect and Jodo (?) Sect.),
 Vol. marked 't'eng' parts 1-11.
 (Meditation Sect).
 Vol. marked 'yun' parts 1-10.
 (Meditation Sect.)

X. Non-Sectarian Works

- (13) Repentance (Chan-hui) class, parts 1-10, marked 'tiao'.
- (14) Biography class in one volume,
marked 'weng' (?) parts 1-11.
- (15) Compendium class in 2 volumes.
Vol. marked 'yü' parts 1-11.
(N. 1473, 1474, 1482, etc., *Sūtravinayavibhinnalakṣṇa*,
Sūtra pradhānārthasaṅgraha, etc.)
Vol. marked 'lu' parts 1-9.
(N. 1621, 1636, 1479, 1481, etc. *Udāraśāstrīyāsāṅgraha*,
—*vipulasāṅgraha*. *Sikṣāyānadharmasaṅkhyā*, *Mahā-*
vidyā tripiṭakadharmasaṅkhyā, etc.).
- (16) Dictionary class in one volume.
Vol. marked 'wei' (?) parts 1-8.
- (17) Catalogue class in one volume.
Vol. marked 'chieh' parts 1-11.
- (18) Miscellaneous class in one volume.
Vol. marked 'tsang' parts 1-10.
(N. 1321, 1353, 1365, 1439, etc. *Avadānasūtra*, *Dharma-*
mapadāvadānasūtra. *Dharmapadasūtra*. *Dharma-*
saṅgrahamahārthagāthā, etc.).
- (19) Preface and Laudatory verses class in one volume.
Vol. marked 'shuang' parts 1-5.
(N. 1617, 1616, etc.)
- (20) Japanese Composition class, in the same volume ; parts
6-10.
(containing Japanese Sectarian works composed in
Japan).
One Volume with no class division.
Vol. marked 'shu' parts 1-10.
(N. 1590, 1622, etc.).

It is to be pointed out here that an entirely different plan of arrangement which is based on the principles of modern researches, has been followed up in the famous Taisho Edition of the Tripiṭaka. Scholars will, I believe, feel it convenient to use the Harpoon Edition of the Tripiṭaka, on account of the fact that the Editors have taken great pains to record the contents in detail at the beginning of each work.

THE INSTITUTE EXPRESSES ITS THANKFULNESS TO THE FOLLOWING GENTLEMEN, GOVERNMENTS, UNIVERSITIES AND OTHER INSTITUTIONS FOR THEIR GENEROUS GIFTS OF BOOKS TO THE INSTITUTE'S LIBRARY :—

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9. Lucknow University
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11. Mysore University
12. Nagpur University
13. Osmania University
14. Rangoon University
15. Travancore University

EXCHANGES

1. Adyar Library Bulletin (Brahma Vidya), Adyar
2. Adhyatma Prakasha, Holenarsipur
3. Amritalahari, Srirangam
4. Andhra Sahitya Parishat Patrika, Cocanada
5. Annals of the Bhandarkar Oriental Research Institute, Poona
6. Annals of Oriental Research, Madras
7. Aryan Path, Bombay
8. Bharatiya Vidya, Andheri
9. Bhaskar, Arrah
10. Bulletin of the Deccan College Research Institute, Poona
11. Bulletin of the Museum of Fine Arts, Boston, U.S.A.
12. Indian P. E. N. Bombay
13. Indian Philosophical Review
14. Iran League Quarterly, Bombay
15. Jaina Antiquary, Arrah
16. Jaina Gazette, Madras
17. Journal of the Andhra Historical Research Society, Rajahmundry
18. Journal of the Benares Hindu University, Benares
19. Journal of the Bihar and Orissa Research Society, Patna
20. Journal of the Madras Geographical Association, Madras
21. Journal of the Music Academy, Madras
22. Journal of Oriental Research, Mylapore
23. Journal of the Osmania University, Hyderabad- Deccan
24. Journal of the Royal Asiatic Society of Bengal, Calcutta
25. Journal of the Bombay Branch, Royal Asiatic Society, Bombay
26. Journal of the Sri Sankara-Gurukulam, Srirangam
27. Journal of the Tanjore Sarasvati Mahal Library, Tanjore
28. Maharaja's Sanskrit College Magazine, Mysore
29. Monumenta Nipponica, Tokyo, Japan
30. Nagari Pracarini Satrika, Benares
31. Nagpur University Journal
32. New Review, Calcutta
33. Oriental Literary Digest, Poona
34. Philosophical Quarterly, East Kandesh
35. Poona Orientalist, Poona
36. Prabuddha Karnataka, Mysore.

37. Quarterly Journal of the Mythic Society, Bangalore
38. Samskr̥ta Sahitya Parisat, Calcutta
39. Sen Tamil, Madura
40. Suddha Dharma, Mylapore
41. Swadesamitran, Madras (Weekly)
42. Tamil Pozhil, Karuntattankudi, Tanjore
43. Udyana Patrika, Trivadi
44. Vedanta Kesari, Madras

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45. Director-General of Archaeology, New Delhi
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47. Director of Archaeology, Travancore
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50. Government Oriental Mss. Library, Madras
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70. Madura Tamil Sangam. Madura

NOTICES OF MANUSCRIPTS

VARṆAKRAMADARPAṆA

BY N. AIYASWAMI SASTRI

The Ms. of the above book forms part of the Mss. Library, S. V. Oriental Institute, Tirupati. Its Stock No. is 3516 ; substance : palm-leaf ; script : Grantha ; size : $10 \times 1\frac{1}{4}$ inches. The text commences from folio 23*b*, line 5 and runs up to fol. 25*b* (whole). There is no end of the work though it seems almost complete. The commentary is complete beginning from the fol. 20*a*, line 1 and ending on the fol. 23*b*, line 4.

The text apparently consists of three chapters, namely (1) *dvitva-paribhāṣā* (or *dvitvaparakaraṇa*), (2) *dvitvaniṣedhaparakaraṇa*, (3) [*prakirṇaka*]. Only the first 2 chapters are named in the Mss.; name of the last chap. is not found, since the text does not contain the last portion, I suggested the above name for the chap., because it treats of more than one topic, related to Vedic recitation, viz., *anusvāra*, *visarga*, and *svrabhakti*, etc.

The authors of the text and its commentary are not known. The purport of the text is to indicate the places where the letters are to be doubled in reciting in the Yajurvedamantra, and also cases where no such reduplications of letters take place, and so on.

There is one Varṇakramadarpaṇa by Appayācārya in the Govt. Oriental Mss. Library. Madras (v. Descriptive Catalogue, Vol. XXVII) from which our treatise seems to be different, because Appaya's treatise deals with the subjects in a different manner (see description, Ibid.). Our text appears to agree with one found in the Baroda Library, though the commentary attached to it is different from ours ; (v. Baroda Catalogue, Vol. I, p. 34, No. 95, described on p. 162). Aufrecht also mentions one *Varṇakramadarpaṇa* by Vemānabhairava. We have no means to assert whether this text is identical with ours ; (v. Catalogus Catalogorum I, p. 553, III, p. 117).

Our text commences with *dvitvavidhi* thus :

स्वरपूर्वमियादित्वं व्यञ्जनं व्यञ्जने परे ।

लपूर्वे च वपूर्वे च दित्वं स्पर्शमवाप्नुयात् ॥

and ends thus :

स्पर्शोर्ध्वो धवलोर्ध्वो मत्तेषामेत्यनुनासिकम् ।

इति दित्वपरिभाषा ॥

This section contains 12 and a half verses on the whole. Then commences the next section as below :

अर्थवतःप्रसक्तस्य प्रतिषेधस्तु कथ्यते ।

and ends :

नस्यान्तकस्य दीर्घास्तु यवहेषु च हल्गरे ।

न ङौ यत्र पदान्तेषु यवहेषूत्तरेषु च ।

द्वित्वं नैवाभिगच्छेतां ङनौ व्यपुपरा विना ॥

द्वित्वागमनिषेधप्रकरणम् ।

and breaks off with the verse :

हकारं पञ्चमौ युक्तमन्तस्थामिश्र संयुतम् ।

ओरस्यन्तं विजानीयात् कणामाहुरसंयुतम् ॥

The commentary which precedes the text ends with the explanation of *anunāsika* thus :

व्यक्तिसंध्यस्थनासिक्यस्य सपादमात्राकालः यथा इडावाग् एषःकक्षीवाग् औशिजः । एवमूह्या अन्यदपि यत्किञ्चिद्विचारणीयं सम्यक् । इति वर्णक्रमदर्पणव्याख्यानं संपूर्णम् ॥

Now I may point out that all these topics are dealt with in the other Lakṣaṇa grānthis of the Taittirīya Śākhā, esp in the Vyāsaśikṣā, one and foremost of the nine Śikṣās. It is therefore, quite natural that there ought to be some close resemblance in the subject matter between our text and the Vyāsaśikṣā. That apart, we find very close verbal correspondence, too, between them, more specially in the section, *dvitvavidhi* of the Ms. The correspondence is so great that one text must have borrowed the verses from the other. The following table will show how each verse of the 1st section of the Ms. has a very close correspondence in the Vyāsaśikṣā :

	वर्णक्रमदर्पण	व्यासशिक्षा (Grantha ed.)
Ver. 1.		337-8. द्वित्वप्र. p. 181.
„ 2.		339-40. „ p. 182.
„ 3.		341-2. „ p. 183.
„ 4.		343-4. पूर्वागमप्र. p. 186.
„ 5.		345-6. „ p. „
„ 6.		349-50. „ p. 189.
„ 7.		347-8. „ p. 187.
„ 8.		353-4. „ p. 190.
„ 9.		351-2. „ p. 189.
„ 10.		355-6. „ p. 190.
„ 11 a-b.		537. „ p. 192.
„ 11 c-d—12 a-b.		160-1. वैकृतप्र. p. 85.
„ 12 c-d.		149. आगमप्र. p. 78.
„ 13 a-b.		164-5. (foot note reading) वैकृतप्र. p. 87.

Some similar correspondence may also be noticed in the next section, *dvitvaṇiṣedha*. It does not, however, follow thereby that our text is a mere compilation of verses from the *Vyāsaśikṣā*, because there are many other verses in the second and third sections without any correspondence in the latter though the same subject matter are dealt with in both.

Now the question is to be decided from the further researches which text has borrowed the verses and which has been the source of borrowing.

DATTILA-KOHALĪYAM

Among the manuscripts acquired for the Library of the institute this work forms an important addition to the music section. This copy on paper in Devanagari script has an omission of about 28 ślokas both in the beginning and the end. There is another copy of this work in Lahore,¹ and the two copies slightly differ here and there in readings.

Many a time the scholarly world is deceived by the high-sounding names of works. The appellation Dattila-Kohaliya means the theories of Dattila and Kohala—great sage writers on music and dramaturgy and the very name instils in the hearer a ferocious eagerness to have a glance at the work. But alas! the saddest is the disappointment he would feel. For the work shows that its compiler knew neither Dattila nor Kohala. He simply gathers important ślokas from *Saṅgītaratnākara* of Śārṅgadeva and adds here and there his own immature verse and thought. The work deals with music (गीत), instruments (वाद्य) and dance (नृत्त) as detailed by Śārṅgadeva. Ślokas are the same. It may appear to be curious, yet it is a fact that most of the works composed after *Saṅgītaratnākara* are slavish reproductions of it at least in important sections. Writers like Kumbhakarṇa (1450), Vemabhūpāla (1400), Raghunātha of Tanjore

1. A copy of the manuscript in Lahore (probably in the Library of the D. A. V. College) was kindly supplied to me by Prof. Charudeva Sastri, M.A. long ago.

There is a book named *Dattila-Kohaliyam* mentioned in Burnell's *Tanjore Catalogue* (P. 60). It appears that the book is now missing from that Library. On Dattila and Kohala, see M. Krishṇamaçharya's *History of Classical Sanskrit Literature* (p. 822).

(1620) and other earlier scholars as Mokṣadeva (1300 A.D.), and Vipradāsa (1350 A.D.), who are the ornaments of musical literature shine only in the radiance of Śārṅgadeva. But their works are still considered original, but Dattila-Kohaliya is very inferior epitome of Ratnākara. The whole work extends over 350 granthas. Sangīta-sāradugdhāmbudhi is another work of this type. But there the author's choice of verses extends over several other works than Ratnākara though the latter furnished him with the lion's share of it. A work described as Sangītasarvasa (?) paraphrases Ratnākara and in places of doubt versifies Kallinātha's commentary also.

Sangīta-makaranda of Nārada (published in the Gaekwad's Series) also betrays the same plagiarism in Ratnākara. There is a reference in it to Mahāmāheśvarācārya (Abhinavagupta) which proclaims its late compilation.¹ The work under notice is more useful for determining the difference in textual readings of Ratnākara at certain contestable places. But the author says :

दत्तिलः कोहलश्चैव द्वौ संगीतविशारदौ ।
ताभ्यामिदं कृतं शास्त्रं नृत्तलक्षणपूर्वकम् ।
नृत्यानां लक्षणं किञ्चित्तालानां लक्षणं तथा ।
वाद्यानां लक्षणं चैव क्रमादिह विरच्यते ॥

But Abhinavagupta (of 1030 A.D.) is mentioned as by Śārṅgadeva¹ and tālas introduced by Bhoja, Someśvara and Pratāpa are found described in it.

Scholars in music have been long in search of this work and hence to satisfy their eagerness, a prominent notice has been given to it here.

M. RAMAKRISHNA KAVI

1. मट्टाभिनवगुप्तयैरिदमुच्युपगम्यते in connection with the number of हस्ताः (hand-poses).

SRĪRĀMĀNUJASIDDHĀNTASĀRASANĠGRAHA

This is a paper manuscript on Viśiṣṭādvaita system of Philosophy by the famous saint Śrī Raṅga Rāmānuja Svāmī, the author of the exhaustive commentary on the ten principal Upanisāds. This is a rare Vedāntic prose work in which the metaphysical, moral and spiritual aspects of Viśiṣṭādvaita philosophy are blended with the traditional preachings known as Rahasyas that are handed down verbally to the students of Vedānta by the precedent spiritual teachers. Vedānta Deśika had however put in writing many secrets imparted by the teacher to the taught in his work Rahasyatrayasāra in Tamil, but the importance of the present work lies in that the Rahasyas are rendered into Śāstraic Sanskrit in a lucid style of exposition. It is obvious that this work is a logical conclusion of the philosophy of Śrīvaiṣṇava religion developed in Rahasyatrayasāra and in the other 32 Rahasyas and reveals a keen insight into the heart of the Upanisadic philosophy enshrined in the Brahmasūtra-Bhāṣya of Rāmānuja. The Prapatti-Vidyā that is supposed to have been hinted in the Vedānta Sūtra नानाशब्दादिभेदात् and developed by Rāmānuja in his Gadyatraya and promulgated by Vedānta Deśika in his Abhayapradānasāra and Rahasyatrayasāra are established as translatable into action by the author of the present work against all possible refutations. The manner of presentation of this work closely resembles Rahasyatrayasāra and Śrī Bhāṣya in substance and style.

Raṅga Rāmānuja was the disciple of Anantārya of Śrīvatsagotra. The initial verse in his commentary on Nyāya Siddhāntajana of Vedānta Deśika mentions it. The colophon of the same work suggests that he acquired the glorious title of Paramahansa by the grace of His Holiness Parakālamuni otherwise known as Brahmatantra Parakāla-svāmī. Tradition holds that he was a contemporary of Mahācārya alias Doddāyācārya of Sholinghur who in turn is held to have entered into a debate on philosophical matters with Appayya Dīkṣita at Conjeevaram. Relying on this tradition it may be safely concluded that the saint flourished in 17th century A.D. It is traditionally supposed that when Doddāyācārya once went to the present saint who was then residing in the shrine of Śrī Hanūmān in the Sannidhi street at Conjeevaram, to pay his humble obeisance to him, the saint did not take notice of him since he was then deeply engrossed in writing a book on philosophy. When Mahācārya drew his attention with the words that the saint was sucking honey like a fly, it was at once remarked by him that he was of course doing so since the impeding elements had been eschewed by the argumentations of Mahācārya.

The author is known by the title षष्ठिप्रबन्धनिर्माता, the author of sixty works. Of these the following only are available. Upaniṣadbhāṣya, Viṣayavākya-dīpikā (discussion on the various Upaniṣadic texts with reference to the Adhikaraṇas), Bhāvaprakāśa, (a sub-commentary on the commentary called Śrutaprakāśa on Brahmasūtra Bhāṣya of Rāmānuja) Mūlabhāvaprakāśa, (a direct commentary on Rāmānuja's Bhāṣya) Śārīrakaśāstrārthadīpikā, (a synoptic treatise on Brahmasūtras in the light of Viśiṣṭādvaita philosophy). It is hoped that like the present work, Rāmānujasiddhāntasārasaṅgraha, the other compositions will soon come to light.

T. K. GOPALASWAMY AIYANGAR

REVIEWS

ŚĀNKAARA-SIDDHANTA by Sri Ellambalase Subrahmanya Sarma (*alias* Y. Subbarao) author of Śankarahṛdaya or Mūlāvidyānirāsa printed and published at Holenarsipur.

This is a hand-book for beginners of serious study of Śānkara-bhāṣya in the light of the three prasthānas (interpretational schools) of the commentators on it (*viz.*, Vivaraṇa, Bhāmatī and Vārtika). It has been published by Adhyātmaprakāśa Kāryālaya, which has issued a number of treatises on Advaita. It is written in easy Kanarese prose and appears to be an epitome of the author's Mūlāvidyā-nirāsa, a critical work in Sanskrit on the conception of Mūlāvidyā as explained by Śānkara in his Bhāṣya. It is a fine exposition of one phase of Advaita, i.e., Mūla-avidya-nirāsa (rejection of the theory of ignorance (avidyā) in the root). The author describes intelligently the differences of three prasthānas and the terms Vidyā and Avidyā. He then proceeds to discard the theory of Mūla-avidyā. He assumes rightly that Vācaspati follows Maṇḍana (the author of Brahmasiddhi) in his interpretations on Bhāṣya, which agrees with the opinions of older scholars (page 19). Prakatārtha says :

वाचस्पतिस्तु मण्डनपृष्ठसेवैसूत्रभाष्यार्थानभिज्ञः समन्वयसूत्रे श्रवणादिविधि निराचक्षे । आहो
बतस्य पाण्डित्यम् । (III. 4-47).

The work, small as it is, will be useful to students of various standards of Advaita.

M. RAMAKRISHNA KAVI

THE VEERASHAIVA WELTANSCHAUUNG by Sri Kumaraswamiji, B.A. Published by V. R. Koppal, M.A., B.T., Navakalyanamath, Dharwar. pp. 29.

The pamphlet under notice is a lecture delivered by the author under the auspices of the Indian Philosophical Congress held at Adyar in December 1940. Veeraśaivism has played an important role in the socio-political life of North Karnataka during the 12th century. Though it traces its origin to the Śaiva Siddhānta Nāyanmars such as Śivajñāna Sambandar and others, it may be said to have developed a consistent and original *weltanschauung* only from the time of Śrī Basava and his nephew Chinna Basava. The main treasures of thought of Veeraśaivism like most other renaissance schools of that time are contained in the local language of Kannada. Śaranas or the enlightened or inspired men whom Kumaraswamiji likens to supermen were the chief beacons of light. It is a pity that the profound utterances of the Śaranas are not available in a properly edited

form. During my stay in Karnataka I came across certain remarkable utterances of these Śaranas which for sheer psychological insight and understanding can compare with anything delivered by the great sages of all times. It is fervently hoped that these sayings would be made available to students of religion.

Veeraśaivism is, philosophically speaking, monotheistic, and consequently, it is dynamic religion as contrasted with mere monism. Its Highest God is neither the puny individual nor the abstract impersonality. Śrī Basava gave a new orientation to religion similar in many respects to the renaissance ushered in by Śrī Rāmānuja. He underlined the fact that religious consciousness must feel itself to be organic wholly with the divine consciousness. The Philosophy of Śiva-Viśiṣṭādvaita, as Veeraśaivism is sometimes called, has yet to get a complete exposition. The attempt made by Kumaraswamiji to present the Veeraśaiva world-view is therefore welcome as an earnest of what he might do in the future. The author exhibits excellent enthusiasm and sees in the Veeraśaiva concept all the truths (or untruths?) of Western Philosophy. But this is precisely where the wary philosopher must be on guard. Bergson and Bradley, Hegel and Schopenhauer cannot all be rolled into one to yield the *weltanschauung* of Veeraśaivism or for that matter of any Indian world-view. Indian thought steered clear off the clamour of mere intellect and knew that dynamic religion of man which is the continuous and permanent relation of the man to the Lord of the universe or Spirit behind the Reality, to be total and absolute. In fact this is the one absolute experience that did not disintegrate under the doubt and despair of Buddhistic nihilism.

A life lived under the transforming consciousness of the Supreme and Overmind consciousness is the Life Divine. It is the expression of joy and ecstasy and glory and fullness. Such a consciousness is to be had only through utter consecration to Him, the Supreme Person and Spirit. The structure of religious consciousness is therefore to be understood not in terms of the intellectual and enumerative principles or categories, but in terms of a complete or total relationship with the Divine. This is the only universal and real *weltanschauung* available to religious consciousness, no matter whether it is Veeraśaiva or Vaiṣṇava or Christian or Islamic.

The author deserves to be congratulated on his attempt to reach a larger audience, and it is hoped that through his devout labours he will make the large and valuable literature of Veeraśaiva mystics available to all.

(1) ŚRUTIDHARMAMIMAMSA,

(2) HAMSAMANINISAMVADA by Kukke Subrahmaṇya Sastri, Mahīśūrasamsthānamahāvidvān, Shimoga, (1) pp. 34.

This booklet in Sanskrit is devoted to the descriptions of the four puruṣārthas, desired objects of men, *dharma*, etc. with all their divisions and relative merits. According to the author, the definition of *dharma* runs: श्रुतिबोधितक्रियाजन्यो निखिलश्रेयोऽभ्युदयहेतुरपूर्वार्थो गुणो धर्मः । (p. 5). This definition may not be accepted by Mīmāṃsakas who consider the performance of the Vedic rites itself as *dharma*. It is divided into two: (1) *sādhāraṇadharmā* and (2) *viśiṣṭadharmā*. The former are *satya*, etc. and the latter the specific Vedic rites. In describing these and other subjects the author has quoted authorities from Vedas and Smṛtis in order to strengthen his statement on the subjects dealt with. The booklet is written in simple Sanskrit and Mr. Sastriar deserves our warm appreciation.

The Hamsamāninīsamvāda, a small poem consisting of 38 verses, is a dialogue between the swan and a proud young lady. The swan, on behalf of a lover, tries to prevail over the young lady and get her married to the lover. The lady, however, refuses to comply with the bird's words on the plea that men are always disloyal towards their devoted young companions. The poem is composed in an easy and fluent style.

N. AIYASWAMI SASTRI

BHĀSA—A STUDY: By A. D. Pusalkar, M.A., LL.B., Lahore. (pp. 472 + 23 + xxxvi) Price Rs. 15.

During the three decades that have elapsed since the 'Discovery' of Bhāsa's 13 plays by the late T. Ganapati Sastri of Trivandrum, the literature of the Bhāsa problem has accumulated to a surprising extent and the stage has been reached when all that is at present possible has been said and unsaid. The Bibliography of such discursive literature appended to this book displays a multitude of thoughts which must necessarily vary according to the positive and negative views on Bhāsa's authorship. It was not possible to assimilate the conflicting reasonings of different scholars without a tedious reference to scores of papers and Dr. Pusalkar has done a service to Indian literary history by planning his STUDY. It is a *resume* of all past sayings on Bhāsa and the thirteen dramas and incidentally on

several other related plays, all of which are of individual merit ; and the presentation of the theme under instructive heads has served to elucidate the intricacies of the inquiry.

The age assigned by Mr. Pusalker to Bhāsa is not immoderate—between the 5th and 4th century B.C.—though it cannot be said that an earlier dating adopted by many eminent scholars (see p. 61) is from the orthodox point of view ‘despicable.’ The disdain often expressed towards Indian Antiquities by modern scholars, Indian and European, is due to a heretical distrust in the Purāṇic literature which the teachings of our Universities have consciously and unconsciously inculcated, and until a fairer and franker spirit dawns in the younger generation of Indian students so as to induce a re-examination of India’s ancient history, the honest glory of Indian traditional narratives will be in the eclipse. The seed of this perversion of Indian historical dates was sown when Sir William Jones started the faulty identification of Candragupta of the Maurya dynasty with Sandracottus of Alexander’s adventures. That “Anchor-sheet of Indian History” has been so far tacitly respected in modern writings and any attempt to assail that thought is considered a fanatic’s aberration. Better days will soon come and the orb of truth will emerge from this cloud. Dr. A. B. Keith has written a foreword to this book. There he says, “ Mr. Pusalker’s view on the date of Bhāsa as the author of the plays is hardly likely to win early acceptance. Those who assign him to the pre-Mauryan period have many difficulties to face, which the author does not seem to me to have surmounted, nor is he convincing in his assertion that Kalidasa is to be restored to the first century B.C. and Asvaghosa is to be made out his successor.” This is an instance of the mischief that has permeated all over Indian studies from that false synchronism, and if India is lucky, Dr. Keith’s prognosis will be seen to be a misappreciation.

After a review of the views of scholars on Bhāsa and his plays from the point of view of chronology, Mr. Pusalker has essayed on various aspects of Indian life as depicted in these plays and this by itself is an original contribution to India’s social history. The appendices contain an elaborate Bibliography of writings, verses attributed to Bhāsa in the anthologies and references to Bhāsa and his works elsewhere. The selection of Subhāṣitas from Bhāsa’s plays provides an interesting reading and the split-up verses here collected are specimens of rare poetic art.

M. KRISHNAMACHARIAR

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS IN THE GOVERNMENT MANUSCRIPTS LIBRARY (deposited at the Bhandarkar Oriental Research Institute) Published under the supervision of the Manuscripts Department of the Bhandarkar Oriental Research Institute, Poona. Vol. XII (Alankāra, Saṅgīta, and Nāṭya,) 1936, Vol. XIII (Kāvya) 1940 and Vol. XIV (Nāṭaka) compiled by Parashuram Krishna Gode, M.A.

Cataloguing of manuscripts is steadily developing into a science and the progress of literary research is advancing in longer strides with its aid. From a mere list of unclassified names of works sometime confounded with those of authors, it has grown into a miniature encyclopaedia in the type of Oxford Catalogue of manuscripts by Aufrecht. Analysis and detailed contents of works noted with all references to works, names or quotations cited by the author of the manuscript furnish ample field for research especially when a scholar is not expected to read every important work available in distant libraries in scripts unknown to him. Procuring of manuscripts from even the philanthropic libraries of civilised countries is difficult and in most cases beyond the means of the Research student. Thus catalogues serve a very useful purpose in the history of research. But the material supplied by the catalogues must be absolutely reliable and the cataloguers' opinions on the merits of a work, though unnecessary in reality, should stand above prejudice of any sort.

The Bhandarkar's Institute in issuing descriptive catalogues of their valuable collection of manuscripts are actually contributing towards the labours of research. Mr. Gode gives us very valuable information mostly additional to that furnished by the study of the manuscript itself in the form of comparative notes referring to various other catalogues. Many of the difficulties naturally felt by a cataloguer have been overcome by Mr. Gode. It will be more profitable to the literary public if cataloguing is systematised for its reliability and utility. In these catalogues there are very few faults, some of which may be deemed differences of opinion. For instance, verses quoted are spelt as found in the manuscripts which the cataloguer knows are faulty; but sticking to the faithfulness, he must have suggested correct readings in brackets or otherwise. A crucial example of this may be cited thus. He names the author of *Rasa-ratnapadīpa* Mullarāja in one manuscript and Allarāja in another copy of the same work. The correct reading is Allarāja श्रीमदल्लराज where in one copy *da* was left out and consequently Mallarāja (श्रीमदल्लराज) remains. The scholar knows that it is only Allarāja but

he persists in preserving the error of the manuscript calling its author Mallarāja (p. 278 and 280 of Vol. XII). He quotes the geneology of the author as तस्मादङ्गमहीपतिः सममवद्वीराग्रणीः etc. which exposes the reading Mallarāja as wrong. Uncorrected erroneous passages from the originals frequently mislead a reader. Some of them are lines of verses mixed with prose. They require suggestive corrections. Only a very few errors of fact have crept into the catalogues and in many cases are such as cannot be avoided without their notice in any other work or catalogues elsewhere. On page 458 is noted a Bharataśāstra (No 345) presumably copied from a manuscript of the Government Oriental Manuscripts Library, Madras. In reality it is not Bharataśāstra, but is a commentary on Gīta-Govinda by Lakṣmaṇasūri. Here the writer of the catalogue was misled by some article in which the writer refers to this manuscript as Bharata Śāstra by Lakshmanasūri. Similarly Ṣaṃmatanāṭaka (No. 237 of Vol. XIV) may be read as Āgamaḍambara, the real name of the drama as recovered from the words of sūtradhāra. A few errors do not however vitiate the great usefulness of these catalogues.

M. RAMAKRISHNA KAVI

DESCRIPTIVE CATALOGUE OF MANUSCRIPTS IN THE GOVERNMENT MANUSCRIPTS LIBRARY (Deposited at the Bhandarkar Oriental Research Institute). Published under the supervision of the Manuscripts Department of the Bhandarkar Oriental Research Institute, Poona, 1936, Vol. XVII parts 1, 2 & 3, Jaina Literature and Philosophy. Compiled by Hiralal Rasikdas Kapadia, M.A.

Within the course of about ten centuries, Jain Canonical literature expanded beyond the possibility of easy study. This extensive literature is mostly Śvetāmbara. According to Digambaras all Jain Āgamas are lost beyond hope of recovery, but according to Svetāmbaras, only one aṅga (out of 12) is lost and the rest is safe. Due to the diligence of Jain ascetics, writings of this religion had been secured against the ravages of marauders of the middle ages in the underground archives of monasteries, but the secrecy of such preservation has been so persistent that until about 1880, only a few were accessible, nay, known, beyond the small circle of Jain Ācāryas of Western India.

The tours in search of manuscripts organised by the Government of Bombay in the latter half of last century resulted in valuable

finds and the Reports of such peripatetic parties are invaluable repositories of Jaina literature. Peterson's Reports, for instance, with their indexes of authors, are in themselves an encyclopaedia. These Reports have been extracted by Aufrecht in his *Catalogus Catalogorum*. These accounts helped to stir up earnestness in Jain and non-Jain scholars to get at the originals, but for many years attempts to look at them were in vain. The Descriptive Catalogue of works in the libraries of Patan and Anhilvid published at Baroda broke the ice and the Indian scholars are grateful to the Government of Baroda for this kind interest. I am told that even now the wardens of these libraries and for the matter of that, of many Jain Bhandars, do not let in visitors or grant copies. The appearance at this stage of these Descriptive Catalogues of Jaina Āgama literature is a good augury, and they exhibit a marvellous collection. In 3 parts of Vol. XVII, 11 Āngas, 12 Upāṅgas, and 10 Prakīrṇakas with supernumeraries, Cheda and Cūlika sūtras, and Mūla sūtras, have been described in all necessary detail and the information furnished is enough for a student of literary history. Mr. Hiralal R. Kapadia has brought to bear on these catalogues an ardent devotion, and the 'References' which he has appended to each manuscript exhibit scholarship of a high order; they form a bibliography of all relevant notes. These 'References' are a unique feature of the series of Descriptive catalogues of Manuscripts published by the Bhandarkar Oriental Research Institute. The Appendices contain paleographical notes and charts and these will help the study of the original manuscripts. The Indexes that are proposed are of such large variety that they will allure the most lazy scholar into research in Jaina literary history.

M. KRISHNAMACHARIAR

JOURNAL OF INDIAN HISTORY—Special Number, April, 1941, Madras.

This special number of the Journal of Indian History commemorates the 71st birthday of its Editor, Dr. S. Krishnaswami Aiyangar. Under his care, the Journal has aged 20 years and is now in the front rank of historical journals of the world.

The picture on the frontispiece of Śrī Viṣṇu reclining under the expanding hood of Ādiśeṣa is exquisite for the first look and is suggestive of everything that is glorious in India's art, religion and history. The portrait of the Doctor belies his age of three score and ten. The

Introduction narrates the origin and progress of the Journal; the many appreciations of the work of its Editor indicate that its vicissitudes have not marred its success.

The twenty-one articles contributed to this Volume by scholars of different provinces embrace all branches of Indian Studies. Here are a few. M. V. Kibe, well-known for his researches in Rāmāyaṇa, now discourses of the historicity of Uttara-Kaṇḍa. Delhi's ancient history is probed by S. N. Sen. The geography of the world depicted in the Purāṇas is the theme of K. A. Nilakanta Sastri and he suggests possible solutions of the Purāṇic Cosmogony. D. N. Mookerjee examines the Gupta Era in the light of astronomical data but does not touch the error of the "Greek Synchronism" which has upset all real Indian Chronology. B. C. Law has a splendid account of Ancient Indian Tribes and the essay is replete with references to Epics and Purāṇas. With its wide variety of topics emanating from eminent scholars this Special Number will by itself be well appreciated.

To Śrī Venkateśvara Oriental Institute, Tirupati, Dr. Krishnaswami Aiyangar is the Visitor and Śrī Venkateśvara will, it is prayed, bestow on His devoted servant, long years of health and happiness.

M. KRISHNAMACHARIAR

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।
श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गलम् ॥

சில செய்யுட்கள்

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Sri Venkateswara Oriental Institute, Tirupati.

இளமைக்கு உலகியலற்றவும், இடைவயதுக்கு அமைதியும், மூப்புக்கு இளமைத் தன்மையும் தாவல்லது பாவலன் கலை. பாக்களைப் பலவகைகளால் நோக்கித் தாமறிவர் படித்தோர். கட்டிடம், அணிவகை, பொருட் செறிவு முதலிய பல அவ்வளவையகன். ஈண்டுக்குறிக்கப்படுஞ் சில பாடல் கூள் வேறுவகையான் மதிப்பிடப்பட்டுள்ளன. இவை படிப்போன் வாழ்க் கொயொடு கலந்து இணைபிரியாத் தோழன் போன்றுதலுவன. பாட்டின் முழுப்பயனெய்தல் அதனை வாழ்க்கைத்துணை யாக்கிக் கோடலேயன்றோ? அவ்வாறாயினே பாடல்கள் நவீனொறுந்தொறும் நயந்தருவன. சொற்களைப் பிரித்தும் பூட்டியும், கருத்துக்களை ஒப்பிட்டுச் சீர்தூக்கியும், புலவன் கூறும் முறையை உய்த்துணர்ந்தும் நயங்காண்டலினும் இவ்வாறு நயங்காண்டல் பெரும்பயத்ததாகும். இம்முறை சிலர்க்கு மட்டுமே கருவியாமெனல் மிகை யாகாது.

காதலியைப்பிரிந்து செய்வினைமேற் சென்றவன் காடும் மலையுங் கடந்து பன்னாளாயும் வினை முடியாததால், தனிமைத் துன்புகொண்ட உளத்தொடு மிகவும் மடிவுற்றுத் தியங்கினான். உடன் வளர்ந்த நல்லுணர்வு மனமடிவு தீர நற்காட்சிகளை முன்கொணர்ந்து நிறுத்திற்று. கடமையின் கருத்துந் தூய்மையும் கருதினான். காதலின்பம் கடமை முடித்தபின்பே யின்பமாகு மென்றுணர்ந்தான். இவற்றையெல்லாம் புலவன் தன் கலைத் திறத்தாற் புனைந்து கடமை புரியுங்கால் பல்வகை யூறுகளாற் சோர்வுறும் எவன் மனத் துக்கும் உறுதியும் ஊக்கமு மூட்டுகிறான். கடமையின் உட்கிடையு முணர்த்துகிறான் — தன்னலமற்ற செயலருஞ் செய்வினை யென்று. இவ்வகை நானூற்றுப் பாட்டு:

‘கேள்கே டேன்றவுங் கிளைஞ ராரவும்
கேளல் கேளிர் கெழீஇயின ரொழுகவும்
ஆள்வினைக் கெதிரிய லுக்கமொடு புகல்கிறந்து
ஆரங் கண்ணி யடுபோர்ச் சோழர்
அறங்கெழு நல்லவை யுறந்தை யன்ன
பெறலரு நன்கல னெய்தி நாடுஞ்
செயலருஞ் செய்வினை முற்றின மாயின்
வாடா வேம்பின் வழுகி கூடல்
நாளங் காடி நாறு நறுதுதல்
நீளிருங் கூந்தல் மாஅ யோளொடு

வரைமுயின் றன்ன வான்னோய் நெடுநகர்
 துரைமுகந் தன்ன மென்பூஞ் சேக்கை
 நிவந்த பள்ளி நெடுஞ்சுடர் விளக்கத்து
 நலங்கே முாகம் பூண்வடுப் பொறிப்ப
 முயங்குகஞ் சென்மோ நெஞ்சே.....'

(சேரன் கருவூர்ப்பொருளை முன்றுறை மணலினும்பலவே.)

சில பாடல்கள் வாழ்க்கையில் கலக்கும்போது அவற்றைச் சொல்லுக் குச் சொல்லாகப் பொருளாக்கிக் கொள்ளலின்று. கீழ்வரும் நம்மாழ்வார் பாட்டு அலைவற்றுத் தியங்கும் நல்லுளத்துக்கு 'மம்மாறுக்கும் மருந்து':

‘ஆவி திகைக்க ஐவர்குமைக்குஞ் சிற்றின்பம்
 பாவி யேனைப் பல நீ காட்டிப் படுப்பாயோ
 (தாவி வையங் கொண்டதடந்தா மரைகட்கே
 கூவிக் கொள்ளுங் காலம் இன்னங் குறுகாதோ).’

முதலிரண்டடியில் முழுநலமு முண்டாகிறது.

கீழ்வரும் அப்பர் பாட்டு ஒவ்வொருவன் பாட்டுமன்றோ :

‘மனத்தினார் திகைத்துநாளும் மாண்பலா நெற்கண்மேலே
 கனைப்பரால் என்செய்கேனோ கறையணி கண்டத்தானே
 தினைத்துணை வேதங்குன்றாத் தில்லைச்சிற் றம்பலத்தே
 அனைத்துநின் நிலயங்காண்பா னடியனைன் வந்தவாறே.’

எங்கணுந் திமையுண்டாகலாமென்னும் நலிவுணர்ச்சி மக்கட்குண்டா வதே. அரநெறியார் ‘தீயருவோடும் முத்திப்போன்ற வேலோடும் எம்முள் சுற்றிச்சுற்றி முான்று திரிகுரார்’ என்கிறார்ப்பாடிகள். திமையெதுவும் அவ ளையும் அவர் படையையும் அவர் அயராது சுற்றலையுமறிந்தும் அணுகத் துணியுமோ? இப்பாட்டு:

‘எத்திசைச் செலினும் எமக்கொரு தீதிலை
 தெத்தே யெனமுான் நெம்முள் உழிதர்வர்
 முத்தி யனையதோர் முவிலை வேல்பிடித்
 தத்தி நிறத்த ரநெறி யாரே’

துயர்க்கடலிற் சுழன்று தப்புமறிவிலாது தடுமாறுகிறான் மனிதன். இடுக்கணுற்றுத் துணையற்றுப் பரிதவிக்கிறான் மனிதன். கீழ்வரும் மனோன் மணியப் பாடல்கள் அவனுக்குப் புத்துயிர் தருவன :

‘நீர்நிலையின் முதலையின்வாய் நிலைகுலைந்த வொருகரிமுன்
 ஓர்முறையுள் பேர்விளிக்க உதவினைவந் தெனவுரைப்பர்
 ஆர்தயா அளக்கர்விழும் அறிவிலியேன் அழைப்பதற்குன்
 பேர்தெரியேன் ஆயிடினும் பிறகிடல்நின் பெருந்தகையோ’

(நீர்நிலை—அளக்கர் இவற்றை நோக்குக)

‘பாரசரர் துகிலுரியப் பரிதவிக்கு மொருதெரிவை
சீர்துவரை நகர்கருதிச் சிதைவொழிந்தா ளெனவுரைப்பர்
ஆர்துணையு மறவிருக்கு மறிவினியேன் அழைப்பதற்குன்
ஊர்தெரியே னாயிடினும் உறுதிதால் உனக்குரித்தே’

நம் நிலைமைக்குக் காரணத்தை நன்குணர்தலே அதனை நன்றாக்கிக் கொள்வதற்கு வழிதேடக் கருவியாவது. சிலபோது காரணமற்றதும் நன்றாக்கலியலாது போதலும் உண்டு. ஆள்வோரால் வினையுங் கேடுகளைத் தீர்த்துக்கொள்ள முடியவில்லாதவர் பின்வரும் பாட்டின் பகுதிகளால் எண்ணியமையலாம் :

‘பொய்யா வளமை தரும்பெருமைப் பொருநைத் துறையில்
நீராட்டிப்

பூட்டுங் கலங்கள் வகைவகையே பூட்டியெடுத்துப் பாலூட்டி
மெய்யா லனைத்து மறுகுதனில் விட்டாவவரை வெறும்லுனை
வெறுக்க வேறு கடனுண்டோ விரும்பிப்பாலைக் கொழித்
தெடுத்துக்

கையா லிழைத்த சிற்றிலைநின் காலாலழிக்கை கடனலகாண்
காப்பா னழிக்கத் தொடங்கி லெங்கள் கவலையெவரோ டினி
யுரைப்போம்

ஐயா வுனது வழியடிமை யடியேஞ்சிற்றி வழியேலே
அலைமுத் தெறியுந் திருச்செந்தா ராசேசிற்றி வழியேலே’

இறையும் கோலும் ஆக்கமோ நன்னிலையோ போக்க வுளங்கொண்டு சில செய்வுழி இப்பாடலை யுன்னி யுணர்வுட் கொள்ளலாமன்றோ ?

சென்றதை நினைந்து நினைந்து மனங்குன்றிக் கவலுதலாற் பயன்பாது? பாரதியின் இப்பாட்டு இன்புற்றிருந்து வாழவும் நினைவூட்டுகிறது :

‘சென்றதின்னி மீளாது மூடரேநீர் எப்போதுஞ் சென்றதையே
சிந்தைசெய்து

கொன்றழிக்குங் கவலையெனுங் குழியில்விழ்ந்து குமையாதீர்
சென்றதனைக் குறித்தல்வேண்டா

இன்றுபுதி தாய்ப்பிறந்தோ மென்றுநீவிர் எண்ணமதைத்
நிண்ணமுற விசைத்துக்கொண்டு

தின்றுவினை யாடியின்புற் றிருந்துவாழ்வீர் தீமையெலாம்
ஒழிந்துபோம் திரும்பிவாரா.’

ஒருவனது உணர்ச்சியும் உள்ளிடும் ஒப்புயர்வற்றன. உலகை யளிக் கும் உறுதியுமுடையான். ஆயினும் வறுமை, உதவியின்மையிவற்றால் வருந்தி மங்கி மாய்கிறான். அவன் தன் கருத்துக்களைக் கீழ்வருங் கண்ணாடி

யிற் கண்டுகொள்ளாதும், கண்டு கவலை குறைந்து ஆறுதலடையாதும் இருப்பானே?

‘நல்லதோர் வீணைசெய்தே—அதை
நலங்கெடப் புழுதியி லெறிவதுண்டோ
சொல்லடி சிவசக்தி—என்னைச்
சுடர்மிசு மறிவுடன் படைத்து விட்டாய்
வல்லமை தாராயோ -- இந்த
மாநிலம் பயனுற வாழ்வதற்கே
சொல்லடி சிவசக்தி—நிலச்
சுமையென வாழ்ந்திடப் புரிசுவையோ.’

இப்பாடல்கள் பன்முறை யுன்னவுன்ன உள்ளத்துப் பல்புதுப் பொருள்கள் தோற்றி வாழ்க்கையின் கூறாகி உளம்வழுக்குழி யூன்று கோலாயுதவுவனவாம்.

யாது, எவன்

BY

D. T. TATACHARYA SIROMANI M. O. L.

“ யாதெவ னென்னு மாயிரு கிளவியு
மறியாப் பொருள்வயிற் செறியத் தோன்றும் ”

என்று தொல்காப்பியம் சொல்லதிகாரம் கிளவியாக்கத்தில் சூத்திரம் ஒதப் படுவதைப் புலவாற்றவர். யாது எவன் என்ற இந்த இரண்டு சொல்லும் அறியாப் பொருள்மீது வரும் என்று இச்சூத்திரத்தின் பொருள் என்பது வெளிப்படடை.

வேள்வியன் துறக்கம் புருந்தான் என்றவிடத்துத் ‘துறக்கம்’ என்பது புருதற்குரிய ஓர் இடம் என்பதை யுணர்ந்து அவ்விடம் யாதென்பதை யுணர் வான் ஒருவன்

‘இச்சொற்குப் பொருள் யாது அல்லது எவன்’

எனலாம். இது ஒரு சொல்லாதலின் இதற்கு ஒரு பொருள் உண்டென் றும் அது ‘புருந்தான்’ என்ற வினை தொடர்ந்ததாதலின் ஒரு இடம் என் றும் உணர்தல் எளிது. ஆயினும் அது எத்தகையதென்று அறியாநாதலின் அது யாதென்று வினாவுகின்றான்.

“கீழைச்சேரிக் கோழியும் மேலைச்சேரிக் கோழியும் சண்டையிட்டன”

என்றவிடத்து ‘வென்றது யாது’ என வினா எழுகின்றது. இரண்டினுள் ஒன்று வென்றதென வறிந்து அது எதுவென்று அறிவதற்கு ‘அது யாது’ என வினா.

‘சாத்தனைக் கண்டேன்’

என்று சொல்லக் கேட்டு ‘சாத்தனென்னும் சொற்குப் பொருள் யாது (அல்லது எவன்) மனிதனோ, நாய்காற் பிராணியோ’ என்று வினாவிய பொழுது திணை விளங்காது அதை யறிவதற்கே யாதென்ற சொல் (அல்லது எவனென்ற சொல்) உபயோகிக்கப்பட்டது.

‘கை முறிந்தது.’

எனக்கேட்டு ‘முறிந்த கை யாது (எவன்) இடதோ, வலதோ’ என்றபோது திணையும் பாலும், கையிரண்டினுள் ஒன்று என்பதும் அறிந்து, இடது அல் லது வலது என்பதை யறியாமல் அதையறிவதற்கு ‘யாது (எவன்)’ என வினாவப்பட்டது.

‘நம்மெருதைந்தனாள் கெட்டது யாது (எவன்)’.

இங்கு ஐந்துக்குள் ஒன்று கெட்டது என்பதை யறிந்தும் அவற்றுள் இன்னது கெட்டது என்றறியாமையால் அது யாது (எவன்) என வினா வெழுந்தது.

காணாத ஒரு பொருளைக் கண்ணாற்கண்டு, அதன் பெயர், தன்மை, பயன், இவற்றை யறியாமல் 'இது யாது (எவன்)' என வினாவுவதுண்டு.

சலசலவென்ற ஓசை செவியிற்பட அங்கு ஏதோவொரு சீவன் இருப்பதை யனுமித்து அது இதுவென்றறிவதற்கு அங்கு ஓசைப்படுத்துவது யாது (எவன்) பாம்போ, அரணையோ என்று கேட்கலாம்.

இவ்வாறு பாத்யக்ஷம், அனுமானம், சப்தம் என்ற ப்ரமாணங்களுள் ஏதாவதொன்றால் அறியப்பட்ட பொருளைப்பற்றிய அறியப்படாத ஒரு விஷயத்தை யறிவதற்காக 'யாது, எவன்' என்னும் இவ்விரு சொல்லும் எடுத்தாளப்படுமென்று சூத்திரத்தின் கருத்து ஏற்படுவதால் இச்சொற்களைக் கொண்டெழும் வினாவெல்லாம் எத்தகைய வாயினும் இச்சூத்திரத்திற்கே உதாரணமாமென்று துணியப்படும்.

இஃதிவ்வாறாயின் இதற்கடுத்தோதப்படும்

“அவற்றுள்

யாதென வரூஉம் வினாவின் கிளவி

அறிந்த பொருள்வயி னையந் தீர்தற்குத்

தெரிந்த கிளவி யாகலு முரித்தே.”

என்கிற சூத்திரம் என் கூறுகிறதென வாராய்தல் வேண்டும். அதுவே இங்கு முக்கிய விஷயம். யாது, எவன் என்கிற இவ்விரு சொல்லும் அறியாப் பொருள்மீது வரும் என்றது முற் சூத்திரம். அவற்றுள் யாதென்னும் சொல் அறிந்த பொருள்மீதும் வருமென்கிறது இச்சூத்திரம். அறிந்த பொருளை யறிவிக்கும் சொற்றொடர் எதற்கெனின் ஐயந்தீர்த்தற்கென்றார். ஐயந்தீர்தல் உணராதுணர்தல் இப்பயன்பற்றி அறிந்த பொருளையும் அறிவித்தல் வேண்டுமென்பது. இதற்கு உதாரணம்—வாராத மாடு யாது என்று வினாவிப்பொழுது

“சண்டையிட்டுக் கொம்பிழந்தது யாது அது வாராதுநின்றது ”

என்பது. வாராத மாடு யாதென ஐயமுற்றான் சண்டையிட்டுக் கொம்பிழந்த மாடு இதுவென வறிவன. ஆதலின் அறிந்த பொருள்மீது இங்கு யாதென்ற சொல் வந்தது. இவ்வித வழக்கு வடநூலில் அனுவாத மெனப்படும். 'யத்' என்னும் வடசொல் அனுவாதம் செய்யுமிடத்தே வருமல்லது வினாவில் ஒரு காலும் வாராது. யாதென்னும் தமிழ்ச்சொல் வினா, அனுவாதம் இரண்டிலும் வரும். எவன் என்னும் சொல் 'கிம்' என்னும் வடசொற்போல வினாவில் மாத்திரம் வருமாதலின் அஃது இங்கு விலக்கப்பட்டதென்க.

இனி, யாவன், யாவன், யாவர், யாவை, யாண்டு என்ற விச்சொற்களும் வினாவிலும் அனுவாதத்திலும் வருமியல்பின வாயிருக்க, யாதென

விதந்து கூறியதென்னை யென்றிற் கூறுவாம். முதற் சூத்திரத்தில் யாதென வெடுத்தது மேற்கண்ட சொற்களை விலக்கும் நோக்கத்துடனான அன்றாவென முன்னம் உணர்தல் வேண்டும். ஒவ்வொரு சொற்றொடரிலும் அறிந்தது குறிப்பது அறியாததை யுணர்த்துவது என விரண்டு பகுதிகள் உள்.

‘சாத்தன் செல்கிறான்’

என்புழிச் சாத்தன் என்பாடுருவன் உளனே அவன் செல்கிறான், அல்லது ஒருவன் செல்கிறானே அவன் சாத்தன் என்று அறிந்ததை யனுவதித்து அறியாத துணர்த்தப்படும். அதனுள் அனுவதிக்கப்படுவதை உத்தேசம் என்பதும் உணர்த்தப்படுவதை விதேயமென்பதும் வடநூல் வழக்கு. இனி முன்னெடுத்த முதற் சூத்திரத்தில் உத்தேசம் யாது, விதேயம் யாதென நோக்குங்கால் ‘யாதெவனென்னு மாயிருகிளவியும்’ என்பதுத்தேசம்மென்றும், ‘அறியாப் பொருள்வயிற் செறியத் தோன்றும்,’ என்பது விதேயமென்றும் தோன்றும். அவ்வாறாயின் இவ்விரு மொழிகளும் அறியாப்பொருண்மருங்கு வருமென்பது இதற்குமுன் அறியப்படாததென்றும் இங்கே அது உணர்த்தப்படுகிறதென்றும் கொளல் வேண்டும். அது பொருந்தாது;

யாவென் வினாவும்

யாவின முதலிய

யாவின மொழியே

எகரமுதல் வினாவி னிகர விறுதியும்

என்னும் எழுத்ததிகாரச் சூத்திரங்களில் இவற்றை வினாச்சொல்லென விளக்கினராகலின். அறியாது அறிய விரும்பும் பொருளை யுணர்த்தும் சொல்லே யன்றோ வினாச்சொல்லென்பது. இனி ‘இவ்விருமொழிகளே அறியாப் பொருள்வயின் தோன்றும். மற்றவை தோன்றா’ வென வரையறை விதேயமெனில் மற்றவை வினாச்சொற்களே யன்றென வரும். அது செய்யுள் வழக்கு இரண்டிற்கும் முரண்பட்டது.

யாஅ ரென்னும் வினாவின் கிளவி

யத்தினை மருங்கின் முப்பாற்கு முரித்தே.

எனும் சூத்திரத்தில் ஏனைய மொழியையும் வினாவெனச் செப்பி நூலாசிரியர் மற்றும் பல வினாச்சொற்களுளவென விளக்கிக் காட்டினாராயினர். ஆக விங்கு விதேயமொன்று மில்லையாகலின் இச்சூத்திரம் முழுவதும் யனுவாத மாய் மற்றொரு சொல்லையும் விலக்காதென்பதாயிற்று. இவ்வனுவாதத்திற்கு யாது பயனெனின் மேற் சூத்திரத்தொடு ஒரு வாக்கியமாக்கி அதன் பயனே இதற்கும் பயனென்க.

‘யாது எவன் என்னும்விரு வினாச்சொற்களுள்

யாதென்பது அறிந்த பொருள்வயினும் தோன்றும்’

என்றவ்வாறு ஒரு வாக்கியம் ஆக்குவது. இங்கு யாதெவ னென்னும் மிவையே யன்றி ஏனைய வினாச் சொற்களுமுளவாகலின் இருமை இவ்விண்ணு தனிச்.

சொற்கள்மீது நில்லாது இனங் குறித்து நிற்கும்.—யாது யாவை யாவன் யாவள் யாவர் யார் என்று யஃகான் முதற்ற வினாச்சொற் கூறென்று, எவன் எவ் முதலிய எஃகான் முதற்ற வினாச்சொற் கூறென்று, இவ்விண்ணிடில் முதற் கூற்றுச் சொற்கள் அறிந்த பொருள்வயின் அனுவாதமாய் வருப ; இரண்டாக் கூற்றுச் சொற்கள் வாராவென்று. இனி யஃகான் முதற்ற பல மொழிகளுள் வாயிருக்க யாதென வொன்றையே எடுத்தது எக்காரணம் பற்றியெனின் உபலக்ஷணமாய் யாதோ வொன்றை யெடுப்பான் இதை யெடுத்தாரென்க. அன்றியும் ‘எவன்’ என்பதை இவ்வாகிரியர் ஆஹ்ணையாகவே கொண்டாராகலின் அத்துடன் எடுக்கப்படும் சொல்லும் அத்திணையதாகவே யிருப்பது பொருத்த முடைத்தென ஆகிரியர் கருத்து. ஒருமை விட்டுப் பன்மைக்குப் போதற்குச் சிறப்புக்காரணமேது மின்றாகலின் யாவை என்னது யாதென ஒருமையே நின்றது. யாதென மஹ்ணைச் சொற்கு உதாரணம் முன்னமே காட்டப்பட்டது.¹ எனைய திணைக்குதாரணம்

‘ உயர்வற வுயர்நல முடையவன் யவனவன் ’

என்ற நம்மாழ்வார் பாசாத்திலும்

“ ஆரால் இவ்வையம் அடியளப் புண்டதுதான்
ஆரால் இலங்கை பொடிப்பொடியா வீழ்ந்தது—மற்று
ஆராலே கன்மாரி காத்ததுதான்—ஆழிரீர்
ஆரால் கடைந்திடப்பட்டது—அவன் காண்மின்
.....நும்மகளைத்
தீரா நோய்செய்தான் என வுரைத்தான்.”

என்ற திருமங்கையாழ்வார் பாசாத்திலும் காண்பது. இங்கு யாவன் என்ற விடத்தில் யவன் என்று புதியது புருந்தது போலும். யாரால் என்றது யகரம் கெட்டு ஆரால் என்றாகு மென்று இலக்கணமே காட்டியது.

1. யாதனின் யாதனி னீங்கியா ஹேத
லதனி னதனி னிலன்.

తిక్కన యౌచిత్యము - విరాటపర్వము.

అభినవ భట్టనారాయణ. పా. సుబ్రహ్మణ్య కవి విద్వాన్—తిరుపతి

“శ్రీ యన గౌరి నాఁబరఁగుచెల్వకుఁ జిత్తము పల్లవింప భ
ద్రాయితమూర్తియై హరిహరంబగు చూపము దాల్చి విష్ణురూ
పాయ నమశ్శివాయ యని పల్కెడు భక్తజనంబు నైదిక
ధ్యాయిత కీచ్చ మెచ్చుపరతత్వముఁ గొల్చెద నిష్టసిద్ధికిఁ.”

—తిక్కన సోమయాజి.

ఆంధ్రభాషకు శ్రీమదాంధ్రభారతము జీవగట్టు. ఈ మహాగ్రంథము రచించినవారు వాగనుశాసన బిరుదమందిన నన్నయభట్టు, కవిబ్రహ్మ యయిన కొట్టరువు తిక్కన సోమయాజి, ప్రబంధపరమేశ్వరుడన వన్నెకెక్కిన చదలువాడ యెఱుఁగెగ్గడ. వీరినే తెలుఁగునఁ గవిత్రయమందురు. అందు నన్నయభట్టు తెలుఁగున నాదికవి యని పెక్కురెన్నుచున్నారు. అతఁడు సంస్కృతమునఁ గృష్ణద్వైపాయనమహాముని రచించిన మహాభారత మున నాది దొడఁగి మూఁడుపర్వము లొనరించి వీడఁగాఁ దిక్కన విరాటపర్వము మొదలుచేసికొని తుదిదనుకఁ బదునేనుపర్వములు తాను బూరించెదనని చెప్పి కొనియున్నాఁడు.

“ఆదరణీయసారవిభిధార్థగతిస్ఫురణంబుగల్గి య
ప్రాదశపర్వనిర్వహణసంభృతమై పెనుపొంది యుండ నం
దాదిదొడంగి మూఁడుకృతు లాంధ్రకవిత్వవిశారదుండు వి
ద్యాదయితుం డొనర్చె మహితాత్ముండు నన్నయభట్టు దక్షతఁ.”

—తిక్కన-భార-విరా-౧-ఆ.

“హృదయాహ్లాది చతుర్థ మూర్జితకథోపేతంబు నానారసా
భ్యుదయోల్లాసి విరాటపర్వ మటయద్యోగాదులుం గూడఁగాఁ
బదియేనింటిఁ దెనుంగుబాస జనసంప్రార్థనంబులై పెంపునం
దుదిముట్టఁ రచించుటొప్పు బుధనంతోషంబు నిండారఁగఁ.”

భారతాంధ్రీకరణమునకుఁ దొడఁగి శ్రీకృష్ణదైవసాయనమహాముని
మార్గముననే నడచియు నౌచిత్యంబు పోషించఁగోరి ధృతరాష్ట్ర) వట్టాభిషే
కాది ఘట్టంబులఁ దనయథామతి మాడ్చి రసపోషణమునకు మార్గంబు
గల్పించి నన్నయభట్టారకుఁ జార్చులయిన భారతజనులకు నాంధ్రవేషములను
గూర్చి యలంకారము చేసెను. అట్లే దానును దిక్కయజ్వ రసపోషణంబున
కును సంతకు నెక్కుడుగా నౌచిత్యసంపోషణమునకును చనునగుమార్గమున
రచియింతు నని సూచించినాఁడు.

“ కథ జగత్ప్రసిద్ధి గావునఁ బూర్వఁ
ర్వార్థయుక్తి నేయనట్టియెడల
యత్న మించుకంత యయినను నలనదు
నలసిచట్లు చెప్పనలసియుండు.”

అని విరాట పర్వారంభమునఁ జెప్పియున్నాఁడు. అట్టి సందర్భములందున
నిజులు కెవ్వరికి నలనడని మార్గమునఁ దిక్కనసోమయాజి సృష్టి నెలకొల్పి కవి
బ్రహ్మ యయ్యె నని యారణ్యపర్వశేషము పూరించి కవివ్రతములోఁ గడపటి
వాఁడయిన శంభుదాసుఁడు తనవారివంశ ప్రబంధమునందు

“ తనకొవించిన సృష్టి తక్కురులచేతం గాదు నా నేముఖం
బునఁ దాఁ బల్కినపల్కు లాగమములై పొల్పొందు నా వాణి న
త్తన నీతం జొకరుండు నాఁజనుమహత్త్వాప్తి గవిబ్రహ్మ నా
వినుతింతుం గవితిక్కయజ్వ నిఖిలోర్వోదేవతాభ్యర్చితుఁ.”

అని వినుతించియున్నాఁడు.

అట్లే తిక్కనసోమయాజి సృష్టిచాతుర్యము చూపినాఁడు. నన్నయ
భారతపాత్రల కాంధ్రవేషభాషలే కూర్పఁగాఁ దిక్కన యాంధ్రవేషభాషలేకాక
యాంధ్రమానసికవర్తనౌచిత్యాదులఁ గూర్చి సంపూర్ణాంధ్రత్వము చేకూర్చి
యున్నాఁడు. అట్లు గావుననే యమ్మహామహాని సృష్టి యాంధ్రావలికి మోద
ముచు గూర్చినది. అదియే సోమయాజి మహాకవిత్వదీక్షావిధి నొంది
పూనికమెయి రచింతు నని

“కావున భారతామృతము గర్జపుటంబుల నారఁగ్రోలి యాం
 ధ్రావలి మోదముం బొరయునట్లుగ నాత్యవతేయసంస్మృతి
 శ్రీవిభవాస్పదంబయిన చిత్తముతోడ మహాకవిత్వదీ
 టావిధి నొంది పద్యముల గద్యములకొ రచియించెదం గృతుల్.”

“అని పూని.....” అని చెప్పియున్నాడు.

ఔచిత్యభంగము లేక రసపోషమునకై తిక్కన సోమయాజి తన
 ప్రబంధమున మూలములోని విషయము కొన్నిచోట్ల మార్చియుఁ గొన్నిచోట్లఁ
 గ్రొత్తస్మృతి గూర్చియు రచించియున్నాడు.

ఈ కవికులతలకునికవనమును గూర్చి మధురువద్యులు “విమర్శ
 కాగ్రేసర” బిరుదవిభాసితులు శ్రీనాగపూడి కుప్పస్వామయ్యగారు నిర్వచ
 నోత్తరరామాయణోపోద్ఘాతము వ్రాయుచో” నాంధ్రసరస్వతికిఁ దిక్కన
 సోమయాజి రచనలు ప్రాణములు. ఆంధ్రభాషాప్రపంచము నామూలాగ్ర
 ముగ నితఁడెఱింగినకరణి నేరుం, డెలియరు.....ఆంధ్రకవిత్యరులలోఁ దిక్కన
 సోమయాజియొద్ద నేర్చుకొనఁదగు సంశయము నన్నయ, యెఱ్ఱన, నాచన
 సోమన లోనగు ఋహకపులకే పెక్కులు కలవని కఠోక్తిగాఁ జెప్పవచ్చునన నిక
 నితరకవులమాటఁ బాటింపనేల?.....తత్తద్రసానుకూలపదగుంభనచే
 రసపోషణము నేయ నితఁడు నేర్చినకై వడి నెవ్వరు నేరరు. ఏరసము వర్ణించు
 నపు డెట్టిపదములు ప్రయోగింపవలయునో యావిషయ మితనికిఁ దెలిసిన
 మాడ్కి నొరులకుఁ దెలియదు. ఇక్కనినాథుఁ డేయే భావంబులను నివరించు
 నపు డాయా భావంబులు చాతకలకును శ్రోతలకుం బొడమి తాదాత్మ్యంబు
 పెందుదురు.....” అని వ్రాసియున్నారు.

ఆంధ్ర సరస్వతి మూర్త్యంతరమే యనందగు తిక్కన సోమయాజి సృష్టి
 చాతుర్యము విరాట పర్వములో నా స్థూలదృష్టికిఁ దోచినవానిలోఁ గొన్నిం
 టిని స్థాలీపులకన్యాయంబునఁ దెలిపి యమ్మహాకవిలోకమార్తండు నారా
 ధించెదను.

౧. పాండవు లజ్జాతవాస మెట్లు నిర్వృత్తింపవలయునో యాలోచింపఁ
బూనినపట్టు:—

మూలమున

“తథా తు స వరాఽ లభ్యే ధర్మాధర్మభృతాం వరః ।
గత్వాఽఽశ్రమం బ్రాహ్మణేభ్య ఆచఖ్యౌ సర్వమేవ తత్ ॥
కథయిత్వా తు తత్సర్వం బ్రాహ్మణేభ్యో యుధిష్ఠిరః ।
అరణీసహితం తస్మై బ్రాహ్మణాయ స్యవేదయత్ ॥
తతో యుధిష్ఠిరో రాజా ధర్మపుత్రో మహామనాః ।
సన్నివర్త్యానుజాఽ సర్వానితిహావాచ భారతః ॥
ద్వాదశేమాని వహ్ని రాజ్యవిప్రోషితా వయమ్ ।
త్రయోదశోఽయం సంప్రాప్తః కృచ్ఛాత్సర్వమదుర్వసః ॥
ససాధు కౌంతేయ ఇతో వాసమర్జున రోచయ ।
సంవత్సరమిమం యత్ర వసేమావిదితాః పరైః ॥”

... ..
... ..

సం. భార. విరా-౧-అధ్యాయం.

... ..
“ఏవము క్తస్తతో రాజ్ఞా ధౌమ్యేఽథ ద్విజస త్తమః ॥
అకరోద్విధివత్సర్వం ప్రథానే యద్విధియతే ।
తేషాం సమిధ్యతా నగ్నీఽ మంత్రవచ్చ జుహావ సః ॥
సమృద్ధివృద్ధిలాభాయ పృథివీవిజయాయ చ ।
అగ్నీఽ ప్రదక్షిణీకృత్య బ్రాహ్మణాంశ్చ తపోధనాఽ ॥
యాజ్ఞ సేసిం పురస్కృత్య షడేవాథ ప్రవవ్రజః ।
గతేషు తేషు వీరేషు ధౌమ్యేఽథ జపతాం వరః ॥
అగ్నిహోత్రాః పాదాయ పాంచాలానభ్యగచ్ఛత ।
ఇంద్రసేనాదయశ్చైవ యథోక్తాః ప్రాప్య యాదవాఽ ॥
రథానశ్వాంశ్చ రక్ష స్తస్సుఖిమూషుస్సుసంవృతాః ॥”

—సం. భార. విరా. ౪. అధ్యాయం.

అని పాండవులు తమ మంత్రాలోచనమును నందఱి యెదుటనే చేసి యగ్నికి బ్రాహ్మణులకుఁ బ్రదక్షిణించి బయలువెడలి నట్లున్నది.

ఈ పట్టునఁ దిక్కన పాండవుల మంత్రాలోచనాదు లట నందఱియెదుట నెఱపుట లగ్గుగాదని యాచిత్యము పోషించుచు,

“ అనిన విని ధర్మనందనుండు దెలివొందిన మొగంబుతోడ శిరఃకంపంబు సేసె నట్టి సమయంబున నవ్వీపులందఱు నొక్కమొగిన మీ తలంపునకు దై వం బనుకూలంబు గావుత మని పాండుపుత్రుల దీవించి పునర్దర్శనం బయ్యెడు మనుచు వీడ్కొని నిజస్థానంబులకుం జనిరి. తదనంతరంబ బాహ్య పరివారం బెల్లను సముచిత ప్రకారంబున వీడుకోలు వడసి తమ తమ పొందుపట్లకుం బోయి

“ అమ్ములు ధౌమ్ముడుకొ సతియుఁ దా నరదంబులతోడఁ గ్రోశమా
త్రమొక్కచోటి కల్లఁ జని ధర్మ తనూభవుఁ డందు నాటి రే
యిమ్ముల సల్పి వేగుటయు నీప్సితకార్యము సేయఁగా విచా
రమ్మున నున్నచో నమరరాజతనూభవుఁ జూచి యిట్లనుకొ ”

“ మన మొకయేవుర మీయం
గనయుం దో నరుగుదేరఁగా నెయ్యడఁ జో
యిన నెఱుఁగకుండుదురె యి
ద్దినములు గడవంగ నెద్ది దెఱుఁగయ్యెడినో. ”.

... ..

“ అని యిట్లు పురోహితుండు సేవాధర్మం బెఱింగించిన ధర్మజ భీమా
ర్జున నకుల సహదేవులు ప్రసన్నచిత్తులై యిట్లనిరి.

“ తల్లియుఁ దండ్రీయు దై వము
నెల్ల సుహృజ్జనము మీర యిట్లు గొలిచి వ
ర్తిల్లెడు తెఱంగు లెంతయుఁ
దెల్లము సేసితిరి బ్రదికితిమి మీ కరుణకొ. ”

... ..

“అనిన్ ధౌమ్యుఁ డిట్టు లనియె నీ వత్సర
మొకఁడు నెట్టులయిన నుడిగి మడిగి
సంకటముల కోర్చి చరియించి యాపద
ని స్తరించి పిదప నెగడవలయు.”

“అనవుడు నట్టుల చేసెద
మని వారలు భక్తియుక్తి నతనికి నభివం
దన మొనరించినఁ దగు దీ
వనలిచ్చె నతండు గాఢవాత్సల్యమునకా.”

“భూదేవో త్తము నాశీ
ర్వాదంబులఁ బ్రీతిఁ బొంది వారలు స్రస్థా
నాదరపరులగుటయు న
మోదావహాపుణ్యకర్మముల కుద్యతుండై.”

“అతఁడు నియతితోడ నగ్ని సముజ్జ్వలం
బుగ నొనర్చి కామ్యపూజ దీర్చి
యానసమయమంగళార్థంబు లగుమంత్ర
సంచయములఁ దగ జపించుచుండె.”

తదనంతరంబ హుతవహునకుం బురోహితునకుం బ్రదక్షిణంబు సేసి
యమ్మహీసురవరేణ్యు ననుమతంబు వడసి పాండవులు పాంచాలిం బురస్క
రించుకొని యాతండును దోడన యరుగుదేరం గదలి శుభనిమిత్తంబులు గైకొ
నుచుం జని వినోదించుచు గాననమార్గంబుల నరిగి
మత్స్యమండలంబు గడసేరి ధౌమ్యుని వీడికొని ర విప్రవరుండును నొక్క
పుణ్యాశ్రమంబున వసియించె... ..”

అని కవిబ్రహ్మ తిక్కన సోమయాజి రచియించెను.

ఇందు ధర్మజుఁడు తమకుఁ బొట్టిల్లిన యాపదలకై దుఃఖిపరవశుఁడు
కాఁగా ధౌమ్యాది బ్రాహ్మణులును భీమాద్యనుజన్ములును నాతని నూఱడింప
నతఁడు తెలివొందిన మొగంబుతో శిరఃకంఠమునేయ నటకుఁ జేరియుండిన
లాఠి విప్రులు పాండుపుత్రుల దీనించి పునర్దర్శనం బయ్యెడు మనుచు వీడ్కొని

నిజనివాసంబులకుఁ బోయిరనియు నా పిమ్మట ధర్మరాజు తమ్ములతోఁ ద్రాప దితోఁ ధౌమ్యునితోడను నటకుఁ గ్రోశమాత్ర స్థలాంతరమునకుఁ బోయి యట మంత్రాలోచనము చేసి వారికిఁ దల్లితోఁ దండ్రితోఁ దైవముతో సముఁజ్జె యెల్లప్పుడును వారి యభ్యుదయైకకాంక్షి యగు పురోహితుఁడు ధౌమ్యుని బోధంబుగొని పాండవు లరణ్యమార్గంబులనే పోయి మత్స్యదేశముఁ జేరఁబోయి రని ధౌమ్యుఁడు వారితోడను యరిగి యొక్క పుణ్యాశ్రమంబున వసియించెనని తిక్కన మార్చి రచియించెను. వారి మంత్రాలోచనము విజనస్థలమున నడపి ధౌమ్యునిఁ బాంచాలంబునకుఁ బోసేక పుణ్యాశ్రమమున నిల్పి సోమయాజి తాను మహామంత్రియయి యసామాన్య సృష్టి శక్తి గలవాఁ డగుట చూపి పాండవుల యజ్ఞాతివాస వర్తన విషయంబు నిగూఢ గుప్త మొనరించి యశాచిత్త్యము పోషించెను.

౨. విరటుని సభయందుఁ గీచకుని దౌరాత్మ్యము :—

దుర్మోహమునఁ బైకొనఁజూచిన కీచకునికోడి సైరంధ్ర విరటుని కొలు వునకుఁ బాటుతెంచెను. అప్పుడు కీచకుఁడు తఱిమికొనినచ్చి యట నామెను గాలఁదన్ని పడఁద్రోచెను. సభయందు ధర్మజ భీమసేనులుండి చూచుచుండిరి. భీమున కగ్గలంబుగఁ గోపమెత్తెను.

ఈ విషయము చెప్పిచో మూలమున,

“తాం చాసీనౌ దదృశతుర్భీమసేనయుధిష్ఠిరౌ
అమృష్యమాణౌ కృష్ణాయాః కీచకేన పరాభవమ్ ॥
తస్య భీమౌ వధం ప్రేపుః కీచకస్య దౌరాత్మనః
దంతైర్దంతాంతదా రోహన్నిష్ఠిపేష మహామనాః ॥
ధూమచ్ఛాయా మభజతాం నేత్రే చోచ్చిత పక్షుణీ
సన్వేదా భ్రుకుటీ చోగ్రా లలాటే సమవర్తత ॥
హస్తే సమమృదే చైవ లలాటం పరవీరహః
భూయశ్చ త్వరితః క్రుద్ధస్సహసోత్థాతుమైచ్ఛత ॥
అథావమృద్నాదంగుష్ఠ మంగుష్ఠేన యుధిష్ఠిరః
ప్రబోధనభయాదాజ్ఞా భీమం తం ప్రత్యక్షేధయత్ ॥

తం మ త్తమివ మాంతంగం వీక్షమాణం వనస్పతిమ్

స తమావారయామాస భీమసేనం యుధిష్ఠిరః॥

అలోకయసి కిం వృక్షం సూదదారుకృతేన తై

యది తే దారుభిః కృత్యం బహిర్వృక్షాన్నిగృహ్యతామ్॥ ”

సం-భార-విరా-౧౬-అధ్య.

దురాత్ముడగు నా కీచకుండు ద్రావిడికిఁ గల్గించిన పరాభవమును జూచి భీమసేనుడు వానిని జంపనెంచి రోషంబునఁ బండ్లు గొలుకుచుఁ గంటి తెప్పలుబ్బి యెఱ్ఱఁబాట నుగ్రింబుగ భ్రకుటి లలాటంబున నొప్పి మోమునఁ జెమటలు గ్రమ్మఁజేత నొసటిచెమట దుడిచికొనుచుఁ దత్త ణమే కోపమున వాని మీఁదికి లేవఁబూనెను. అప్పు డంగుష్ఠ మంగుష్ఠంబునఁ బీడించి యుధిష్ఠిరుండు సమయభంగమయి పృభోధం బగునను భయంబున తతని నివారించి పల్కెనని మూలంబునఁ గలదు.

ఇట “అథావమృద్నా దంగుష్ఠ మంగుష్ఠేన యుధిష్ఠిరః” అన్నదానికిఁ గవిసార్వభౌమ శ్రీ శ్రీపాదకృష్ణమూర్తి శాస్త్రులవారు తమ శ్రీ కృష్ణ భార తమునందు,

“త్వరితుండై లేచి విజృంభింపనున్న నెరింగి పృభోధన భయంబున నట యుధిష్ఠిరుం డంగుష్ఠ మంగుష్ఠంబునం జేర్చి ప్రతిషేధించుచు నిట్లనియె.”

అని వ్రాయుచు నా దిగువ వివరణముగా,

“పాదాంగుష్ఠమును హస్తాంగుష్ఠంబునం బెట్టి కొని ప్రతిషేధించు నాచారము కలదని నీలకంఠాచార్యులవారు వ్రాసినారు. శ్లో. అథావముద్రా దంగుష్ఠ మంగుష్ఠేన యుధిష్ఠిరః ; మూలము.”

అని వ్రాసియున్నారు.

ఆచారంబుగఁ బరిణమించిన యీ ప్రతిషేధవిధానము పై తము గొంత వఱకుఁ బ్రభోధనమునకుఁ దోివసూప హేతువు కావచ్చును.

కాని యీచోటఁ దిక్కయజ్ఞుంట మను నంకుశము కథాగజము నిచ్చు వచ్చినట్లు పోసీక యుచితమార్గమున నడపినది.

“తానును నన్నయు నయ్యో
స్థానమ్మున నుండి పవనతనయుఁ డనహ్యం
బైన మనోవల్లభ యవ
మానము నా సింహబలుని మదజ్యంభణముకొ.”

“కనుగొని కోపవేగమునఁ గన్నుల నిప్పులురాల నంగముల్
గనలఁగ సాంద్ర) ఘర్మసలిలంబులు గ్రమ్మ నితాంత దంత పీ
డనరట దాస్య రంగ వికట భ్రుకుటీచటుల ప్రవృత్త న
ర్తన ఘటనాప్ర)కార భయదస్ఫురణా పరిణిధ మూర్తియై.”

“నేలయు నింగియుఁ దాళముల్ గాఁ జేసి
యేపున రేఁగి వాయించి యూడఁ
... ..
... ..
... ..
... ..
.....బ్రశయకాలానలమున
గండరించిన రూపంబు కరణి భీముఁ
డతి భయంకరాకారత నతిశయిల్లె.”

“ఇట్లు వేర్చిన కోపాటోపంబున నవిచారిత సమయవర్తనండయి
వృకోదరుండు కీచకుని గీటడంగింపం జూచి.....
చేరువనున్న యున్నతవృక్షంబు నిరీక్షించి యాననంబు పల్లటిల్ల ధర్మతనయుం
గనుంగొనిన నతండు దన నయనాకారంబున వారించి యిట్లనియె” నని కవి
బ్రహ్మ రచియించినాడు.

మూలములోని భీముఁడు విజృంభించి లేవఁబూన ధర్మజుఁడు కనిపించు
కొని ప్రతిషేధాచారమార్గమున వారించినాడు. ఈ భీముఁడు పజ్జనున్న
ధర్మజుఁ డెలిసియు సరకుఁగొనక లేవఁబూనెను. అన్న ప్రతిషేధింప నాచార
రపుఁ డెన్ను నవలంబింప వలసి వచ్చెను. ఆ విధాన మా కాలమున నాచార
మగుట నెల్లరు గాకున్నను నొకానొకరైన సందేహింప నాస్పదము కావచ్చును.
అది పాండవులకు సమయభంగమునకును ద్రోవ సూపవచ్చును.

తిక్కన భీముడు కోపాటోపంబున నవిచారిత సమయన ర్తనుడై కీచ కుని గీటడంగింపం జూచి చేరువచున్న యున్నతవృక్షంబుఁ జూచియు నగ్రజుని యెడఁ దనకుఁగల యనుల్లంఘ్యభక్తి తాత్పర్యంబున నన్న మొగమువంకఁ జూచి నాఁడు. అప్పుడా యధిష్ఠిరుఁడును నెట్టి యాచారపుఁ దెన్నును బూనక కంటి సన్నయైనఁ జేయక తన కన్నుల యాకారంబుననే (యెరులెఱుంగనైన వ్యవధి లేనట్లు క్షణమాత్రిన) భీముని (శమింప) వారించి తమ్ముఁడు చూచిన వృక్షము నెవంబుగఁ గొని భీమోద్యమము మాన్పినాఁడు.

ఇందుఁ దిక్కన ధర్మ భీమ పాత్ర) పోషణంబు నేర్పునఁ గావించి యాచిత్య ధ్వజమెత్తి చూపినాఁడు.

3. భీమ కీచక యుద్ధవర్ణనము :—

మూలమున,

“స్వర్గయా చ బలోన్మత్తౌ తాపుభౌ సూతపాండవౌ ।

నిశీధే పర్యకరేతాం బలినౌ నిర్జనే స్థలే ॥

తతస్తద్భవనశ్రేష్ఠం ప్రాకంపత ముహూర్ముహూః ।

బలవచ్చాపి సంక్రుద్ధావనోన్యం ప్రతిగర్జతామ్ ॥

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గృహీత్వా కీచకం భీమో విరురావ మహాబలః ।

శూదూలః పితృతాకాంక్షీ గృహీత్వేన మహామృగమ్ ॥”

—సం. భార. విరా. ౨౨-వ అధ్య.

అని భీమ కీచకులు నిశీధమున నిర్జనస్థలమున (నాట్యశాలయందు) గర్జిల్లుచు యుద్ధము చేయునప్పుడు తద్భవనము మాటిమాటికిఁ గంపించెననియు మాంసాకాంక్షి యగు శూదూలము మహామృగమును బట్టుకొనునట్లు భీమ సేనుఁడు కీచకునిఁ బట్టుకొని (సింహమువలె) బిగ్గఱగా గర్జిలె ననియు వర్ణింపఁ బడెను. నాట్యశాల యెంత యూరికి వెలుపట నుండినను నాట గఱచు బాలికలకు సులభముగాఁ జేర రానంత దవ్వయి యుండదు గదా. దవ్వగానున్నను గ్రోసుల దవ్వగాదు గదా. అందున నది నిశీధము. ప్రపంచము మాటుమడిచి నిశ్శబ్దంబుగా నుండునప్పుడు తద్భవనమెల్లఁ బ్రాకంప మొందఁ జేయఁదగిన

ట్లుప్పట్లు సింహగర్జనల కూర నెవ్వరు మేలుకొనరో. మేలుకొని కొండవైచ నక్కడకుఁ బోయి కారణ మారయరో. భీమసేనుని గుఱుతింపరో. అతని కతమునఁ బాండవు లందఱకుఁ బురస్కారవానాజ్ఞాతివాస క్లేశంబులు ఘటిల్లకుండునో. తొలుతనే ద్రాపది యట్టి క్లేశమునకుఁ దాము కారణము గాఁదని భీముని వేడికొన్నది. సమయభంగమునకు భీతిగొని భీముఁ డింత హస్తమెయి నుండినను గీచకుండేల యూరక మూఁగవలె గర్జిల్లకుండును. ఈ సంకటపాటు దలఁగ నెట్లు చేయవలయునో ? ఈ సందర్భమునఁ దిక్కయజ్ఞ యసఞ్చ సాధ్యంబగు విధమున నవలీలగా సామాన్యప్రతిభతో సంకటము తప్పించినాఁడు.

“ తనయగపాటారు లెఱుఁగుదు

రనిసూతుఁడు సమయభంగమగుటకు భీముఁ

డును గొంకుచుఁ జప్పుడు సే

యని గూఢవిమర్దనప్రహరములఁ దగఁ.”

ఒక్క పై రంధ్రకై కామించి చీకటితిప్పనక్షై పోయి యజయుఁడును సింహ బలుఁడునైన కీచకుఁడు దాని మగనిచే దెబ్బలు దినుచున్నాఁడని జను లెఱింగినఁ దనకుఁ దలయె త్తరాని యవమానమని కీచకుఁడును సమయభంగమగు నని భీమసేనుఁడును గొంకుచుఁ జప్పుడు సేయక గూఢవిమర్దన ప్రహరములతోఁ బోరినట్లు రచించి కవిబ్రహ్మ లోకసామాన్యమార్గమే వర్ణించి మూలమున కంటెను మెఱుఁగులు గూర్చి యాచిత్యము పోషించినాఁడు.

౪. మాతస్యగోగ్రహణకారణము :—

మూలమున

దుర్యోధనునితోడఁ బాండవుల నెదకఁబోయిన గూఢచారులు వచ్చి వారెందును గనఁబడరనియు శత్రుపరాభవము ప్రభువునకుఁ బ్రియముగా నుండునని యాకారణమునఁ గీచక వధవృత్తాంతమును జెప్పిరి. పిదప దుర్యోధనుఁడు సభాసదులను జూచి పాండవు లెల్లు తెలియఁబడఁగలరో ప్రశ్నింప నందఱుఁ దమ యభిప్రాయములు తెలుపఁ బిమ్మట రథయాధిపతియుఁ ద్రిగర్త దేశాధిపతియునగు సుశర్మ విరటునిచేఁ బలుమాట లనదేశము బాధఁ

తెంజెనయిఁ గీచకునితోడి తనకావిరటునితోఁ బోరాడరామి దెలిపి మఱి
యప్పుడు కీచకుడు హతుఁడగుట నతనిదేశముపై నెత్తిపోయి యతని నోడించి
యరిగిగోధనముఁ దెత్తమన నందఱు నది పోలునని చెప్పి నట్లును దుర్యోధనుండు
దానికై తానును బూనుకొన్నట్లుగా వర్ణింపఁబడియున్నది.

తనకు మహానంకటము ఘటింపఁజేయు పాండవుల కజ్ఞాతవాసము గడవు
కాలము తీఱవచ్చుచుండవారిని వెదకుమార్గంబులు విడిచి సుశర్మ పగ
పీర్చుటకై యరినిబాసలు యగుటకై దురభిమానఖనియు స్వాస్థ్యరైకపరుండును
నగు దుర్యోధనుండు సమ్మతించి పనిలేని యుద్ధమునఁగాలము వృధపుచ్చునా.
ఈ కార్యమునఁ దన కనుకూలము గలుగుచో నేకా క్రియా ద్వ్యర్థకరీ బభూవ
యన్నట్లు పూనుకొనినగాని రిత్తికు రిత్తి పూనునా. అంతేగాక పాండవుల విష
యము నిరయుచుండు వేళి దుర్యోధనునితో సామంతుఁడగు సుశర్మ
యప్రకృతింబగు విషయము చెప్ప సాహసించునా. మునిఁగిపోవుచుండువాఁడు
నాఁచుఁదీవెనైన నవలంబము గొనఁబూనునన్నట్లు కీచకపథకధ పాండవుల
విషయ మరయుట కాధారపడునేమో యని దుర్యోధనునంతటి కుత్సిత ప్రజ్ఞగల
వాఁడు యోషింపక యూరక తాబోమ్మవలె స్థాఁబునై యుండునా. ఈ విషయ
ములు లెస్స విమర్శించి కనిబ్రహ్మ తనసృష్టిచమత్కారము నెఱపినాఁడు.

“ ఇవ్వోధంబునఁ దమ తమ యెఱుఁగు తెఱఁగు
లందఱును జెప్ప విని కురునందనుండు
దగ నిచారించి కార్యంబు తెగువ గాంచి
యెలమి వారిలఁ గనుఁగొని యిట్టు లనియె.”

“ సింహబలుఁడు భీమనేనుండు శల్యుండు
హలధరుఁడు సమానబలమువార
లొండొరులను గెలుచునుత్సాహమునుగల
రుద్ధతులు భుజానమిద్ధబలులు.”

“ ఈ నలువురు భుజశక్తుల
తో నెనయంజాలునట్టి దోర్బల మెందుం
గానము గావున వీరల
భోవన యొండొరుల కని గెలుపు సమకూరుకొ.”

“ తక్కినవార లాతనికి దవ్వులచోటులవారు వాయుజం
 ఊక్కడ యింక సింహబలునుద్ధతి మాన్చిన మాన్పువాఁ డతం
 డక్కడ నిల్చెఁగావలయు నానతి ద్రాపది గాఁగనోపు వే
 ఊక్కరుఁ డాజిగీచకుల నోర్వఁగఁ జాలమి మీరెఱుంగరే.”

“ గంధర్వు లనునెవంబున
 నంధతమనగూఢవృత్తి ననిలసుతుఁడు గ
 ర్వాంధమతియైన నూతు స
 బాంధవముగఁ జంపెఁగాక పరులకు వశమే.”

“ సితామహం డుపదేశించిన లక్షణంబు లద్దేశంబునం గలిగియుండు
 నని విందుము. పాండవులు ప్రచ్ఛన్న వేషంబున విరటుప్రోల వసియించినవారు
 గావలయు.....ననిపై నెత్తిపోయి తదీయ గోధనంబుల గ్రహించిన
 ధర్మతనయుండును దమ్ములు నడ్డపడం బఱతెంతు రయ్యవసరంబున మనము
 సమయభంగంబు సెప్పి వారలం గ్రమ్ముఁ బండ్రిండు వత్సరంబులు వనవా
 నంబు సలుపం బుత్తమల్లైన నప్రతిహతంబుగాఁ జతురంత భూచక్రం బాక్రమించి
 క్తిరినీయులమై వర్తిల్లుదము. కుంతీనందను లందు లేక తక్కిన మత్స్యపతి
 సమస్త వస్తువులును జూఱగొంద మదియును లాభంబ.....”

అని కీచకుఁడు భీమునిచేతనే చంపఁబడి యుండవలెనని దుర్యోధనుఁడు
 సకారణముగా నిర్ణయించి మాతస్యగోగ్రహణయాత్రకై యుద్యోగము సేయఁ
 బూని సభాస్థారుల నడుగ నప్పు డది సందుచేసికొని సుశర్మ

“ కేకయసాలువులు దోడుగ
 నా కీచకుఁ డాజి నన్ను నపజితుఁ జేసెం
 జాకుండ మున్న యొకపరి
 నా కాతనితోడ భండనము లేదయ్యెన్.”

“ భంగముతోడ నున్న ననుఁ బంపు విరాటుని భూమి మీఁదికిం
 జెంగట నుండు నాదయిన జీతపుటూళ్లులు సంతతంబు వా
 నిం గడుగాసి సేయు నతనిం జెఱుపం దఱి యయ్యె ముట్టి స
 ప్తాంగముఁ జూఱ బెచ్చెద నహంకృతియెల్ల నడంచి వచ్చెదన్.”

“ఉద్దవిడిన పసుల నూచముట్టుగఁ దెత్తు
 నతఁడు వెనుకవచ్చి యడ్డవడిన
 -వోటఁ బాండురాజసూనుల సరయుదు
 నెల్లభంగి దీని కేన తగుదు.”

అని చెప్పినట్లు వర్ణించి దుర్యోధనుని పాత్రపోషణమును సుశర్మ విధే
 యతాపాపమును జూపి కార్యకారణాచిత్యము పోషించి రసవత్తరముగా
 రచించియున్నాడు.

౫. దుర్యోధనునకు సైతము నజాతశత్రుఁడగు ధర్మజునిమాట
 ప్రమాణము :—

ఈ విషయము మూలమున లేదు. దీనిని దిక్కన దుర్యోధన పాత్ర పోషణ
 మును ధర్మజుని సత్వశీలమును జక్కగాఁ దెలుపఁబూని యొక వింతకథాంశము
 సృష్టించినాఁడు.

కౌరవు లుత్తరగోగ్రహణము చేసినప్పుడు పోరవచ్చిన యర్జునుఁడు
 సమయభంగము చేసి చని దుర్యోధనుఁ డడుగఁగా భీష్ముఁ డర్జునుఁడు సమయవేళ
 ముగిసిన పిమ్మటనే తెలియవచ్చె నని సందేహము తీర్చినాడు.

కాని నిత్యశంకితుఁడగు సుయోధనుఁడు దానిని బ్రమాణముగాఁ గొన
 నిచ్చుగింపక ధర్మజుకడకు దూతను బంపె. అతఁడుచు నేతెంచి ధర్మజునితో

“వాలి యజ్ఞతవాససంవత్సరంబు
 నిండకుండంగ మున్న పార్థుండు బయలు
 మెఱసి సమయంబు దప్పె నీ వెఱిఁగి దీని
 కేది దగు నది సేయుము మేదిసీశ.”

“అని పునర్వసవాసకరణంబు దోషనాడిన నవ్వి యధిష్ఠితసత్యవ్రతుం
 డయిన యుధిష్ఠిరుం డతని కిట్లనియె.

“నిండె సమయాబ్దములు నిం
 కొండనలే దిపుడ చని సుయోధనుతో భీ
 ష్ముండును గురుఁడును వినఁగా
 నిండె ననుము నిండె నిండె నిక్కంబునకుక.”

అనినట్లును మరల దానిని బ్రకాశము సేయక దుర్యోధనుడు నాటి
కొల్వలో

“మనము మోసపోయి యనిమిషపతిసూతి
తోడఁ బొడిచితిమి యదోషవృత్తి
నతఁడు సమయకాల మంతయుఁ గడచిన
వచ్చెనో యెఱుంగవలయు నిజము.”

“అనిన నివి యేటిమాటలు
వినువారలు నగరె యేను వివ్వచ్చుడు న
చ్చిన యపుడ తెలుపనే వల
దనుమానము సమయకాల మటమును కడచె.”

“అనపుడు భీష్మునిపలుకులు
విని యందఱు సమ్మతించి వెరవిడియే శ
ల్లునుఁ డనిరి పతియుఁ బురికిం
జనియెను మఱునాఁడు విరళసైన్యంబులతో.”

అని తిక్కన వర్ణించి సుయోధనుని నై చ్యమును ధర్మజునియెడ నతనిఁ
గల ప్రమాణబుద్ధియుఁ బ్రకటించినాఁడు, ఇది మూలమున లేని నూతన
సృష్టియై రసము లొలుకుచు నౌచిత్యము నెంతయే బోషించుచున్నది గదా.

౩. మాటలతీటునను దిక్కన యౌచిత్యముఁ బోషించువాఁడు :—

ఉత్తరుఁడు బృహన్నలను బాండవు లెక్కడ న్నెలున్నారో తెలుపుమని
యడిగినపుడు మూలములో,

“అహమస్మ్యర్జునః పార్థస్సభాస్థారో యథిష్ఠిరః ।
వల్లవో భీమసేనస్తు పితుస్తే రసపాచకః ॥
అశ్వబంధోఽథ నకులస్సహదేవస్తు గోకులే ।
హైరంద్రీం ద్రాపదీం విద్ధి యత్కృతే కీచకా హతాః ॥”

నే నర్జనుడను. సభాన్తారుడు యుధిష్ఠిరుడు. మీ తండ్రికి రసపా చకుడుగు వల్లవుడు భీమసేనుడు. అశ్వరక్షకుడు నకులుడు. సహదేవుడు గోరక్షకుడు. ఎవత్తై కీచకులు హతులైరో యా సైరంధ్రిని ద్రాపదినిగా నెఱుగుమని మూలమున నన్నిటికిఁ దొలిగాఁ దన విషయమే యర్జునుడు చెప్పియున్న వర్ణించియున్నాడు.

కాని తిక్కన సోమయాజి యీ పట్టన,

“ కంకుడు ధర్మసుతుడు వల
లాంకుడు భీముడు గవలు హయశిక్ష గో
కింకరులు సెప్పఁ దొడఁగితి
నింకఁ గొఱతపెట్టనేల యే నర్జనుడకొ.”

అని యన్న దమ్ములవరుసలోనైనఁ జెప్పింపక “యింక గొఱత పెట్టనేల యే నర్జనుడకొ” అని యర్జునునిచేతఁ జెప్పించి ఫీరోదా త్తవినయగాం భీర్యము వెల్లడించి యాచిత్యము పోషించి రచించినాడు.

ఇట్టి వెన్నేనిఁ గలవు. మహాభారతము రత్నాకరము. తిక్కన యాంధ్ర కావ్యరత్నాకరుడు. రత్నపరీక్ష లెస్స యెఱింగినవారి కనువగుఁగాని నావంటి యలంతులకుఁ దద్విమర్శము సులభంబుగాదు. కాని యా మహాత్ముని కవితాసుధారసాస్వాదనలేశవశంబున నింత వ్రాయఁబూనితిని.



శ్రీపాదరేణుప్రభావము

శ్రీ మా. రామకృష్ణకవి, ఎం. ఏ.

శ్రీతిరుపతిక్షేత్రమున శ్రీమద్వేంకటాచలపతి దర్శనము చేసికొని వచ్చుభక్తజనుల కచ్చటియధికారులు భగవత్ప్రసాద మని శ్రీపాదరేణు వని ప్రసిద్ధి వడసిననుగంధద్రవ్య మొసంగుదురు. అందుఁ బచ్చకప్పుర మధిక భాగము మిళితమైనందున దివ్యసౌరభము దానిలో నుండి ప్రసరించుచుండును. శ్రీపాదరేణుప్రభావ మనునొకకావ్యము తత్సుగంధిద్రవ్యమహిమ వర్ణించు నది రేవణూరి-వేంకటాచార్యుఁ డను కవివర్యునిచేఁ జమత్కారబంధురముగా రచియింపఁబడినది నాలుగుల్లాసములభాగము లభించెను. అయిదవ యల్లాస మసమగ్ర మగుటయ కాక రచనాధోరణి గమనించి చూడగా నింకను రెండు మూఁ డుల్లాసములభాగము మనకు లభ్యము కాలే దని తోచును.

ఈ వేంకటాచార్యుఁడు గద్యమున “ సంకీర్తనాచార్యదాహిత్ర రేవణూరి - తిరుమలకొండయాచార్యసుధీవర్యసుపుత్ర ” యను విశేషణములతోఁ దన్నుఁ బేర్కొనుటచే సంకీర్తనాచార్యుఁ డగుతాళ్ళపాక-యన్నమాచార్యుని దాహిత్రుఁ డని యూహింపఁదగియున్నది. తాళ్ళపాకకవులలో నాదిమ ప్రసిద్ధుఁ డన్నమయ్య, సతనికుమారుఁడు పెద్దతిరుమలయ్యయ్య, సతనికొమారులు తిమ్మయ చిన్న తిరువేంగళనాథులు, వారిపుత్రులును గ్రంథకర్తలు. వారి కృతులు గానరూపమునను గావ్యరూపమునను బ్రసిద్ధములై తామ్రపట్టోట్టంకీ తము లయినవి తిరుపతిదేవస్థానాధిపతులచేఁ జాలభాగము ముద్రితము లయ్యె. అవి యన్నియు శ్రీవేంకటేశ్వరుల లీలావిభూతిగుణవిశేషముల వర్ణించుగీత విశేషములుగాను గొన్ని పద్యకావ్యములునై యున్నవి. నానారాగతాళనిబద్ధము లగుగీతములలో భగవచ్ఛృంగారలీలలో లేక భక్తులయాధ్యాత్మికభావ భావనావిలాసములో లేక సామాన్యధర్మదేశసములో యల్లేఖింపఁబడి యుండును. ఇట్టి తాళ్ళపాకకవులకు నన్నిహితబంధు వగు రేవణూరి-వేంకటాచార్యుఁడును వారి నిత్యసాన్నిధ్యముచే భగవంతునకు సంకీర్తనరూపముగాఁ

గావ్యపుష్పమాల యర్పింపఁగలపాండిత్యము నలవఱచుకొని భగవత్కైంక ర్యము నడపి యాంధ్రలోకమునకుఁ దా నేరినభక్తి కుసుమములఁ బ్రసాదించుట యచ్చెరువు కాదు. ఇతఁడు శకుంతలాపరిణయ మనుకావ్యమునహితము రచించె.

తనపూర్వ లాడిపాడి చూపిన భక్తిమహిమమున కచ్చెరువుపడుచు వేంకటాచార్యుఁడు కథామధ్యమున నారదమహర్షి వారిని స్తుతించిన ట్లతిశయీ కృతభూతభావనాసంభావనండ్లై చమత్కృతి చూపియున్నాఁడు.

“వ. అనిన వెండియు హరిసంక్తీర్తనావిశారదుం డగునారదుం డిట్లనియె.

ఉ. శ్రీ లలరంగ మంగమను శ్రీహరికి న్నటు ధారవోయుచోఁ
దాళులపాకయన్నమయుఁ దాఁ గడిగెం బడముల్ ధరిత్రి మా
తాళులపాకచిన్నన పదంబులు పాడిన నాడె సర్పరా
ఘ్నైవిభుండు తత్పదరజంబును మాకు నొసంగఁజెల్లదే.”

ఉల్లాసం.

తాళ్ళపాకయన్నమయ సాళువనరసింహరాయలచే మొదట నుపేక్షింపఁ బడి పిదప భగవత్సంధానక్రియానై పుణిచే సన్మానింపఁబడె ననియుఁ జిన్నన్న రచించినయన్నమాచార్యచరిత్రమువలనఁ దెలియుచున్నది. శాసనప్రమాణ ములవలనను జూడఁగా నన్నమాచార్యుఁడు క్రీ॥ శకము 1500 కాలమున నుండి నట్లు నిర్ధారంపనగు. రేనఱూరి-వేంకటాచార్యుఁడు 1570 లేక 1580 ప్రాంతముల గ్రంథరచన చేసియుండు ననుట యసంభవము కానేరదు.

భగవత్సన్నిధ్యము కోరుమోక్షేచ్ఛువులకుఁ బ్రకృష్టమార్గములు నాలు గని తోచుచున్నది. సాత్త్వికాంగికవాచికాహార్యము లనుచతుర్భంగు లుత్త రోత్తరాపకర్షములై వెలయుచుండును. సాత్త్వికము నిర్వికల్పకసమాధిలోఁ బరమాత్మైక్యమును బ్రతిపాదించును. ఆంగికభక్తి సమూర్తార్చనమున భగవ దాకారమునకు సమస్తోపచర్యలు చేసి లదేకనిష్ఠాత్వమున నిలుచుభక్తుని ముక్తి సోపానము నెక్కించును. వాచికము భగవద్గుణలీలావిభూతుల నానావిధ శబ్దార్థగుంభనలతో వర్ణించి తల్లిలలలోఁ గ్రమక్రమముగా భక్తుఁడును బాల్నాని కలసి యనాదృతబాహ్యవ్యాపారుడై యుత్తమగతులఁ జెందునట్లు సేయఁగల

సరణి యని యూహింపనగు. ఆహార్యము భగవత్కింకరతాప్రకటనం బగు వేషము ధరించి తద్రక్షక మగురసభావనటన ముపపాదించుకొని సులభముగా భుక్తి సాధించుకొనినభక్తునిఁ జిరతరాభ్యాసకారణమున ముక్తిమార్గమున నడపించి యుత్తరోత్తరశ్రేయస్తరజన్మము నొడఁగూర్చఁజాలును. వీనిలో వాచికము ప్రౌఢమధ్యమస్థము లనుమూఁడుతెఱంగుల నిలసిల్లును. ప్రౌఢ మార్గము భాగవతాదిమహాపురాణములఁ గృష్ణాదిభగవత్క్రిడలఁ గధారూపముల హృదయావర్జకముగా వర్ణించి యాత్మసంస్కార మలవఱచి యుత్తిమానుష్ఠానభంగులఁ గధాపాత్రములచర్యలచే నేర్పి భవసాగరముఁ దరింపఁజేయును. సౌమ్యచండతామసాదిషుంప్రజపసరణియుఁ బ్రౌఢమార్గము కావచ్చును. మధ్య మార్గమున సహస్రనామాదిపారాయణపరాయణుండై భక్తుఁడు భగవదనుగ్రహయాచనకుఁ జేసాచియుండును. ముగ్ధమార్గమున భగవద్రూపచేష్టావిలాసముల మనోగతులు వోయినట్లు కేయరూపమునఁ బాడుకొనుచు నాలాపస్వర రాగప్రవాహమునఁ బడి పారవశ్యము సెంది భగవత్సాయజ్యసంభావనా మహిమచే దనకును బరులకును జన్మతారణక్రియోపదేశము సేయుచుండును. వ్యాసాదిమహర్షులును సత్కవులును బురాణకావ్యకధారూపములఁ బ్రౌఢ మార్గమున శ్రోతృజనుల భక్తిసరణిలో నడపింతురు. శ్రోతృజనులలో వారి వారిమేధావిద్యాసహవాసాదికారణముల నాత్మసంస్కారము భేదించి భిన్నాధికారు లుందురు. అతిపామరు లుచితవేషములతో నిర్వహించు కేయసౌందర్యమునకు రంజిల్లి భక్తిమార్గముఁ జొత్తురు. మనోనిగ్రహము సేయఁజాలని జనులకెల్ల గానరూప మగుసంకీర్తనము బహుజనప్రహత మగురాజమార్గమువలె నిష్కంటకమై నిరుపాధికమైనది. కావ్యమార్గమున విచిత్రరచనాశక్తిచే గవులు శ్రోతలకుఁ జిత్తోల్లాసము గలిగించి రసభావప్రకర్షముచే దన్మయతావస్థను సంఘటింపఁజేయుదురు. తాత్పర్యపాకకవులసంకీర్తనములు కేయమార్గ మధిష్ఠింపఁగాఁ దద్బంధు వగువేంకటాచార్యుఁడు కావ్యసరణిఁ ద్రొక్కి విచిత్రఫక్తి నవలంబించి మధ్యమాధికారులకును హృదయరంజకముగా నీగ్రంథము రచించెను.

సంస్కృతద్రవిడభాషలలో భగవత్సత్ప్రభాసము లగుకావ్యములు పెక్కులు గలవు. ఆంధ్రమునఁ గేవలస్తోత్రకావ్యములు పెక్కులు లేకుండుటయే కాక భక్తిప్రభాసము లగుకథలలోను శృంగారాతిశయముచే రసాంతరో

పరింజనము నెంది ప్రధానవిషయము తిరస్కృత మగుచుండును. కేవలాధ్యాత్మికస్తుతులు ప్రాథాధికారులకే యెక్కువ రుచించును. ద్రవిడభాషలో తాయుమానవర్ (మాతృభూతకవి) మొదలగుకవులు సర్వజనహృదయనిచ్చేదకముగా మహాకల్పములై యాధ్యాత్మప్రపంచమును దేటమాటలతో వర్ణించిరి. శృంగార రసభావసంమేళితములై భక్తినిమనస్సు నాయుక్గాను భగవంతుఁ డనుకూల నాయకుఁడై పరివర్జితాన్యసంగుఁడై తనతోఁ గ్రీడించునట్లు భావించి సంభోగ నిప్రలంభశృంగారములలో నానావస్థలు ప్రకటించుకొనుచుఁ గావ్యవినోదము నేయగ్రంథములు ద్రవిడభాషలోఁ బెక్కులు గలవు. భగవద్దీర్ఘశృంగారచేష్టల నర్ణించుననియె యాంధ్రభాషలో నామాన్యముగాఁ గలవు. వీరనాయకవర్ణన మునకు శ్రీరాముఁడును శృంగారనాయకవిలసితిములకు శ్రీకృష్ణుఁడును బ్రధాన దైవము లగును. శివపార్వతీవిలాసములును గృష్ణనిబాల్యయావనక్రీడావిశేషములును వీరశృంగారములరెంటికిని సందర్భము లొసఁగుచుండును. ఇవి కథారూపములు. కేవలస్తుతిగుంభనములే కావ్యముగాఁ గలవి తెనుఁగునఁ బెక్కులు లేవు. కొన్ని శతకములు గలవు కాని వానికి దగినంతప్రాచుర్యము లభించినది కాదు. తద్రచయితలు భక్తిపూరితహృదయులే కాని నానాకళా శాస్త్రపరిశ్రమక్లిష్టములు కారు. కావున మనుచరిత్రాదిప్రబంధపఠనలంపటు లగు నాంధ్రులకుఁ జిత్రకవితాప్రావీణ్యము రుచించినంతమాత్రము దాశరథిశతకాదులు రంజకములు గావయ్యె. అవి ట్సుద్రకావ్యములక్రిందఁ బరిగణింపఁ బడియె. అంబికాశతకాదులు శృంగారరసబంధురములై నానావస్థాప్రదో్యత కానుభావసంపన్నము లగుటచేఁ బండితులకే ప్రశంసనీయము లగుట యాశ్చర్యము కాదు. ఈ శతకములలోనిపద్యముల ముక్తకము లందురు. కథారూపముల వస్తువు బహుపద్యముల నేకాన్వయము చెంది వివిధరసభావాభివ్యంజకము లగుచుండును. ముక్తకముల నొకపద్యమునకు మఱియొకదాని కన్వయ సంబంధము లేక యక్కడఁ కక్కడ భావములు ముగియుచు నేకదేశముగా వస్తువర్ణనము చేయుచు నుల్లేఖరీతి విలసిల్లుచుండును. కథాసందర్భము లేకుండుటచే నిడివిడిగా సర్గగ్రహణము తేలిక యైనను ముక్తకగ్రంథములకు గౌరవము లభింపలేదు.

తెప్పలబోరుతల్పు లిసిఱింతలువాతెడు చూపుఁగుంచెయం

ద్రిప్పి తళుక్కునం దెఱచి తిన్ననిమోమునఁ గాయవెన్నెలకొ

ముప్పిరిగొన్న వేడుకలు మూఁగిసని గ్గసియాడ లోన నీ
వప్పరమేళు గెల్చి తను వర్ధముఁ గొంటి పొసంగు చంబికా.

ఇందుఁ బరమేశ్వరి శివునియధ్ధాంగము యాచించుఘట్టమున లజ్జానిలాస
హేలాదులపరాకాష్ఠ సూచించుననుభావములు వర్ణితము లగుటచే నిది హ్వా
జనకమైనను శృంగారావస్థ లనుసూతముగా లేక నాయకునియు సఖీజనము
లయు వాక్యచేష్టాప్రసంగసాక్షాత్తురి యుభావ మగుటచే హర్షప్రవాహము
గలుగదు. తాత్పర్యాకకవలకృతులు గేయరూపములును ముక్తకరూపములు
నగుటచే ప్రాథమికులజనచిత్రాకర్షములు గావని కాభాలు వేంకటాచార్యుఁడు
ప్రబంధరచనఁగి ననుసరించి దీని నుల్లాసనామకములుగఁ బరిచ్ఛేదించి కేవ
లము ముక్తకర్పరూపము పరిహరింపఁ గథాభోరణిఁ దెచ్చిపెట్టి కొంతసంస్కార
మాపాదించినను నీ గ్రంథమంతయు ముక్తకరూప మగుస్తోత్రకదంబ మని చెప్పక
తప్పదు. ప్రథమోల్లాసమున దేవతాకవిప్రశంసాసంతరము కవి నారదమన్న
భులఁ బ్రవేశింపఁజేసి నుల్లాసరూపముగాఁ బ్రతిపద్యమున శ్రీపాదరేణుప్రభావము
ముక్తకరీతి వర్ణించుచున్నాఁడు. మన్మథుఁడు తనకుఁ దోచినరమణీయ వస్తువుఁ
బ్రశంసింప నారదుఁడు దానిసౌభాగ్యము శ్రీపాదరజఃసంపర్కమువలననే
కలగెఁగదా యని యాక్షేపించుట ప్రతిపద్యమునఁ బూర్వోత్తరార్థములు
వేట్వోట గుంభింపఁబడియున్నది.

“ఉ. తియ్యనిద్రాక్షుపడురుచి తియ్యనతోచెడికల్కిచొక్కపుం
దియ్యనిమోప చక్కెరదె తియ్యనితీపు గదయ్య నారదా

అని మన్మథుఁడు సామాన్యాధరరుచిఁ బ్రశంసింపఁగా నారదుఁడు—

కుయ్యకురోరి శేషగిరికూటవిహారిపదాబ్జరేణువే
తియ్యనకంటె తియ్య నగుఁ దీర్థము తోడుతఁ గ్రోలు మన్మథా”

అని మన్మథుని నధిక్షేపించుచు శ్రీపాదరజము పాదతిర్థముతో నేవింపఁ
దగునని పరమార్థము వర్ణించెను.

“చ. కలకలపంచమస్వరము గ్రొల్కొనుకోకిలసుమ్ము సుందరీ
లలితగళంబు దీని నవలంబ మొనర్పంగ నొప్పు నారదా

అని శ్రీకంఠనాదము ప్రశంసించుమన్నభునకు దేవస్సే

తెలియదు నీదుకోకిలలతెండుకు నుస్వర మిచ్చు సర్వదా
యలయురగాధిరాట్పదరజోఽధికనేవ లభింప మన్నథా. ”

అని మదనుకాహళ మగుకోకిల పుద్గీపనౌషధమహిమ వర్ణించె.

ఇట్లే రెండవయుల్లాసమున—

“శ్రీరమణునిపదరేణుక

భారచనము తుంబురుండు దత్తిలుండును వి

స్తారముగ వితర్కించిరి

యారయఁ దత్కావ్యకరణ మది యెట్లన్నె. ”

అని తుంబురుదత్తిలులసంభాషణము నారదమన్నభసల్లాపముకంటె
నించుకప్రౌఢతరముగా సమకూర్చెను.

“రంభ పటింపఁ గై శృభరరంజితపుష్పవరాగపుంజముల్

గుంభిత మయ్యెనేమొ దివి ఘుమ్మనివాసన గ్రమ్మె దుంబురా

కుంభిని శేషశైలవతి గుప్పనఁ గప్రపుఁగుప్పతిప్పలన్

జృంభిలుచున్నటింపఁ బదరేణువులెల్లను గప్పె దత్తిలా. ”

అని దత్తిలునజ్ఞానముఁ దుంబురుండు దిద్ది శ్రీపాదరజఃప్రభావము
వర్ణించెను.

మఱియొకముక్తకము—

“ఈజవరాలిన్నతమున కింద్రుండు సయ్యని పైనఁ జల్లెఁ బూల్

జాజులు నెట్లు పూచెనె వసంతమునం దిది వింత తుంబురా

మోజుగ నాడువేంకటునిముఖ్యపదాబ్జరజంబు గప్పఁ ద

దూభజములెల్లఁ దన్మహిమబోలెను మించెను మింట దత్తిలా. ”

అని శ్రీపాదరజంబు జాజులకు దోహద మగుట ప్రశంసించె.

తృతీయోల్లాసమున—

శ్రీహరిపదరేణువుకథ

యాహరిహాయుఁ డల్లరంభయును వాదించెన్

మోహనతర మగువర్ణన

యూహించెద బుధులు వినుచు నోహూ యనఁగన్

అన్నట్లు రంభయు నింద్రుఁడును శ్రీపాదరజోమహిమ వితర్కించి
నట్లుపోడ్డాతము సూచించి కవి తత్తర్కసముదర్శమునకుఁ జొచ్చెను.

చ. కలయుచు నెంద అచ్చరలకన్నులఁ గన్నుల నప్పళించితో

కలితసహస్రనేత్రములఁ గాటుక లెక్కడి వోపురందరా—

అని రంభ యింద్రుని బహువల్లభాసముల్లాసంబు నెత్తిపాడువఁగా
నతఁడు—

చెలియరొ వేంకటేశ్వరుని శ్రీపదరేణువులెల్ల సోకె నేఁ

గొలిచి నమస్కరించునెడఁ గుల్కుచు రంభ మరాళగామినీ

అని విప్రలంభసందృబ్ధ మగునీహ్యారసమును భక్తిరసవాహినిలో స్వరూప
వాళము చేసెను.

మఱియొక ఘట్టమున—

ఉ. గౌతమపత్ని వాతెఱును గమ్మనితేనియ గ్రోలునీకు దు

ష్పాతకీ కెల్లు యాగములభాగము లబ్బెడిరా పురందరా—

అని రంభ ధర్మఫలమర్మ మడుగఁగా నింద్రుఁడు—

పాతక మెద్ది వేంకటుని పాదరజోఽంబువు నేను గ్రోలితిన్

ఖ్యాతిగ యాగభాగములు గాంచితి రంభ మరాళగామినీ

అని శ్రీపాదరేణుమిత్రిత మగుతీర్థనేవ మహాపాతకసంహారిణి యని
సక్కాణింఁచె.

మఱియొక స్థలమున—

నాకమునందుఁ గల్గుసుమనంబులతావుల మించి నేఁడు యీ
యాకస మేమొ తత్పరిమళాయిత మయ్యె సురేంద్ర—రంభనక

అని రంభ యడుగఁగా—

వేఁకువఁ దాళ్ళపాక తిరువేంగళనాథుఁడు పాడ నాడ ద
రీకరరాక్షిరీశపదరేణువులెల్లను గప్పఁబోల్ సుమీ

అని యింద్రుఁడు సమాధాన మొసంగి తాళ్ళపాకచిన్నన్న శ్రీవేంక
టేశ్వరుల యెదుట నొనర్చినతాండవగీతోద్రేకమును గవి శ్లాఘించెను.

చతుర్థోల్లాసమున—

శ్రీస్వామిపాదరేణువు భాస్వత్ప్రభమానసత్ప్రభావముకథ స
ర్వస్వమును సబ్బభవుఁడు సరస్వతి వాదించి రట్టిరచన దలంతుఁ

అని శ్రీపదరజోమహిమమును బ్రహ్మయు సరస్వతియు ముచ్చటించి
నట్లుదేశించెను.

చ. పదపదచాతురీనిగమపాఠములందుఁ బదాప్తి నీకు మ
త్పదములు ముద్దుగొంట గరుపాటిలె నోటికి వారిజాసనా

అని భారతీదేవి తన సౌభాగ్యవల్లభ్యములు ప్రకటింపఁగా బ్రహ్మయు—

మదవతి వేంకటేశ్వరుని మంచిపదంబులరేణుజాలముక
బదిలముగాఁగ మెక్కినప్రభావము ను మృదివో సరస్వతీ

అని దానియశావనమదాభిమానమును వారింఁచె.

మఱియొక ఘట్టమున—

ప్రాకట మైననామెఱుంగుఁ బ్రాఁకుడుకూఁకటిసొంపు చూచి బల్
చీకటి మాటిమాటికి సృజించెడు నీ విఁక వారిజాసనా

అని సరస్వతి తనసౌందర్యపరమాణువులే కమలాసనునిసృష్టికి సామగ్రి
నొసంగుచున్న దని యతని సృష్టిచాతురి నధఃకరింపఁగా నతఁడును—

శ్రీకరవేంకటప్రభుని శ్రీపదరేణుత నై నశాంబరిక
జీకటి నే సృజించెదను జిన్నెలు పన్నకువే సరస్వతీ

అని దాని యభిమానభరమును డించుచు సృష్టిసర్వస్వము శ్రీపాద
రేణుకందోద్భవ మని ప్రకటించెను.

అని యిట్లాక్కొక్కయల్లాసమున నిరువురిరువురు సర్వపద్యభాగముల
వితర్కము లొనర్చినపిదప వారిలో నొక్కరొక్కరు సమష్టిపై వివిధవృత్తముల
శ్రీపాదరజఃప్రభావము భావించురు. బ్రశ్నోత్తరభాగమునకుఁ తరువాత
మొదటియల్లాసమున—

సీ. కాలాగరుజధూపగతవాసనలకన్నఁ బాటీరతరుసారభములకన్నఁ
బారిజాతగుళుచ్ఛపరిమళంబులకన్నఁ బంకజాతామోదపటిమకన్నఁ
గర్భూరపంకసంకలితగంధముకన్నఁ గస్తూరికాస్వాదుకలనకన్న
వకుళప్రసూనజీవనపుఁదావులకన్న సాంకవప్రకటితాసవముకన్న

నధికతరమై ఘుమంఘుమాయతన మగుచు
మధురతర మైనశేషాద్రిమందిరాత్మ
పాదరేణువు నాజిహ్వపై వసించి
సుకవితారీతి వలపులు చొనుపుఁగాత

అని నారదుఁడు చెప్పినట్లు కవి తనకవితాచారుసారభమును జమత్కార
ముగా ధ్వనితము నేసెను.

తరువాత నొక్కొక్కయల్లాసమున పెక్కుతెఱఁగులరగడలును, లయగ్రాహి,
అష్టకములు మొదలగు విచిత్రవృత్తరచనలతో శ్రీపాదరజమును గవి వర్ణిం
చును. అట్టిరచనలలోఁ గొన్నిటి నుదాహరించెద.

ద్వితీయోల్లాసమున—

సీ. ప్రణతి చేసెడివేళ బహుదివ్యరత్న సంఘటితకోటీరభాగములమీఁదఁ
బూజచేసెడువేళఁ బున్నాగమల్లికాపారిజాతాదిపుష్పములమీఁదఁ
బాద్యమిచ్చెడివేళఁ బంకజాతామోదపుష్కరనిమ్మ గాంబువులమీఁదఁ
బదము లొత్తెడువేళఁ బరమరేఖాచక్ర సౌభాగ్యవృదులహస్తములమీఁద

నెలమిఁ బ్రసరించి బ్రహ్మరుద్రేంద్రముఖ్య
 దేవగణములకోర్కెలు దీర్చునట్టి
 వేంకటేశ్వరుశ్రీపాదపంకజాత
 దివ్యరేణువు మాకోర్కెఁ దీర్చుఁగాత

మఱియొకచో —

గెలుపుకొమించినకేలుమీఁదుగఁ ద్రిలోకేదానచారిత్తుఁడౌ
 బలిదై త్యాహ్వయచక్రవర్తికి శిరోభాగస్థరత్నంబులై
 ఫలితామోదమహేంద్రనందకుసుమప్రాంత్యత్పరాగంబులై
 చెలువందెక్ ఫణిరాజశైలనిలయశ్రీపాదభూరేణువుల్

అనియు స్థలాంతరమున,

సీ. నడిసుళ్ళు బెట్టేటివనిత యల్లది నడిసుళ్ళు బెట్టనిది యీనుందరాంగి
 భంగసంగతి గల్లుపడఁతి యల్లది భంగసంగతి లేని దీనరసిజాక్షి
 పంకజాతాస్తి దప్పెదలి పంకజాతాస్తి గాంచనిది యీ యభ్రవేణి
 తలయేఱు పట్టించుతరుణియల్లది తలయేఱు పట్టజేయ దీయిగురుఁబోడి

యనుచు నెఱిగియు సర్వజ్ఞుడై నశివుఁడు
 నతిసుగుణశాలి యగుశౌరి కంక మొసఁగి
 యవగుణారోప యగుగంగ నొడల నిడు
 నహిగిరిశాంఘియుగరేణు వంటఁగాడె.

అని శివుఁడు పార్వతికంటెను గంగ కు త్తమాంగ మొసఁగుటకు గారణ
 మది విష్ణుపాదోద్భవయై తద్రజఃసంపర్కముచే నస్మాన్య యయ్యె నని కవి
 సూచించెను.

ఇట్లే ముక్తకములలో వర్ణింపఁదగినశ్రీపాదరేణుమహిమమును భంగ్యం
 తరముగా వృత్తివైచిత్రీ జూపుచుఁ బ్రబంధమునకువలె బరిచ్ఛేదనవిభాగము
 నెలకొల్పి యిక్కావ్యము నిక్కవి క్రొత్తరీతి సమర్థించె ననుట యిండుక
 శ్లాఘాస్పద మయ్యును మాటిమాటి కవశబ్దవ్యాకరణకావ్యదోషములు భక్తి
 రసమధురప్రవాహమునఁ దీయనచెందక కొట్టుకొనిపోక పదచారులకు

శర్కరాశూలోపలములవలె సుకుమారగతికిఁ బ్రత్యూహము గలిగించుచుండును. ఇట్టిదియే పరిమితాలంకారహరియుఁ బ్రసన్నవ్యాహరియు నగుప్రాచీనశ్లోక మొక్కటి దేవీపాదరజోమహత్త్వము ప్రకటించునది యతిప్రసంగమైనను మనో ధర్మభంగుల భేదము సూచింపఁ గ్రింద నుదాహరణముగా నిచ్చుటకు ఊహా పణము గోరుచున్నాము.

లక్ష్మీవశీకరణచూర్ణ సహోదరాణి త్వత్పాదపజ్జ్వరజాంసి శివే జయన్తి
యాని ప్రణామమిళితాని నృణాం లలాటే లుంపన్తి దైవలిఖితాని దురక్షరాణి ॥

గ్రంథము సంపూర్ణముగా లభించునేని గవిపరిశ్రమము కృతార్థ మగు నట్లు దాని లోకమునకుఁ బ్రకటింపఁగలము,



ANNALS

THE INSTITUTE AND THE COLLEGE

Rao Bahadur K. V. Rangaswami Aiyangar, M.A., resigned his Directorship of the Institute on the 18th of September, 1940 and Sarasvatīhṛdayālankāra, Śāradāvilāsa &c., M. Krishnamachariar, M.A., M.L., Ph.D. who was appointed in his place, took charge on 10th December 1940.

Mahamahopadhyaya A. Chinnaswami Sastri resigned his post as Principal, and Mr. T. A. Venkatesvara Dikshitar was appointed in his stead and he took charge of the Principalship on 17th September 1940.

The annual Prize Distribution of the Sanskrit College for the year ending with 30th June 1940 was celebrated on 11th April 1941, under the presidency of Sri. T. A. Ramalingam Chettiar, B.A., B.L., M. L. C., President of the Tirumalai-Tirupati Devasthanams Committee. Mr. T. C. Srinivasa Aiyangar, B.A., B.L., M. L. C., Member, T. T. Devasthanams Committee, delivered the valedictory address.

Mr. P. K. Narayana Pillai, M.A., representative of the University of Travancore visited the Institute on a study tour on 6-6-1941.

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VOL II



No. 2

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JULY—DECEMBER, 1941

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CONTENTS

PAGE

SANSKRIT

शाब्दापरोक्षवादः— <i>Vedāntaviśārada</i> T. A. Venkateswara Dikshitar, Śiromaṇi	197
सामानाधिकरण्यवादः— <i>Vedāntaviśārada</i> T. A. Venkateswara Dikshitar, Śiromaṇi	203
अद्वैतसिद्धान्तः भगवद्भक्तिश्च— <i>Vedāntavidyānidhi</i> V. R. Narasimhachariar...	207
विशिष्टाद्वैतसङ्ग्रहः—T. A. P. Krishnamacharya ...	215
वैशेषिकव्याख्याविमर्शः—T. Viraraghavacharya, Śiromaṇi...	225
के ते सप्त महर्षयः चत्वारो मनवश्च—K. V. Nilameghacharya, Śiromaṇi ...	233
जैमिन्यमिमत्तं देवतास्वरूपम्—K. Sathakopacharya, Śiromaṇi ...	249
श्रीगणपतिरहस्यम्— <i>Mīmāṃsā Bhūṣaṇa Viśārada</i> A. Ramanatha Sastri, <i>Veda-Mīmāṃsā Śiromaṇi</i>	257
माहेश्वरसूत्रविमर्शः— <i>Vyākaraṇa Vidyā Pravīṇa</i> C. Raghavacharya ...	261
संस्कृतभाषोद्धारः—Gunderao Harkare, Gadwal ...	269
वाल्मीकिः नीतिशास्त्रञ्च—N. S. Rajagopalatatacharya, Śiromaṇi ...	273
कोऽसौ योगसूत्रस्य भाष्यकृद् व्यासः ?— <i>Vyākaraṇa Vidyā Pravīṇa</i> R. Rama- murti Sarma	289
Ankāvali—नागानन्दे चतुर्थोऽङ्कः—M. Ramakrishna Kavi, M.A. ...	295
धनुर्मासः—T. A. P. Krishnamacharya ...	299
रामायणम् अभिज्ञानशाकुन्तलं च—T. A. Varadacharya ...	303

ENGLISH

Ātharvaveda—His Holiness Sri Swami Vaidyanāthēnāra Bhārati, Sankarācārya	305
Rohiṇī.....Rūpam Kṛtvā—D. T. Tatacharya, Śiromaṇi, M.O.L. ...	319
The Viśiṣṭādvaitic Theory of Perception and Perceptive Error—A Critique—K. C. Varadachari, M.A., Ph.D. ...	335
On Dharmapāla—N. Aiyaswami Sastri ...	347
Nañjiyar and Nārāyaṇa Muni—V. Varadachari B.A. (Hons.) ...	353
Akṣapāda and Viśiṣṭādvaita Philosophy—T. K. Gopalaswamy Aiyar, M.A.	357
Nature of the Pure Soul from Jaina Standpoint—T. K. V. N. Sudar- sanacharya	371
Mss. of Subhāṣitāvali of Vallabhadeva—M. Ramakrishna Kavi, M.A. ...	375
Tirumalarāya's Grant of Orampāḍu do. ...	399
Ājivakas (From Tamil Sources)—N. Aiyaswami Sastri ...	403
Dr. Pope's Translation of Tiruvācakam—T. P. Palaniappa Pillai, B.O.L.	423
Sūtrālaṅkāra in Chinese—N. Aiyaswami Sastri ...	433
"Divine Lady" or A Maid's Vow—K. C. Varadachari, M.A., Ph.D. ...	441
The Date of the Tiruppāvai do. ...	451

NOTICES OF MANUSCRIPTS

PAGE

A Yoga Chart— <i>Paṇḍitarāja D.T. Tatacharya, Śiromaṇi, M.O.L.</i>	457
Bhoja's Śrīgāramañjarī — <i>M. Krishnamacharya, M.A., M.L., Ph.D.</i>	...
Rājyapāla Nātakam	do. ... 459
Somāskanda Brāhmaṇa	do. ... 460
Romance of Malayavati— <i>M. Ramakrishna Kavi, M.A.</i>	... 461
Sangītasāra	do. ... 462
South Indian Scholars	...
Mahāmahopadhyāya S. Subbarāyāchārya— <i>R. Ramamurti Sarma, Vidyāpravīṇa</i>	... 463
Śrī Kṛṣṇatāchārya— <i>M. Krishnamachariar, M.A., M.L., Ph.D.</i>	... 464
In Memoriam	... 468

REVIEWS

Vibhūti	... 469
Kṛṣṇacaritam of Samudragupta	... 469
Yajña-Phalam—A drama of Bhāsa	... 473
Yoga-Vāsiṣṭha and its Philosophy, An Epitome of the Philosophy of the Yogavāsiṣṭha, Self-realization or Deification of man, Yoga-vāsiṣṭha and Modern Thought, Śrī Vasiṣṭha Darśanam, Vāsiṣṭha Yoga, and Śrī Yoga-Vāsiṣṭhasāra	... 475
Elements of Indian Logic	... 476
The Science of the Soul	... 477
Life and Sayings of Śrī Swāmi Śivānanda	... 479
The Dvaita Philosophy and its Place in the Vedānta	... 479
Introduction to Indian Textual Criticism	... 481
Presentations to the Library	... 483
Annals	... 485
Installation of S. V. O. I. in the Sarasvatībhavanam	... 488

TAMIL

எட்டுத்தொகையில் மூவேந்தர் பா	ள்— <i>Vidvān A. S. Narayanasami</i>		
<i>Naidu, B.O.L.</i>	...	...	9
சூர்ய நமஸ்காரம்— <i>K. S. Visvanatha Sastri</i>	...	...	25
வடவேங்கடமும் வண்டமிழும்— <i>T. P. Palaniappa Pillai, B.O.L.</i>	...	...	37
இனஞ்செப்பல்— <i>D. T. Tatacharya, Śiromaṇi, M.O.L.</i>	...	...	55

TELUGU

పండితాద్య చరిత్రము— <i>Veturi Prabhakara Sastri</i>	...	29
శాక్లపాక అన్నమాచార్య చరిత్రము— <i>Kambhampati Subrahmanya Sastri</i>	...	41
శ్రుపరశీతల— <i>Andhra Vidvān, Hindi-Viśārada, Koṭa Sundararama Sarma, M.A., B.I.D.</i>	...	53
అల్లసాని పెద్దనయే ప్రథమాంధ్ర ప్రబంధకర్తయే— <i>Abhinava Bhatta Nārāyaṇa P. Subrahmanya Kavi</i>	...	55

JOURNAL

OF

Sri Venkatesvara Oriental Institute

VOL. II

JULY—DECEMBER, 1941

PART 2

शाब्दापरोक्षवादः

ŚĀBDĀPAROKSAVĀDA

BY

Vedāntaviśārada T. A. VENKATESWARA DIKSITĀR, Siromani
(Principal, Sanskrit College, Tirupati.)

प्रसिद्धाः खलु धर्मार्थकाममोक्षाख्याः चत्वारः पुरुषार्थाः ; तेषु मोक्ष एव परमः पुरुषार्थः । पर-
मत्वं च नित्यत्वं 'न स पुनरावर्तते' इति श्रुतेः । अन्येषां मध्ये धर्मस्य श्रुत्या, इतरयोः प्रत्यक्षेण चानित्य-
त्वावगमात् । "अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति" इति श्रुत्या कर्मफलानां नित्यत्वप्रतिपादनेऽपि
"यत्कृतकं तदानित्य"मिति न्यायोपेतं, "तद्यथेह कर्मचितो लोकः क्षीयते एवमेवामुत्र पुण्यचितो लोकः
क्षीयते" इति श्रुत्या "आभूतसंज्ञं स्थानममृतत्वं हि भाष्यते" इति न्यायेन च तस्य चिरकालस्थायित्वपरतया
उपपत्तेः । स च मोक्षः महावाक्यजन्यैक्यविषयकनिर्विकल्पकसाक्षात्काराधीन इति शाब्दापरोक्षवादः
प्रस्तूयते ।

ननु शब्दजन्यज्ञानसामान्यस्य परोक्षतायाः सर्वमसिद्धतया कथं शाब्दापरोक्षवाद उच्यते ?
न च वेदान्तवाक्यादपरोक्षज्ञानानङ्गीकारे तज्जन्यज्ञानस्य परोक्षत्वेन अपरोक्षज्ञानाननिवर्तकत्वापत्त्या
मुक्त्यभावप्रसङ्ग इति वाच्यम् ; तज्जन्यज्ञानसंस्कारसहकृतान्तःकरणपरिणामात्मकवृत्त्या अज्ञाननिवृ-
त्त्यभ्युपगमात् । न च तित्तो गुड इति भ्रमस्य आसोक्तमधुरो गुड इति वाक्यजन्यप्रतीत्या निवृत्तावपि
तदनन्तरं तित्तो गुड इति भ्रमानुवृत्तिर्न स्यादिति वाच्यम् ; तत्रापि अपरोक्षज्ञानस्यैव तदुपादानाज्ञान-
निवर्तकतया अज्ञानानुवृत्त्या भ्रमानुवृत्तिसंभवात् । न च "यन्मनसा न मनुते येनाहुर्मनो मतम्" इति
श्रुत्या ब्रह्मणो मनोगम्यत्वप्रतिपादनेन अज्ञानानिवृत्तिप्रसंग इति वाच्यम् , तस्या अनवहितमनोविषयकत्व-
प्रतिपादकत्वेन विरोधाभावात् । न च शुद्धस्य वृत्तिविषयत्वाभावेन संस्कृतमनोगम्यत्वमपि न संभवतीति
वाच्यम् ; शुद्धस्याविषयत्वेऽपि अखण्डाकारवृत्त्युपहितज्ञानस्य स्वोपाहितान्याविषयकत्वे सति स्वोपाहित-
विषयकत्वेनाज्ञाननिवर्तकत्वसंभवात् । न च उपहितज्ञानस्य निवर्तकत्वे तस्य बाधितविषयकत्वेना-
प्रमात्वापत्त्या अनिवर्तकत्वमिति वाच्यम् ; अबाधितसंबन्धिवृत्त्युपहितं रूपं यस्य ज्ञानस्य विषयः

तत्त्वेन निवर्तकत्वस्य ब्रह्मानन्दीयादावुक्तत्वात् । न च शुद्धं स्वप्रकाशमिति वाक्यजन्यबोधनिरूपित-
विषयत्वस्य शुद्धेऽनङ्गीकारे शुद्धस्य स्वप्रकाशता न सिद्धयेदिति वाच्यम् ; शुद्धं स्वप्रकाशमिति वाक्यस्य
लक्षणयाऽशुद्धत्वमस्वप्रकाशत्वव्यापकमित्यर्थपरत्वेन शुद्धेऽशुद्धत्वव्यावृत्त्या स्वप्रकाशता पर्यवस्यति, यथा
धर्मितावच्छेदकतासम्बन्धेन धूमे वह्न्यभावव्यापकीभूताभावप्रतियोगित्वनिश्चये धूमवान् वह्न्यभाववानिति ज्ञानं
न जायते, एवमस्वप्रकाशत्वव्यापकीभूताभावप्रतियोगि अनुपहितत्वरूपशुद्धत्वमिति निश्चये तदवच्छिन्न-
विशेष्यतास्वप्रकाशत्वप्रकारकबुद्धिर्न जायते । एवञ्च शुद्धं स्वप्रकाशमिति वाक्यस्य शुद्धत्वम् असप्रका-
शत्वव्यापकीभूताभावप्रतियोगित्वरूपस्वप्रकाशत्वनिरूपितव्यतिरेकव्याप्तिमत् इत्यर्थ इति स्वप्रकाशत्वं
शुद्धे पर्यवस्यति । एवं चापरोक्षवृत्तेर्मनोजन्यत्वेऽपि न शब्दजन्यत्वमिति चेन्न । दशमस्त्वमसीत्यादौ
शब्दाज्जायमानज्ञानस्यापरोक्षत्वानुभवात् । न च तत्तत्पान्द्रियादेवापरोक्षज्ञानमुत्पद्यते ; शब्दस्तु
तत्सहकाराति वाच्यम् ; अन्यथ दशमस्त्वमसीति वाक्यादहं दशम इति प्रत्यक्षदर्शनेन अत्रेन्द्रिय-
साहाय्याच्छब्दात् ज्ञानं जायते तत्रेन्द्रियस्याप्रयोजकतया शब्दस्यैव करणत्वसंभवात् । अन्यथा तादृश-
शब्दं विनाऽपि तादृशप्रत्यक्षापत्तेः । ननु “यत्तदद्रेश्य”मिति श्रुत्या ब्रह्मणो वृत्तिविषयत्वनिषेधेन कथं
ब्रह्मविषयकं ज्ञानं शब्दाज्जायते । न च “दृश्यते त्वग्रया शुद्ध्या सृक्षमया सृक्षमदृशिभि”रिति श्रुत्यनु-
रोधेन पूर्वोक्तायाः श्रुतेः फलव्याप्यत्वनिषेधपरत्वात् फलव्याप्यत्वञ्चावरणभङ्गविशिष्टविशिष्टत्व-
तच्च ब्रह्मणि नास्त्येवेति न पूर्वोक्तश्रुतिविरोधापत्तिः । न च ब्रह्मणः शब्दजन्यवृत्तिविषयत्वे तस्य
मिथ्यात्वप्रयोजकत्वेन ब्रह्मणोऽपि मिथ्यात्वापत्तिरिति वाच्यम् ; तादृशवृत्तिविषयत्वस्य मिथ्या-
त्वाप्रयोजकत्वेन शब्दाजन्यवृत्तिविषयत्वस्यैव तत्प्रयोजकत्वेन मिथ्यात्वापादानाशङ्कत्वात् । न च शब्देक-
गम्यसत्यकामत्वादौ शब्दाजन्यवृत्तिविषयत्वाभावेन मिथ्यात्वं न स्यादिति वाच्यम् ; स्वसमानसत्ताक-
ज्ञानविषयत्वं मिथ्यात्वप्रयोजकम् ; ज्ञाने स्वसमानसत्ताकत्वञ्च स्वानाशकज्ञानानाशयत्वम् । तथा
च स्वनिष्ठनाशकतासंबन्धावच्छिन्नप्रतियोगिताकाभाववज्ज्ञाननाशयत्वप्रकारकाद्वैत्यमित्तज्ञानविषयत्वसंबन्धा-
वच्छिन्नस्वनिष्ठावच्छेदकताप्रतियोगिताकभेदवत् ज्ञानविषयत्वादात्म्योभयसंबन्धेन किञ्चिद्विशिष्टत्वं
मिथ्यात्वप्रयोजकम् ; तच्च शक्तिरूप्यं घटादौ सत्यकामत्वादौ च वर्तते ; ब्रह्मणि नास्ति ;
तथा हि—स्वं शक्तिरूप्यं स्वनाशकं शक्तिज्ञानं तद्विषयं घटादिज्ञानं तदनाशकं यदिदं रजतमिति
ज्ञानं तद्विषयत्वं शक्तिरूप्यादौ वर्तते, एवं घटादावपि—स्वं घटः स्वनाशकं पटज्ञानं तदनाशकं यत्
ज्ञानं इच्छापूर्ववृत्तिघटादिज्ञानं तद्विषयत्वं घटादावस्ति—एवं सत्यकामत्वादौ । ब्रह्मणि तदास्ति ।
स्वं ब्रह्म स्वनाशकं ब्रह्मज्ञानं, तदनाशकज्ञानाप्रसिद्धेः उक्तानुपपत्तेरनवकाशात् । न च स्वनाशकज्ञाना-
नाशयेच्छापूर्ववृत्तिब्रह्मज्ञानमादाय ब्रह्मणि मिथ्यात्वप्रसङ्गो दुर्बार इति चेन्न, स्वनाशकज्ञानानाशयस्वस्वोपा-
दानान्यतरकत्वेनाद्वैत्यमित्तं यत् तदन्यज्ञानविषयत्वस्य विवक्षात् । इच्छापूर्ववृत्तिब्रह्मज्ञानस्य इच्छा-
नाशयत्वेऽपि तदुपादानस्य ब्रह्मज्ञानानाशयत्वेनाद्वैतमित्तसिद्धतया तदन्यत्वाभावात् । न च तत्प्रयोज्यं
मिथ्यात्वं दुर्वचमिति वाच्यम् । स्वप्रकारकधीविशेष्यताव्यापकाभावप्रतियोगित्वस्य सूत्रचत्वात् ।
तथा हि येन रूपेण येन संबन्धेन यद्विषयविशिष्टसंबन्धितया यद् ज्ञातं तत्संबन्धतद्व्यावच्छिन्नतद्विषयभाव-
प्रतियोगित्वं मिथ्यात्वम् ; तस्य चायमनुगमः—प्रकारताविशिष्टप्रतियोगितावत्त्वं, प्रतियोगितायां प्रकारता-
वैशिष्ट्यं स्वावच्छेदकधर्मसंबन्धामयावच्छिन्नत्वस्वाविशिष्टाभावीयत्वाभयसंबन्धेन । अभावे सर्वविशिष्टं
स्वसमानाधिकरणभेदप्रतियोगितावच्छेदकत्वसंबन्धावच्छिन्नस्वनिष्ठावच्छेदकताप्रतियोगिताकभेदवत्त्वसंब-
न्धेन स्वाधिकरणतास्वावच्छेदकावच्छिन्नप्रकारतानिरूपितविशेष्यतावत्त्वसंबन्धावच्छिन्नाऽभेदप्रतियोगिताव-
च्छेदकता स्वरूपसंबन्धावच्छिन्ना इत्यन्यत्र विस्तरः ।

अथ—शब्दस्यापरोक्षज्ञानजनकत्वं नास्तीति वदतः किं नाम प्रत्यक्षत्वम् । न चेन्द्रियजन्यज्ञानत्वं
प्रत्यक्षत्वम् ; अनुमितावतिव्याप्तेः ईश्वरप्रत्यक्षे चाव्याप्तेः । न चेन्द्रियत्वेन इन्द्रियजन्यज्ञानत्वं प्रत्य-

तत्त्वपरत्वसम्भवे साक्षात्कारत्वपरत्वं न युक्तमिति वाच्यम्, निश्चितपदेनैव अप्रामाण्यशङ्काऽकलङ्कितत्व-
 बोधनेन सुपदस्य पौनरुक्त्यापत्त्या साक्षात्कारत्वपरत्वस्यैव युक्तत्वात् । न च 'यतो वाचो निर्वर्तन्ते
 अप्राप्य मनसा सह' इति श्रुत्या विरोधेन ब्रह्मज्ञानपरत्वं कथं घटत इति वाच्यम् ; तस्याः शक्त्या
 बोधासामर्थ्येपि शक्यसंबन्धरूपलक्षणया बोधे बाधकाभावात् । न च वाक्ये शक्त्यभावात्कथं लक्षणायाऽपि
 बोध इति वाच्यम्, अस्मन्मते स्वबोध्यसंबन्धस्यार्थवादस्थलातुरोधेन लक्षणापदार्थवाङ्गीकारसंभवात् ।
 न च निस्संबन्धे ब्रह्मणि स्वबोध्यसंबन्धोऽपि कथं घटत इति वाच्यम्, तात्त्विकसंबन्धाभावेऽपि कल्पित-
 संबन्धाविरोधात् । न च पदे लक्षणायाः प्रामाणिकत्वेऽपि वाक्ये तस्य अप्रामाणिकत्वमिति वाच्यम् ;
 अर्थवादस्थले विनिगमनाविरहेण पदे लक्षणायाः वक्तुमशक्यत्वात् । न च सांप्रदायिकमते विशिष्टशक्ति-
 स्वीकारेण तदुपस्थितेः शब्दबोधजनकत्वं न संभवतीति वाच्यम्, "इच्छन्ति हि आकाशादिपदार्थानि वि-
 कल्पकं स्मरणं" इति मणिकारोक्तरीत्या शुद्धस्मृतेस्संभवात् । न च मन्मतमाश्रित्य विशिष्टे एकपदलक्षण-
 यैवोपपत्तौ लक्षणात्रयकल्पनं न युक्तमिति वाच्यम् ; तात्पर्याद्धि वृत्तिः न तु वृत्तेस्तात्पर्यमिह भिद्युक्तोक्त्या
 तात्पर्यलङ्घनेपेतद्वैतश्रुतेः तत्कल्पने बाधकाभावात् । किं च परिभाषाकारमते शक्त्यैव ब्रह्मणो बोधसंभवे,
 घटोऽनित्य इत्यत्र घटत्वस्यानित्यत्वे अन्वयासंभवेन तदंशपरित्यागेन शक्त्युपस्थितविशेष्यस्यैवान्वयः ।
 घटो नित्य इत्यत्र तु घटत्वान्वयार्थं घटपदेन घटत्वस्य स्थातव्येण बोधार्थं घटत्वे लक्षणा । एवञ्च महा-
 वाक्यस्थले विरुद्धपरित्यागेन शक्त्युपस्थितविशेष्यान्वये न कीञ्चिद्बाधकम् । न च महावाक्ये लक्षणेति
 प्रवादविरोधः एकदेशालागमात्त्रेण लक्षणेति व्यपदेशात् । न च महावाक्ये शक्तिस्वीकारे 'यतो
 वाचो निर्वर्तन्ते' इति वचनविरोध इति वाच्यम्, तस्य लौकिकवाक्यपरत्वात्, 'तन्त्रौपनिषद' इति
 श्रुत्यनुसारेण विशेषणालागेन विशिष्टबोधकत्वनिषेधपरत्वस्य वा बोधनात्, न च "अतीतः पन्थानं
 तत्र च महिमा वाङ्मनसयोः अतद्व्यावृत्त्याऽयं चकितमभिधत्ते श्रुतिरपि । स कस्य स्तोतव्यः कति-
 त्रिधशुणः कस्य विषयः पदे त्वर्वाचीने पतति न मनः कस्य न वचः ॥" इति स्मृतिवचनविरोधेन
 अतद्व्यावृत्त्या ब्रह्मबोधनसंभवेन शब्दस्यापरोक्षज्ञानजनकत्व न युक्तमिति वाच्यम् ; न हि अतद्व्यावृत्ति-
 नोम प्रमाणान्तरम्, किंतु कानिचन वचनानि विधिमुखेन ब्रह्मबोधकानि 'सत्यं ज्ञानमनन्तं ब्रह्म,
 'सदेव सोम्येदमग्र आसीत्,' 'एकमेवाद्वितीयं ऐतदात्म्यमिदं सर्वम्' "असङ्गो ह्ययं पुरुष" इत्या-
 दीनि ; कानिचित्तु "नेतिनेति आत्मा, अस्थूलमनणु अहस्रमदीर्घम्" इत्यादीनि निषेधमुखेन ब्रह्म-
 बोधकानि । न तावता तत्त्वमस्यादि वाक्यानामबोधकत्वप्रसङ्गः । सशुणपक्षे न तद्व्यावृत्तिः अतद्व्या-
 वृत्तिः अमेदेनेत्यर्थः । सर्वं खल्विदं ब्रह्म, सर्वकासः सर्वगन्धः सर्वरसः' इत्यादिना सर्वोभेदेन
 भगवन्तं प्रतिपादयति, न तु एकैकशो महिमानं वदतीत्यर्थः । निर्गुणपक्षे तु न तत् अतत् अविद्या
 तत्कार्यात्मकमुपाधिद्वयमिति यावत्, तद्व्यावृत्त्या तत्परित्यागेन जहदजहल्लक्षणया मायाविधोपहितं शक्तं तत्पदम्,
 तत्कार्यबुद्ध्याद्युपहितचैतन्यशक्तम्, त्वम्पदमुपाधित्यागेनानुपहितचैतन्यस्वरूपं स्वप्रकाशमपि तदाकारवृत्ति-
 मात्मजननेनाविधातत्कार्यनिवृत्त्या बोधयत्येवेत्यर्थः । किंचानुमानमपि शब्दस्यापरोक्षज्ञानजनकत्वे मानम्,
 तथा हि—अपरोक्षत्व तत्त्वमस्यादिवाक्यजन्यज्ञानवृत्ति अपरोक्षज्ञाननिष्ठात्यन्ताभावाप्रतियोगित्वात्
 ज्ञानत्ववत् न च अप्रयोजकत्वं, तत्त्वमस्यादिवाक्यमपरोक्षज्ञानजनकं न चेत् स्यात्, अपरोक्षभ्रमनिवर्तकं
 न स्यादित्यनुकूलतर्कसद्भावात् । न च अपरोक्षत्वं तत्त्वमस्यादिवाक्यजन्यज्ञानावृत्तिज्ञाननिष्ठात्यन्ता-
 भावाप्रतियोगित्वात् कर्मकाण्डजन्यज्ञानवदिति सत्प्रतिपक्षस्यादिति वाच्यम् ; अप्रयोजकत्वात् । परोक्ष-
 ज्ञानस्य अपरोक्षभ्रमनिवर्तकत्वं न स्यादिति प्रतिकूलतर्कपराधातेनास्याबाधकत्वात् । न च पूर्वतो वह्निमान्,
 धार्मिकस्त्वमसीत्यादिबुद्ध्यं दशमस्त्वमसीत्यादावपि दशमत्वे परोक्षत्वमेवेति वाच्यम्, परोक्षत्वे अपरोक्ष-
 भ्रमानिवृत्तिप्रसङ्गः । न च शब्दस्यापरोक्षज्ञानजनकत्वं किं स्वाभाविकमुत अपरोक्षविषयनिमित्तकम् ?
 नाद्यः, अतिप्रसङ्गात्, न द्वितीयः, जीवाः परमात्मनो न मिथ्यन्ते आत्मत्वादित्यादिना जायमानानुमितेः
 श्रवणात्प्रागापाततः वेदान्तवाक्यजन्यायाः भाषाप्रबन्धादिजन्यायाश्चैक्यप्रतीतेः, आपरोक्ष्यप्रसङ्गाच्च ।

किं च अर्थस्यापरोक्ष्यं न तावदपरोक्षबुद्धिविषयस्वरूपम् । ब्रह्मण्यस्य सत्त्वेऽपि दशमत्वादौ तदभावात् , नाप्यपरोक्षव्यवहारविषयत्वम् , व्यवहारापरोक्ष्यस्य तादृगर्थविषयवत्त्वेऽपि अन्योन्याश्रयात् । अपरोक्षोऽयम् इत्येवंरूपत्वेऽज्ञानावृत्तेऽपि तदभावात् । त्वयाऽपि न प्रकाशत इति व्यवहारार्थमेवावरणकल्पनात् । उक्तव्यवहारयोग्यत्वरूपत्वे व्यवहितघटे शब्दादपरोक्षधीप्रसङ्गात् । तस्मादर्थस्यापरोक्षधीविषयत्वमेवापरोक्षत्वं वाच्यम् ; तथा च अन्योन्याश्रय इति वाच्यम् । ज्ञानापरोक्ष्यं प्रमाणचैतन्यस्य विषयवर्तन्याभिन्नत्वम् , तद्विषयत्वं विषयापरोक्ष्यम् । यद्वा प्रमात्रभिन्नत्वं विषयप्रत्यक्षत्वं तद्विषयकत्वं ज्ञानप्रत्यक्षत्वमित्युक्तत्वात् । तस्माच्छब्दात् अपरोक्षज्ञानोत्पत्तौ न कोऽपि दोषः । अत एव ' शास्त्रदृष्ट्या तु उपदेशो वामदेववत् ' इति सूत्रे शास्त्रात् दृष्टिः शास्त्रदृष्टिः शब्दजन्यं ज्ञानमिति कल्पतरुक्तं संगच्छत इति शिवम् ॥

SUMMARY

All philosophers do not accept that verbal expression (Śabda) can produce direct perception. But some Advaitins hold that Śabda is capable of producing direct perception. According to them salvation (mokṣa) is the complete annihilation of the feeling of the unreal Universe which is the product of Avidyā (nescience) and Avidyā can be removed only by knowledge (jñāna). The illusion of a real Universe is perceptive. Hence the destruction of that illusion can be caused only through knowledge derived from Śabda having the nature of perception. Objections of the opponents are met and reasons are stated to affirm the Advaitic view by vāda, that is, in the Śāstraic way.

॥ सामानाधिकरण्यवादः ॥

SĀMĀNĀDHIKARANYĀVĀDA

BY

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यदुक्तं वेदान्तमहावाक्यजन्यैक्यविषयकज्ञानं शब्दाज्जायत इति, तदुपपन्नम् । ननु तज्ज्ञानमैक्य-
विषयकं न भवितुमर्हति ; “ द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं
स्वाद्वात्ति अनश्वन्नन्योऽभिचाकशीति ” इति श्रुत्या, जीवपरमात्मानौ भिन्नौ सर्वज्ञत्वकिञ्चिज्ज्ञत्वरूपविरुद्ध-
धर्मवत्त्वात् तुहिनिमिहिरवदित्युत्तमानेन, नाहमीश्वरः नाहं निर्दुःखः इति प्रत्यक्षेण च भेदस्य सिद्धत्वात्
कथं तत्त्वमस्यादिसमानाधिकरणवाक्येनैक्यसिद्धिः ? न च “ व्याप्तेश्च समञ्जस ” मिति सूत्रे ‘ ओमित्येत-
दक्षरमुद्गीथमुप्रासीत ’ इत्यन्नाक्षरोद्गीथशब्दयोः श्रूयमाणे सामानाधिकरण्ये अध्यासापवादविशेषणविशेष्य-
भावैकत्वपक्षाणां प्रतिमानादिति भाष्येण सामानाधिकरण्यस्थले चतुर्धा सामानाधिकरण्यं प्रतीयते । तथा
हि—इदं रजतमित्यत्राध्यासे सामानाधिकरण्यम्, स्थाणुः पुमानित्यत्र बाधायां, नीलमुत्पलमित्यत्र विशेष-
णविशेष्यभावे तत्त्वमसीत्यत्र चैक्ये सामानाधिकरण्यं प्रतीयते । अबुद्धिपूर्वकाभेदारोपीऽध्यासः यथा इदं
रजतमिति । अत्रेदंपदार्थे रजतभेदः तादात्म्येन रजतं वा आरोप्यते । अतः “ इदमर्थवत्स्वपि भवे-
द्रजते परिकल्पितं रजतवस्तिवदमि । रजतभ्रमेऽस्य च पारिस्फुरणान्न यदि स्फुरेन्न खलु शुक्तिरिव ॥”
इति संक्षेपशारीरकोक्तिरसंगच्छते । बाधोऽपवादः ; एकत्वं वास्तवैक्यम् ; विशेषणं व्यावर्तकम् ; एवं च
समानविभक्तिकपदद्वयसमभिव्याहारस्थले ऐक्यं प्रतीयते । किंचोपक्रमोपसंहारैक्यरूपतात्पर्यलिङ्गातुरोधेन
तत्त्वमसीति सामानाधिकरण्यस्थले ऐक्यं भासते । तथा हि छान्दोग्ये—“ सदेव सौम्येदमग्र आसीत् एक-
मेवाद्वितीय ” मित्युपक्रम्य “ एतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा तत्त्वमसीति ” श्रूयते । ततोपक्रमे
एकमेवाद्वितीयमित्येभिः पदैः सजातीयविजातीयस्वगतभेदशून्यं ब्रह्मेति प्रतीयते । एतदात्म्यमित्यस्य च
एषः आत्मा स्वरूपं यस्य सः एतदात्मा, एतदात्मैव एतदात्म्यं (स्वार्थे न्यञ्) । तत्त्वमसीत्यत्र
सामानाधिकरण्यप्रतीतिबलाच्चैक्यं उपक्रमोपसंहारैकरूप्यतात्पर्यलिङ्गात्प्रतीयते । तत्त्वमसीति नवकृतवो-
ऽध्यासः, ऐक्यस्य प्रमाणान्तराग्राह्यत्वात्पूर्वता ; एकविज्ञानेन सर्वविज्ञानप्रतिज्ञा फलम्, सृष्ट्यादिवाक्य-
जातमर्थवादः ; मृदादिदृष्टान्त उपपत्तिः इत्येवंरूपषड्विधतात्पर्यलिङ्गोपेतवाक्यस्यैक्यपरत्वं केन वार्येत
इति वाच्यम् ; यद्युपक्रमोपसंहारयोरुक्तार्थकत्वं स्यात्तदैक्यं भवेदेव ; ननु उक्तार्थपरत्वमुपपद्यते ; तथा हि—
उपक्रमो भेदपर एव, एके मुख्यान्यकेबलाः इति कोशेनैकशब्दस्य मुख्यपरत्वस्य, एवकारस्य अरिभेदे
राजैवास्ते इत्युक्ते राजसदृशो नास्तीत्यर्थः ; ननु राजभिन्नो नास्तीति ; एवमद्वितीयपदस्य, ‘ असिद्धितीयो-
ऽनुससार पाण्डव ’ मित्यत्र असिद्धाय इतिवत् ब्रह्म असहायमित्यर्थः । एवं चोपक्रमो नैक्यविषयः ;
एवमुपसंहारोऽपि । एतदात्म्यमित्यत्र एष चासावात्मा च एतदात्मा, तस्य संबन्धि एतदात्म्यमिति भेद
एवार्थः । तत्त्वमसीत्यादौ ‘ वसन्तादिभ्यष्टक् ’ इति सूत्रे वसन्तशब्दस्य वसन्तसहचरिताध्ययने प्रयोग-
वत् तत्सहचरितोऽसीति वा, तस्य त्वं, तत्त्वम् इति व्युत्पत्त्या उपास्योपासकभावसंबन्धेन तत्संबन्धीति वा,
अतत्त्वमिति पदच्छेदेन तदभिन्नोऽसीति वा, सारूप्यादिति जैमिनिसूत्रे आदित्यो यूप इत्यत्र यूप आदित्य-
सदृश इतिवत् चेतनत्वेन जीवः तत्सदृश इति वार्थसंभवोपक्रमोपसंहारयोरैक्यपरत्वासंभवादिति चेन्न,
उत तमादेशमप्राक्ष्योपेन अश्रुतं श्रुतं भवति अमृतं मतमित्येकविज्ञानेन सर्वविज्ञानप्रतिज्ञाविरोधेन भेद-
परत्वस्य वक्तुमशक्यत्वेनास्मदुक्तार्थस्यैव समञ्जसत्वात् । न च द्वासुपर्णेत्यत्रापि षड्विधतात्पर्यलिङ्गोपेतत्व-

मस्ति । आद्यवर्णे द्वासुपर्णेत्युपक्रमः परमं साम्यमुपैतीत्युपसंहारः तयोरन्यः अनश्रवण्यः अन्यमी-
मिल्यम्यासः, शास्त्रैकगम्येश्वरप्रतियोगिकभेदस्य कालतयाबाध्यस्य शास्त्रं विना अप्राप्तिरपूर्वता, पुण्यपा-
विधूयेति फलम्, अस्य महिमानमिति वीतशोकः इति स्तुतिरूपोऽर्थवादः, अत्ति, अनश्रवण्य इत्युपपत्ति-
इत्येवंविधषड्विधतात्पर्यलिङ्गेपेतभेदश्रुत्युरोधेन भेदपरत्वं कुतो न स्यात्? अतएव परमते विभिन्नप्रवृ-
त्तिनिमित्तकयोः शब्दयोर्विशेषणभेदबोधकत्वे सति स्वरूपाभेदबोधकत्वम्; नीलो घट इत्यादौ नील-
घटत्वयोर्भेदबोधकत्वं आश्रयामेदबोधकत्वम् । नैयायिकानामपि समानाधिकरणप्रतीतिस्थले विशेष-
भेदतदाश्रययोरभेदबोधकत्वं नतु अत्यन्ताभेदे अत्यन्तभेदे वा सामानाधिकरण्यम्, अतएव घटो घ-
घटः पटः इति वा न सामानाधिकरण्यम् । तद्वर्त्मनिष्ठप्रकारतानिरूपितविशेष्यतावच्छेदकतासंबन्धेन शा-
ब्दबोधे प्रति तद्वर्त्मभेदः कारणमिति नियमश्च सङ्गच्छते इति वाच्यम्, प्रथममुण्डके कस्मिन्नुभगवो विज्ञ-
सर्वमिदं विज्ञातं भवतीति शौनकप्रश्नानन्तरं द्वे विधे वेदितव्ये इति विद्याद्वयमवतार्य ऋग्वेदादिलक्षण-
मपरां विद्यामुत्त्वा, अथ परा यया तदक्षरमधिगम्यते इत्यादिना परविद्याविषयमक्षरं प्रश्नानुसारेण प्रा-
पादयता अभेदस्थैवोपक्रान्तत्वात्; द्वितीयमुण्डके पुरुष एवेदं विश्वं ब्रह्मैवेदं विश्वमिदं वारिष्ठमि-
मध्ये परामर्शात्; तृतीयमुण्डकान्ते “परेऽय्ये सर्व एकीभवन्ति । स यो ह वै तत्परमं ब्रह्म :
ब्रह्मैव भवति” इत्यैक्यलक्षणफलोपसंहाराच्च मुण्डकतयात्मिकायाः उपनिषदः ऐक्यपरत्वे स्ति-
सन्देहान्यायेन मध्यवाक्यस्यापि तत्परत्वसंभवात्; द्वा सुपर्णेति वाक्यस्य पैङ्गरहस्यब्राह्मणे तयोर-
पिप्लवं स्वाद्वत्ति इति सत्त्वम् अनशनन्नय इति ज्ञः तावैतौ सत्वक्षेत्रज्ञाविति व्याख्यातत्वेन अ-
वाक्यस्य भेदपरत्वासंभवात् । निरञ्जनः परमं साम्यमुपैतीत्यत्र परम साम्यमत्यन्ताभेद एव, अन्य-
परमपदवैयर्थ्यापत्तेः । ‘न च पृथगात्मानं प्रेरितारं च मत्वा लुष्टस्ततस्तेनामृतत्वमेति’ इति वचो-
भेदसिद्धिरिति वाच्यम् । अस्य शरीरत्रयवैलक्षण्यपरतयाप्युपपत्तेः । ननु उपक्रमोपसंहारयोरैकरूप्यान-
कारे बाधकामावाद्धेदपरत्वेमावास्तामिति चेन्न, जातेष्टधधिकरणविरोधापत्तेः; तथा हि —तत्र वैश्वानरं-
जाते इत्युपक्रम्य यस्मिञ्जाते...भवति इत्युपसंहारैकरूप्यसंपत्तेः मध्यघटकाष्टाकपालादिवाक्येषु विधायक-
नाङ्गीकृतम्, अन्यथा तेषामपि विधायकत्वं स्यात् । अतः एकवाक्यत्वावश्यकतया ऐक्यपरत्वस्य स-
वेत्यादिवाक्यस्य वक्तव्यत्वेनैक्यसिद्धौ न बाधकम् । न च एकवाक्यत्वमङ्गपरिहाराय मध्यस्थाष्टाकपाला-
वाक्यानां न विधायकत्वत्यागः, किंतु अष्टाकपालादिवाक्येषु विध्यश्रवणाद्यच्छब्दोपबन्धेन अनुवादक-
स्यैव प्रत्ययात् । यस्मिञ्जात इति वाक्ये पूतत्वादीनां समुच्चयावगमेन व्यवस्थिताष्टाकपालादिफल-
योगाच्च न विधायकत्वम्, किन्तु अवयुत्यानुवादतैवेति तदधिकरणविरोधाभावेनैक्यं न सिध्यतीति चे-
येन उपक्रम्यते येनोपसंहृत इति न्यायसहितं षड्विधतात्पर्यलिङ्गं प्रबलमिति तैरैक्यसिद्धौ न किञ्चिद्बाध-
मिति ऐक्ये सामानाधिकरण्यं समीचीनमेव । एवं विशेषणविशेष्यभावोऽपि सामानाधिकरण्यप्रतिपाद्य-
तथा हि—नीलमुत्पलं, नीलो घटः, शुक्लः पटः इत्यादावद्वैतमते सांख्यमीमांसकमतयोरपि विशेषणप्रा-
योगिकभेदोपलक्षिताधिकरणवृत्तित्वविशिष्टाभेदो घटो घट इति वाक्याच्छब्दबोधधारणायोपेयते ।
तद्वर्त्मनिष्ठप्रकारतानिरूपितविशेष्यतावच्छेदकतासंबन्धेन शाब्दबोधे तद्वर्त्मभेदस्य कारणत्वकल्पनयैवो-
पत्तौ उक्ताभेदकल्पनं व्यर्थमिति वाच्यम्, कार्यकारणभावकल्पनोपेक्षया अत्रैव लाघवात् । न
विशिष्टकेवल्योर्भेदे विशिष्टसत्ता न सत्तेति प्रत्ययापत्तिरिति वाच्यम्; समानविभक्तिकप्रतियोगियुन्यां
वाचकपदसमभिव्याहृतनञः प्रतियोगिविरोध्यभावबोधकत्वमिति नियमे विशिष्टशुद्धसत्तयोर्भेदस्य
भेदाविरोधितया तथाप्रत्ययानुपपत्तेः । न च घटाभावो घटाभाववान् इति प्रत्ययस्य प्रमात्वानुपपत्ति-
घटाभावे घटाभावमेदाभावादिति वाच्यम्; अभावाधिकरणकामावस्य अभावस्याधिकरणीभूताभा-
रूपत्वेनाभेदेऽपि अधिकरणभूताभावस्य घटप्रतियोगिकत्वेनाधेयभूताभावस्य घटविरोध्यभावत्वेन भेदसं-
वेन प्रमात्वाविरोधात् । न च घटाभावस्तद्धानिति प्रत्ययस्य प्रमात्वानुपपत्तिः, तच्छब्दस्य प्रक्रान्तप-
मर्शित्वादिति वाच्यम्; ग्रामं गच्छति चैत्र इतिवत् स्वं गच्छति चैत्रः इति प्रयोगावधारणाय परसमवे

क्रियाजन्यफलशालित्वरूपकर्मत्वाविवक्षाया आवश्यकतया चैवः जानाति स्वमलङ्करोति इत्यादिप्रततिरे, प्रामाणिकत्ववारणाय कर्मत्वशरीरे यथाकथंचिद्भेदमङ्गीकृत्य प्रमात्वोपपादनवद्वटाभावस्तद्धानित्यादौ सुव-
थैकत्वनिशेषितरूपेणाधिकरणीभूतघटाभावस्य तच्छब्देन घटविरोध्यभावत्वेन च परामर्शसंभवेन तत्प्रतीतेः
प्रमात्वानुपपत्त्यभावात् । न च विशिष्टशुद्धयोर्भेदाभेदरूपतादात्म्यस्वीकारे केवलघटे तत्क्षणाविशिष्टघट-
भेदस्यावश्यकतया केवलस्य क्षणसंबन्धित्वे भेदासिद्धिः ; असंबन्धित्वे तस्य क्षणासंबन्धितया
तुच्छत्वापत्तिरिति वाच्यम् ; कालस्य क्षणासंबन्धित्वेन तुच्छत्वापत्तेः ; किंतु निस्स्वरूपत्वं तुच्छत्व-
प्रयोजकम् , केवलस्य घटस्य क्षणासंबन्धित्वेऽपि स्वरूपाङ्गीकारात् तुच्छत्वापत्तिः । एवं स्थाणुः पुमा-
नित्यादौ पुरुषत्वबाधः— इति सामानाधिकरण्यपदार्थः ॥ एवमिदं रजतमित्यादौ अध्यासबोधकं सामा-
नाधिकरण्यम् । इदं रजतं रजतमिदमिति प्रतीत्या इदंपदार्थं रजततादात्म्यं रजतत्वसंसर्गः इदं-
तादात्म्यं इदंत्वसंसर्गश्च जायते ; तत्रेदंपदार्थस्य स्वरूपतोऽध्यासे तस्यापि कल्पितत्वेन शून्यवादापत्तिभिया
तादात्म्योपहितरूपेणैदंपदार्थस्याध्यासः । न च रजते इदंपदार्थस्य स्वरूपतो नाध्यासे अनिर्वचनीयवाद-
विरोध इति वाच्यम् । तादात्म्योपहितत्वरूपेण तस्य कल्पितत्वपरतया अनिर्वचनीयवादविरोधाभावात् ।
परमते तु सामानाधिकरण्यं भेदाभेदबोधकमेव । परं तु विशेषणभेदबोधकत्वं, न तु विशेष्यभेदबोध-
कत्वम् सर्वत्रैवेति ! अत्यन्ताभेदे अत्यन्तभेदे च सामानाधिकरण्यासंभवात् अत्यन्ताभेदे भेदाभेदबोधकत्वं
सामानाधिकरण्यस्य सिद्धम् । एवं च नाहमीश्वरः इति प्रत्यक्षविरुद्धलिङ्गवद्विरुद्धानुमानयोः व्यावहा-
रिकपरतया तात्त्विकत्वाविरोधित्वेन श्रुत्या जीवब्रह्मणोरैक्यमिति सिद्धम् ॥

SUMMARY

One of the four Mahāvākyas, तत्त्वमसि, conveys absolute identity of the Jīva with the Paramātmān. There is the sāmānādhikarānya (co-existence) in the sentence तत्त्वमसि. The above conveys four varieties of significances. Here Advaitins hold that the sāmānādhikarānya signifies abheda (absolute identity) as distinguished from others. In this article the objections of different schools are met and the Advaitic view is affirmed by vāda, that is, in the Śāstraic way.

॥ अद्वैतसिद्धान्तः भगवद्भक्तिश्च ॥

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अयि भोः सहृदयवरेण्याः !

सुप्रसिद्धं ह्येतत् यन्निखिलैरपि श्रेयोऽर्थभिः भगवद्भक्तिसर्वथाऽनुष्ठेयैवेत्यस्मिन्नर्थे अद्वैतसिद्धान्त-
प्रवर्तकानां श्रीभगवत्पादप्रभृतीनामाचार्याणां स्वकीयगोष्ठ्यां वा इतरैर्वेदिकसिद्धान्तिभिर्वा न मातृयाऽप्य-
भिप्रायभेदो वर्तते इति । एवं स्थिते वस्तुतत्त्वे केचन मेधाविनो लौकिकाः अविशेषज्ञाः पण्डिताश्चैव-
मस्मिन्वर्ते—भक्तेः क्षुद्रफलार्थिभिरधर्माधिकारैरनुष्ठायमानत्वेऽपि सुसुक्ष्णमुत्तमाधिकारिणां अद्वैत-
सिद्धान्तरीत्या न तथा काचिदप्युपकृतिर्वर्तते इति ।

एषा च विपरीतमति. अस्मद्देशीयेषु केषुचिद्बुद्ध्यादया सत्यपि देशान्तरवासिनां मानसमध्याक्रम्य विह-
रताम् । शृणुमस्तावदेवम्—अभिज्ञेन केनचित्पाश्चात्येन “ ज्ञातुञ्जयविभागविदूरं निर्गुणं परं ब्रह्मकमेव
तत्त्वमित्यद्वैतसिद्धान्तसारतया चेतनद्वयमध्यजायमानप्रीत्यात्मिकाया भक्तेः अस्मिन् सिद्धान्ते नास्त्येवाव-
काशलेशोऽपीति सोपपत्तिकमनुशास्यत ” इति । एवंविधोऽनर्थहेतुः प्रलापः अद्वैतशास्त्रप्रमेयानभिज्ञता-
मूल एव ।

“ अज्ञस्यार्थप्रबुद्धस्य त्वहं ब्रह्मेति यो वदेत् ।

महानिरयजालेषु स तेन विनिपातितः ॥ ”

इति प्राचीनगाथा काचिद्वर्तते किल । सेदानीमस्मत्स्मृतिपथमधिरोहति । सिद्धान्तप्रवर्तकाः सर्वे-
ऽप्याचार्याः अनितरदृष्टिगोचरमलौकिकमर्थं हिरण्यनिधिमिवोपलभ्य प्रेक्षावतां क्षेमाय स्वरचितनिबन्धन-
मुख्येन तं प्रकाशयन्ति । अनधिगततदाश्रयसाराः पण्डितमन्याः केचित् तेनैव रन्ध्रेण लब्धप्रवेशा विप-
रीतवादाटोपेन क्षोदयन्ति साधुजनमनांसि । ब्रह्माद्वैतविज्ञानमद्वैते विशिष्टाद्वैते च शरणागतिः इतीव
तत्रतत्र सिद्धान्ते समर्थित प्रथितवैभवं श्रेयस्साधनमेवैते कापुरुषाः सविपरीताशयपूरणायावकाशप्रदं
मन्वते इव ॥

कर्मप्रसङ्गे ब्रह्माऽहं जीव एवास्मि भोजने ।

व्रतकाले प्रपन्नस्स्यां विप्रवर्यो निमन्त्रणे ॥

इति हि कुटिलगतः स्वस्वरन्ति । कुतो वा एतदपि न स्मृतिमागच्छत्येतेषाम् । कामं भवतु ब्रह्मकमेव
तत्त्वं सजातीयविजातीयभेदरहितं परमार्थतः । नैतावता व्यावहारिकयोरन्योन्यानुरागकरणे कश्चन बाधो
भवेत् । अद्वैतवादेऽपि गुरुशिष्य—पितृपुत्र—पतिपत्नी—सामिभृत्य—सुवर्णलोष्टप्रभृतिषु व्यवस्थितो
भेदो भूयसाऽङ्गीक्रियते । तथा सति किमपराङ्गं जीवेश्वरभेदमात्रेण । अभिमानमज्ञानं वा विहाय
न किमपि प्रमाणमत्र पश्यामः । अनभिज्ञजनेर्यमाणमप्येतच्छ्रुत्वा अद्वैतसिद्धान्तोत्कर्षवेदिनः केचन
सात्त्विका महान्तः एवंविधैर्दुरालापैः प्रजानामद्वैतसिद्धान्तगता बहुमतिरीषत् शिथिलिता भवेदित्यपि
ब्रूयन्ति । वयमेतान् “ न तिमिज्जलवाल्गवातेन क्षोदमवाप्नुयादुदन्वा ” निति समादध्महे । ततश्च अद्वैत-
सिद्धान्तस्थापकैरखिलैरप्याचार्यवर्यैरेकरस्येन सामोदमनुष्ठायमानां छात्रनिवहेभ्यश्चावश्यंभावमोक्षपर्यन्त-
फलतयोपदिश्यमानां चैनां भगवद्भक्तिमधिकृत्य प्रजानां मनसि एतादृशी विपरीतामतिरूपा विषवद्भरी मा
प्ररोहत्विति श्रीभगवत्पादप्रभृतीनामद्वैताचार्याणां भगवद्भक्तिसंबन्धिनीं हार्दा बहुमतिं सुविशदं
प्रकाशयामः ।

एषा च भगवद्भक्तिः नराणां पशुपुत्रगृहारामक्षेत्रादीर्नैहिकान् स्वर्गभोगार्दानामुष्मिकांश्च पुरुष यथाभिमते प्रसूत इति तत्रतत्र तैरेव जोषुष्यमाणतया उभयलोकानुबन्धिनां सर्वेषामपि प्रेयसामिषा दयित्वीत्यत्र इतरवैदिकसिद्धान्तिभिस्सह सहजसौहार्दमेव बहन्त्येते । तस्मान्नामृके प्रमेये परैस्सहै माशयभेदस्य लेशोऽपि शक्यं केनचित्प्रदर्शयितुम् । भगवद्भक्तः निखिलप्रेयस्साधनत्वं भगवत्पादै न्वप्राहि । यथा—“यदुक्तमल्पफलश्रवणाच्च न ब्रह्मेति तदयुक्तम् । न हि द्युते फलाय ब्रह्माश्रयणा इयते न इति कश्चन नियमहेतुरस्ति । यत् निरस्तसमस्तविशेषं परं ब्रह्मैवात्मत्वेनोपदिश्यते, तत्तत्कल फलं मोक्ष इत्यवगम्यते । यत् तु गुणविशेषसंबद्धं प्रतीकविशेषसंबद्धं वा ब्रह्मोपदिश्यते तत्र संसारगो ण्येवोच्चावचानि फलानि दृश्यन्ते ‘अन्नादो वसुदानः बिन्दते वसु य एवं वेद’ इत्याद्याः श्रुतिषु ” ।

नैतावदेव, सकलकल्याणगुणगणसमलङ्कारेण विभ्राजमानं सगुणं ब्रह्माभिसम्पद्य अपारिच्छिन्नं तुभवात्मकः यो महापुरुषार्थस्तस्यावाप्तिं प्रत्यपि भगवद्भक्तेरेव निरुपमनिदानत्वेनैतरेव निर्धारिततया प्रत्यपि भगवद्भक्तिरेवासमानं साधनमित्यद्वैताचार्याणामाशयसार इति चातिरोहितमेव । अनुजगृह्युश्चाचार्या “सर्वकारणत्वात् विकारधर्मैरपि कैश्चिद्विशिष्टः परमेश्वरः सर्वकर्मा सर्वकामः सर्वगन्धस्सर्वेश इत्युपा र्थतया निर्दिश्यते इति अवरस्मिन् ब्रह्मणि प्रवर्तमाना गतिश्रुतयः” इति चैवमादिषु ।

यद्यप्येवं तथाऽपि निर्गुणेन परेण ब्रह्मणा एकीभावरूपा या परमा सृष्टिः ब्रह्मात्मैकत्वावज्ञानस सा तु नैनां भक्तिमपेक्षेतेति चेत् हन्त तत्रापि चैयमव्यभिचारिणी ।

यद्यपि ब्रह्मात्मैकत्वविज्ञानादेव ब्रह्मभावरूपः प्रकृष्टो मोक्षः, तथाऽपि तादृशं विज्ञानं अनारा हरिचरणपूजानां भक्तिरसनिष्पन्नसेकविधुरे पाषाणकल्पे चेतसि नैवाङ्कुरमप्यादधातेति द्वाद्वैतान्या डिण्डिमाघातः । श्रीमद्भगवद्गीतायां “तेषां सततयुक्तानाम् (१०—१०)” इति श्लोकस्य व्याख्ये नित्यमधित्तानां मद्भजनं विना क्षणमप्यात्मधारणसहमानानां भक्तानामात्मत्वेन मनुष्यगमहेतुं न दर्शनलक्षणं बुद्धियोगमहं ददामि इति मुक्तिसाधनीभूतो बुद्धियोगः भगवद्भक्त्यङ्गकल्प इति सूच्यते । धीयते निखिलैर्द्वैतव्याख्यातृभिः ।

अत्रेदमवधातव्यम् । निर्दिष्टं ज्ञानं न केवलपत्रक्षणजनिमप्यङ्कुरोदरम् । किन्तु यथावच्छा प्यर्थात् तेषां प्रमेयसारमवगाह्य भगवति पुरुषोत्तमे निरुपाधिकां भक्तिं चिरात् कुर्वते कर्मन्वित् पु धौरियाय तद्भक्तिवशीकृतेन परमात्मना सामोदं प्रदायमानपारितोषिकवेषमशोभ्यरसभरितमपूर्वं किञ्चिद्भ मुनयोरन्तरा विद्योतमानमनर्थं ज्ञानमेव । ततश्च चिरानुवृत्ता भगवद्भक्तिरेव ज्ञानविशेषोपात्तनक्षाराः । भावत्मिकाया अपि मुक्तेर्हेतुर्भवेतीति सुव्यक्तं प्रतिभासते हि । अपि च अस्यामेव गीतायां “सर्वगुह्यं भूयः (१८—६४) इति श्लोके अत्यन्तरहस्यं प्रकृष्टं मम वाक्यमिदं भूयः शृणु ; मयि अव्यभिचा र्प्रतिमानिति ते कथयिष्यामि इति प्रबलपीठिकारचनपुरस्सरं भगवता प्रतिपिपादयिषिताऽपि भगवद्भक्तिरेव ।

“मन्मना भव मद्भक्तः (१८—६५)” इत्यनन्तरश्लोकेन विशदक्रियतेऽयं वाक्यार्थः । अत तत्पद्यभाष्यावसाने श्रीभगवत्पादाचार्याः “एवं भगवत्सत्यप्रतिज्ञत्वं बुध्वा भगवद्भक्तेरवश्यंभार्यामै फलतामवधार्या भगवच्चरणैकपरायणो भवेदिति वाक्यार्थः ” इति क्रीडाकुर्वन्ति स्म प्रकृतं प्रमेय “सर्वधर्मान् परित्यज्य (१८—६६)” इत्यनन्तरश्लोकावतरणभाष्येऽपि मुक्तिसाधनीभूतं सर्ववेदान्त सम्म्यग्दर्शनं भगवदेकशरणतासमाधिगम्यम्- इत्यमुमेवार्थमाधेयत्वाचार्याः ।

तत्र हि “कर्मयोगनिष्ठायाः परमं रहस्यमीश्वरशरणतामुपसंगृह्य अयेदानीं कर्मयोगनिष्ठा सम्म्यग्दर्शनं सर्ववेदान्तसारं विहितं वक्तव्यमित्याह, सर्वधर्मान् ” इति दृश्यते भाष्यश्रीसूक्तिः ।

अपरोऽप्यत्र कश्चन विशेषोऽवधारणीयो मेधाविभिः । भगवत्पादाचार्यैः ज्ञानपरतया व्याख्या-
तस्यापि सर्वधर्मानिति श्लोकस्य श्रीमधुसूदनसरस्वतीस्वामिनः भक्तिपरतामेव व्यक्तीचक्रुः । एषा हि
तदीया व्याख्यानपङ्क्तिः—“धर्मस्सन्तु न वा । किन्तैरन्यसापेक्षैः । भगवदनुग्रहादेव त्वन्यनिरपेक्षा-
दहं कृतार्थो भविष्यामीति निश्चयेन परमानन्दधनमूर्तिमनन्तं श्रीवासुदेवमेव भगवन्तमनुक्षणभावनया
भजस्व ; इदमेव परमं तत्त्वम् । नातोऽधिकमस्तीति विचारपूर्वकेण प्रेमप्रकर्षेण सर्वानात्मचिन्ताशून्यया तैल-
धारावदविच्छिन्नया सततं चिन्तयेत्यर्थः” इति । एनां व्याख्यानपङ्क्तिः सकृत्पठतामपि व्याख्यातृहृदये
पूरोत्पीडं प्रवहन् भक्तिरसनिष्यन्दः प्रत्यक्षितो भवति हि ।

एव भगवद्भक्तेरखिलपुरुषार्थसाधनत्वबोधनकृते अहमहमिकया प्रवर्तमानानां अद्वैतसिद्धान्त-
प्रवचनाचार्याणां पावनतमायां गोष्ठ्यां भगवद्भक्तिरुपेक्ष्यते इत्यनाकलिताचार्यहृदयगाम्भीर्यस्य कस्य-
चिदपि वचनमुन्मत्तप्रलपनमित्युपेक्षणीयमेव ।

अथात्र भगवत्पादभक्तानां सुमनसामियमाशङ्का जायेत । भाष्यकारव्याख्यानसरणिमुत्सृज्य
सरस्वतीस्वामिनां मार्गान्तरपरिग्रहस्समुचितो वा, तत्परित्यागस्य वा किं निदानमिति । सत्यम्, अत्र परि-
त्यक्तैवाचार्यपादपद्धतिस्स्वामिना । न केवलं परित्यक्ता अपितु आक्षिप्ताऽपि । तथा ह्युपरितनानि क्वासि—
“एतेनेदमपास्तम्—सर्वधर्मान् परित्यज्येत्युक्ते नाधर्माणां परित्यागो लभ्यते । अतो धर्मपदं कर्ममात्रपर-
मिति” । एतेन वाक्यखण्डेन भगवत्पादभाष्यप्राक्तः “धर्मशब्देनात्राधर्मोऽपि गृह्यते नेष्कर्म्यस्य विवक्षि-
तत्वात्” इत्यर्थः आक्षिप्तो भवति, उपरिष्ठाच्चास्याक्षेपस्य हेतुरपि प्रदर्श्यते । यथा “न चात्र
सर्वधर्मपरित्यागो विधीयते । संन्यासशास्त्रेण प्रतिषेधशास्त्रेण च लब्धत्वादेव । नचेदमपि संन्यासशास्त्रम् ।
भगवदेकशरणताया विधित्सितत्वात्” इति “सर्वेषां तु शास्त्राणां परमं रहस्यं ईश्वरशरणतैवेति तत्रैव
परिसमाप्तिः भगवता कृता” इति च ।

अत्र पूर्ववाक्येन ‘नाविरतो दुश्चरितात्, त्यज धर्ममधर्मं च’ इत्यादिश्रुतिस्मृत्यनुसारेण
सर्वधर्मानित्यस्य भगवत्पादकृतः सर्वकर्मसंन्यासरूपोऽर्थः न मनोहरः । संन्यासविधायकाधर्मप्रतिषेधक-
शास्त्राभ्यामेव तस्य सिद्धत्वादित्युक्तं वा भवत्वेतस्यापि संन्यासशास्त्रत्वमिति मध्यस्थशङ्कापुद्गाव्य अपेक्षितस्य
भगवदेकशरणत्वस्य विधानावश्यभावे सति अन्यत्र विहितस्य अर्थान्तरस्य अत्र पुनर्विधानं अनुवादो वा
अनुचित इति साऽपि निराकारि । उत्तरवाक्येन च सर्वेषां तु शास्त्राणामित्यादिना भगवद्गीतायाः स्वामि
प्रायरीत्या भक्तिप्रधाननिबन्धनत्वेन प्रबन्धपरिसमाप्त्यवसरे तदैदंपर्यवद्भगवद्भक्तिप्रतिपादनेन पूरणमेव
समुचितमिति स्वकीयव्याख्यानस्यांचित्यमपि प्रदर्शयति स्वामी ।

अत्र प्रसंगात् भगवत्पादसरस्वतीस्वामिनोः हृदयतलं स्पृशन् कश्चन अभिप्रायभेदो विशदीक्रियते—
अस्मद्देशसमुद्भवेषु अध्यात्मनिबन्धनेषु कानिचित् भक्तिप्रधानानि, अन्यानि तु कानिचित् ज्ञानप्रधानानीति
कश्चन प्रभेदो वर्तते । उभयविधयोरप्येतयोर्ग्रन्थयोः क्रमेण भक्तिं ज्ञानं च प्राधान्येनावलम्ब्य प्रवृत्तत्वेऽपि,
भक्तिग्रन्थेन ज्ञानं वा ज्ञानग्रन्थेन भक्तिर्वा तिरस्क्रियेतेति न युक्तं शाङ्कतुमपि । उभयत्र उभयोरपि प्रति-
पादनस्य परिदृश्यमानत्वात् प्राधान्यमप्राधान्यमित्यत्रैव विशेषः ।

श्रीभागवतादीनि भक्तिपराणीत्यत्र नेवास्ति विवादः । श्रीभगवद्गीता तु कुत्रान्तर्भावमर्हतीत्यस्मि-
न्नेवं ज्ञाननिबन्धनेष्विति भगवत्पादाः, भक्तिप्रबन्धेष्विति सरस्वतीस्वामिनश्चाभिप्रायन्ति । अत एव
ग्रन्थपरिसमाप्त्यवसरस्थस्य सर्वधर्मानिति श्लोकस्य ज्ञानपरतया भगवत्पादाः भक्तिपरतया सरस्वतीस्वामि-
नश्च व्याख्यानं व्यरचयन्नाम । समुचिता हि प्रधानार्थकथनेन ग्रन्थपरिसमाप्तिः । अन्योन्यनिरपेक्षेण
स्वहृदयविस्वाधर्थाज्जातं जनतायाः हेयोपादेयविभागायाविकृर्वन्ति यथाभातार्थचिरूपायिषव आप्त-
तमा इति नास्मिन् प्रस्तावे स्वामिनि दोषलेखस्याप्यवकाशः ।

ततश्च कामं भवतु भगवद्गीतायाः ज्ञानभक्तिप्रधानभावं प्रलाशयभेदो भगवत्पादसरस्वतस्त्वामिनोः । भगवद्भक्तेः सुसुखमिरवश्यानुष्ठेयतायां तु न मातयाऽपि विसंवाद इति सुविशदमेतत् । एवं स्थिते प्रमेयसारे अद्वैतिनां भगवद्भक्तिरनपेक्षिता असंभाविनीति वा क्रियमाण आटोपः नैव मनीषिमान्यो भवेत् ।

अत्रायमपरो विशेषोऽवधारणीयः—उपाये ब्रह्माद्वैतविज्ञानादपि भगवद्भक्तिं उपेये ब्रह्मभावादपि सगुणानुभवरूपां मुक्तिमेव च बहुमन्यन्ते अद्वैतप्रतिष्ठापनाचार्या बहवः । ब्रह्मानन्दगिर्याख्यायां भगवद्गीता-व्याख्यायां “तेषामेवानुकम्पार्थम् (१०—११) इति श्लोकस्यावतरणिका एवंप्रकारं सन्दृश्यते—“यद्यपि

या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवेज्जनकथाश्रवणेन वा स्यात् ।

सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत् किंत्वन्तकादिलुलितात् पततां विमानात् ॥

न योगसिद्धीरपुनर्मैत्रं वा वाञ्छन्ति यत्पादरजःप्रपन्नाः ।”

इति मद्भजनैकप्रयोजनाः भक्ताः मद्भजनातिरेकेणान्यत्र कामयन्ते तथाऽपि अहमेव तेषां बुद्धि-योगं ददामीत्याह तेषामिति” इत्येषा अवतरणपङ्क्तिः, “अहमेव तैरप्रार्थितत्वेऽपि ददामीति” व्योख्या । भक्तैरप्रार्थितमपि बुद्धियोगं किमर्थं तेभ्यः प्रयच्छसि इत्यत्र मुख्यं हेतुमाह, “आत्मभावस्थ” इति । आत्मनो भावः आत्मभावः, तादात्म्यं, तत्रैव तिष्ठतीत्यात्मभावस्थः तदेकनिष्ठः तदासक्त इति यावत्, तद्वेदमसहमानः तत्तादात्म्यलिप्सया तेषां मद्भावापत्तिरूपमोक्षहेतुज्ञानयोगं ददामीत्यर्थः—इति च तच्छ्लोकव्याख्यानपङ्क्तिः ।

अत्र जीवब्रह्मणोः दासेशभावरूपस्य भेदस्य काल्पनिकत्वेऽपि मङ्गलमयस्याद्भुतस्य स्वप्नस्येव तस्य बाधप्रसक्तिमपि न सहैरन् किल भागवताः । तथा सति तादृशस्य भेदस्यापि विनाशहेतुं विरसं ज्ञानं कथं वा तैऽभिलिप्सेरन् । अनपेक्षितप्रदाने च अनर्थकाराति खलु भवान् पर्यवस्येत् इत्याशङ्कां द्वारीकृत्य श्लोकोऽयमवातारि । युक्तं चैतत् “आत्मारामाश्च मुनयो निर्गन्धा अयुरुक्रमे । कुर्वन्त्यहेतुर्कां भक्तिमित्थं भूतगुणो हि सः” ॥ इति खलु सुप्रसिद्धो भगवतः कल्याणगुणमहिमा ब्रह्मभावामिलाषिणां चित्तमपि हठादाकर्षति इति ।

उपरितनेन “तेषां मद्वास्तवैकसक्तमनस्कत्वेऽपि अहं तावत् तत्तादात्म्यमेव बहुमन्ये । ततः मम भक्तात्मभावप्रतिपत्तिसिद्धयर्थं तेषां ब्रह्मात्मभावप्रतिपत्तिं ददामि” इति व्याख्यानभागेन प्रस्तुता शङ्का निराकारि ।

इतोऽपि “यच्छ्रद्धयापि संस्पृष्टो दहत्येव हि पावकः” इति न्यायेन तेषां ब्रह्मात्मभावप्रतिपत्तिश्चेत् कथंचित्संजाता तर्हि तया निर्दग्धेव तेभ्यो निरवधिसुखवितरणशीला दासेशबुद्धिरिति महदपकृतं किल भवेत्तैऽपि चोदनायां, नहि नहि, सत्यं ददान्येवाहं तादृशीं प्रतिपत्तिम् । तैऽपि दीयमानस्यार्थस्यानाकांक्षितत्वेऽपि दातारि मयि बहुमानात् तामाददति च । अथापि दासेशप्रमितिविनाशनपर्यन्तपचेलिमानं विनैव तां संस्कृत्य भर्तृवितोर्णपारितोषिकप्रतिगृहीतुकुलवधून्यायेन मत्पादमूल एव मद्भक्त्यामपि समर्पयन्ति । अतः न दासेशभेदबुद्धवपगमः तन्मूलानन्दानुभवलेशविनाशो वा संभवेतां इति शङ्कासमाधानादिकं तद्व्याख्यात्रमिमत् सुधीमिर्विभावनयिम् ।

एषा हि दासनिवहशैली—यत् स्वामिनां वितरणाभिलाषायाः भङ्गपरिहाराय स्वान्तरङ्गेण अनाकांक्षितस्याप्यर्थस्य सबहुमानसादानं स्वकीयमनोरथानिरोधाय तस्य कार्यसंप्रयोगं विनैव संरक्षणं चेति ।

कौशिकमुनिस्तावत् रामभद्राय बह्वीरस्त्रविद्याः प्रदाय तत्कालीनां वीरश्रीसमुज्ज्वलां तस्य शोभा-मासादितुकामः तन्मुखमण्डलमैक्षत् । न तत्रोल्लासः कश्चिदपि दृष्टः । परं तु स्वाभाविकशोभायाः हासोऽप्य-ल्पीयस्तत्रोपाभूयत । तस्य निदानं किमिति राघवमेव पप्रच्छ महर्षिः । राघवोऽपि “महामुने नाहमस्त्रै-

शत्रून् जिघांसासि । परं तु आयुधकथामपि देशादस्मादपाकर्तुमभिलषासि ” इति प्रत्युवाच । महर्षिस्तु राघवायास्त्रप्रदानं विरक्ताय कन्यादानमिवानालोच्य कृतमिति मत्वा तत्पार्श्वस्थं सौमित्रिमपश्यत् । महत्या वीरश्रिया समुज्ज्वलविग्रहाय तस्मै वितीर्णा चेदस्त्रविधेयं विजयफला भवेदिति मन्वानोऽपि “गुरुश्च मम राघवः” इति वसिष्ठस्याचार्यतामपि प्रत्याचक्ष्णाय तस्मै दातुं शङ्कमानस्तूर्णमातिष्ठत् । तदाशयं राघवोऽभिज्ञे । एतावद्वा गुरोर्वोञ्छितं पूरयामीति मत्वा “महर्षे ममातुजाय एतान्यस्त्राप्युपदेष्टुमहमभिलषामि । तदभ्यनुजानातु भवान् ” इति रघुनन्दनः प्रार्थयामास । बाढमिलाह महर्षिः । राघवोऽपि तानि दिव्यान्यस्त्राणि अनुजन्मने प्रादात् । सौमित्रिरपि दातारं राघवे बहुमानादेव तानि प्रत्यग्रहीत् । अथापि अवसरेषु तानि न प्रायुङ्क्त नाम । इन्द्रजिदादित्रयेऽपि “धर्मात्मा सत्यसन्धश्च रामो दाशरथिर्यदि ” इति श्रीराममहामन्त्राभिमन्त्रितमेव हि विशिखं विससर्ज स महामतिः इति कथाञ्जानुसन्धेया ॥

एतेन परमभागवतोत्तमानां बहूनां अद्वैताचार्यवरिष्ठानां उपाये ब्रह्मात्मैकत्वविज्ञानादपि भगवद्भक्तविव नितरां बहुमतिरिति पूर्वप्रतिज्ञातः प्रमेयभागो निर्धारितः । इतः परं उपेयविषये परब्रह्मभावादिपि भगवत्पाराशर्यमेव प्रकृष्टतरं पुरुषार्थं मत्वा तदेव तेऽनवरतं प्रार्थयन्त इत्यमुष्यर्थभागं तत्सूक्तिप्रमाणेनैव निरूपयामः ।

परमाद्वैतसिद्धान्तसमर्थनधुरीणैः ब्रह्मानन्दसरस्वतीश्रीपादैः अभिलाषाष्टकमिति स्वामिमतमहा-पुरुषार्थप्रार्थनारूपं किञ्चन निबन्धनं निबद्धं वर्तते । यस्य च भगवतोऽष्टमूर्तेर्महादेवस्येव अष्टधा प्रविभक्ता श्रीमती दिव्या तनूः । तद्गताविमौ श्लोकौ निर्दिष्टमर्थं सम्यक्समर्थयतः । तौ यथा—

कदा मे हृत्पद्मे अमर इष पद्मे प्रतिवसन्
सदा ध्यानाभ्यासात्सविधमुपहृतो विभुरसौ ।
स्फुरज्ज्योतीरूपो रविरिव रमासेव्यचरणः
हरिप्यत्यज्ञानाञ्जनिततिमिरं तूर्णमखिलम् ॥

कदा हिवा जीर्णां त्वचमिव भुजङ्गस्तनुमिमां
चतुर्बाहुश्चक्राम्भुजदरकरः पतिवसनः ।
घनश्यामो दूतैर्गगनगतिनीतो नतिपरैः
गमिष्यामीशस्यान्तिकमखिलदुःखान्तकमिति ॥ इति ॥

इमौ तदग्रन्थस्य पूर्वोत्तरभागयोः अन्तिमौ श्लोकौ । अत्र प्रथमपद्ये सरस्वताश्रापादाः “मम हृदयस्य त्वामन्विष्याधिगन्तुं न विद्यते सामर्थ्यम् । नाहि अमरमन्वेषयति पङ्कजम् , सरोजमेवोन्विष्यापतति द्विरेफः । तद्वत् त्वमेवागच्छ मदन्तिकम् , नच मे त्वत्परिसरोपसर्पणप्रयासं प्रतीक्षस्व । कोटिसूर्यसन्निभेन दिव्यमङ्गल-विग्रहेणोपेतः भवदनुसुरूपगुणविभवैश्वर्यशीलाद्यनवधिकातिशयासंख्येयकल्याणगुणगणनिलयया श्राकमलया परिचर्यमाणचरणारविन्दस्समागच्छ । एवंविधशुभाश्रयप्रदर्शनेन मां वशीकृत्य मन्मनस्येव सुष्ठु प्रतिष्ठितः ध्यानाभ्यासं वर्धयित्वा अज्ञानजनितं चिरन्तनं तिमिरजालं निखिलमपि तूर्णमेवापाकुरु । नाथ ! स दिवसस्समीपस्थो भवेद्वा इति प्रार्थयामासुरज्ञाननिवर्तनेन सम्यग्ज्ञानं स्वाभिनेः ।

द्वितीयेन तु ‘त्वया प्रार्थ्यमानं सम्यग्ज्ञानं किं ब्रह्मभावापादकं ब्रह्मात्मैकत्वविज्ञानं, आहोस्वित् सकलकल्याणगुणगणसमलंकृतस्य भगवतो मम वासुदेवस्य परिपूर्णानुभवानन्दसम्पादकं भङ्गतिरूपं ज्ञानं’ इति भगवति कृतप्रश्ने भक्तिरूपापन्नं ज्ञानमेवेति स्वानुसंहितभक्तिनिष्पाद्यफलाविशेषोपवर्णनप्रार्थनाभ्यां स्वाभिनेः प्रतिवदन्ति ।

अत्र ब्रह्मभावरूपो मोक्षो नापेक्ष्यते स्वामिभिः । “ पिण्डः पततु वा मा वा मुक्त एव न संशयः ”
 “ अत्र ब्रह्म समश्नुते ” इत्यादिभिस्तस्य देहपातनैरपेक्ष्यावधारणात् । अत्र तु स्वच्छन्दगतिविरोधिनीं
 त्वचं भुजंग इव त्वदन्तिकागमनप्रतिरोधि इदं वर्ष्म कदा वाहं लक्ष्यामीति तनुत्यागः प्रतीक्ष्यते । ब्रह्म-
 भावमापन्नानां न पुनश्शरीराधिगमः । अत्र च भगवद्विव्यमङ्गलविग्रहसरूप दिव्यशरीरमभिवाञ्छ्यते । ब्रह्म-
 भावरूपा मुक्तिः गतिनिरपेक्षा, देशविशेषप्राप्त्यनपेक्षा च । ईशस्यान्तिकं गमिष्यामीति पुरुषोत्तमस्या-
 न्मनाथस्य सविधोपसर्पणं परमपदामिधतदीयदिव्यमङ्गलगेहनिवासश्च सौत्कण्ठमनुसन्धीयते । तत्र सर्वभेद-
 विलयः अत्र तु दासेशमावादिभेदपरिकर्म । अपि च अखिलदुःखान्तकमित्यनेन भगवन्तमुपसम्पन्नस्य सकल-
 क्लेशनिवृत्तिपूर्वकपुरुषोत्तमश्रीचरणा रविन्दयुगलैकान्तिकात्यन्तिकपरिचर्यासाम्राज्यसम्पदवाप्त्यात्मकस्वाभा-
 विकरूपाविमोवोऽपि अभिलष्यते स्वामिभिरिति सुष्ठु भणितम् भगवदभक्त्या सगुणब्रह्मानुभवमेवा-
 भिलषन्त्यद्वैताचार्यवयो ब्रह्म इति ।

एवंभूते अद्वैतमिद्वान्ते हि नापेक्ष्यते भगवदभक्तिरिति प्रलप्यते दुर्भगैः ।

यद्यपि अद्वैतसिद्धान्तरीत्यां ब्रह्मभाव एव निष्कृष्टः चरमः पुरुषार्थः । ब्रह्माद्वैतविज्ञानमेव तं प्रत्य-
 विकलं साधनं च । तथाऽपि अद्वैताचार्यवयोणां बहूनां सकलकल्याणगुणपरिपूर्णस्य भगवतः पुरुषोत्तमस्य
 निरन्तरानुभवात्मकसगुणब्रह्मावासिरूपायामेव मुक्तौ हार्दोऽभिलाष इति, ये च ब्रह्मभावरूपां निष्कृष्टां परम-
 मुक्तिमभिलषन्ति, तेऽपि तत्साधनभूतसम्यग्ज्ञाननिष्पत्त्यर्थमादृतायामपि भगवदभक्तौ तद्रसमरवशीकृताः
 तस्यामेव चिरं रमन्ते इति च प्रदर्शितैः प्रमाणैः सुव्यक्तं प्रतीयते ।

अथात्र अन्यत्किमपि श्रीमैथिलीतद्वयस्ययोस्सल्लापात्मकं वस्तुदाहृत्य प्रकृतोपपादनं समग्रयामः ।
 यस्मिन् परशेषतैकरसस्य चेतनस्य भगवदनुस्मृतिरूपायां देवतरङ्गिण्यामृत्पूरं प्रवहन् भगवद्वात्सरस-
 निष्पन्दः प्रत्यक्षगोचरतामियात् । पद्यं यथा—

रामं न जातु विजिहासति मानसं मे
 का वात्र भीस्तव महान् खलु लाभ एषः ।
 रामो भवेयमयि सोऽपि भवेद्धि सीता
 हा त्याजिता पदसरोजनिनान्तसेवा ॥

अस्मिन् पद्ये सख्या सह सरससङ्घोपे श्रीजानकी “ सखि राघवानुस्मृतिः अविच्छेदेन मां सतत-
 मनुवर्तते । किं करोमि ” इति किञ्चिदुपालम्भगर्भितमिव वचो व्याजहार ।

सखी तु “ प्रेयसि, किमिति नामैवं सनिर्वेदमिव भाषसे । प्रभुचिन्ता चित्तभूसौ न प्रतितिष्ठतीति
 किल नितरां परितप्यन्ते भावुकाः । तादृशी च चिन्ता दैवात् अविनाभूता त्वन्मानसमाधितिष्ठति चेत्
 हन्त नितरामर्थं तव भाग्यपरिणामः, इति प्रत्यब्रवीत् ।

सीता नु अमरकीटतत्क्रत्वादिकं न्यायमनुस्मृत्य, ‘भीतास्मि । यदि वा कदाचिदहं रामएव भवेय’-
 मित्याह ।

सख्यपि “ सुगन्धे, ब्रह्मविदब्रह्मैव भवतीत्युक्ता निरतिशयोत्तमदशा हि सा । तदवाप्तौ सुष्ठु संपन्नः
 पुरुषार्थः । रामद्वितये दाम्पत्यसौख्यं भज्येत्यपि मा शंकिष्ठाः । यतः त्वं तमिव सोऽपि त्वामनवरत-
 मनुसन्धते । तव रामभावकाले सोऽपि सीताभावं भजेत ” इति समादधे ।

जानकी तु सोपहासं तां प्रत्याह, “ अयि सुगन्धे, तदा हि मम दास्यसाम्राज्यसंपत् परित्याज्या
 भवेत् । अनभिज्ञा हि त्वं गुणवत्तरे महापुरुषधौरेये परतन्त्राभूय तदभिमतपारक्षेत्रप्रभवमहानन्दस्य,
 इति सुव्यक्तममुमेवार्थं व्याजहार ।

यद्यपि पारतन्त्र्यं दुःखात्मकमेव प्रतिभाति प्रायशः स्वामिनां गुणदौर्भिक्ष्याहोके । परमार्थतस्तु गुणोत्तरपुरुषोत्तमपारतन्त्र्यमेव परमं सुखमिति रसज्ञनिवहानुभवाधिगततया सगुणब्रह्मानुभवानन्दस्याभ्यर्थनीयता भगवद्भक्तेरेव सम्यग्दर्शन इव तत्रापि साधनत्वेन अवश्यानुष्ठेयता चेति श्रीमच्छङ्करभगवत्पादमधुसूदनब्रह्मानन्दसरस्वतीवेङ्कटनाथप्रभृतिकाद्वैताचार्यैश्शिष्यपरम्परायां सामोदमभ्युपगतोऽयमर्थः ॥ इति सर्वं शुभम् ॥

उपाये भगवद्भक्तिरूपेये तस्य दासता ।
 वशीकरोति हृदयमद्वैताचार्यसन्ततेः ॥
 सम्यग्विभाव्य तत्सूक्तीस्सारं संगृह्य तद्गतम् ।
 समर्पयति साधुभ्यो नरसिंहस्सतां मुदे ॥

॥ इति श्रीः ॥

श्रीवैकटेशाय नमः
श्रीमते रामानुजाय नमः

॥ वि द्वैतसङ्ग्रहः ॥

VIŚIṢṬĀDVĀITASAṄGRAHA

BY

SRI T. A. P. KRISHNAMACHARYA

अत्र प्रमुखानि दर्शनानि अष्टादश ॥

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| १. चार्वाकदर्शनम् | १०. सांख्यदर्शनम् |
| २. जैनदर्शनम् | ११. योगदर्शनम् |
| ३. वैभाषिकदर्शनम् | १२. भाट्टदर्शनम् |
| ४. सौत्वान्तिकदर्शनम् | १३. प्राभाकरदर्शनम् |
| ५. योगाचारदर्शनम् | १४. मायावादिदर्शनम् |
| ६. माध्यमिकदर्शनम् | १५. भास्करीयदर्शनम् |
| ७. नैयायिकदर्शनम् | १६. यादवदर्शनम् |
| ८. वैशेषिकदर्शनम् | १७. एकायन(माध्व)दर्शनम् |
| ९. पाशुपतदर्शनम् | १८. विशिष्टाद्वैतदर्शनम् इति ॥ |

(रामानुजदर्शनमित्यपि नामान्तरम्)

तत्र चार्वाकदर्शनप्रभृतीनि योगदर्शनान्तानि एकादशदर्शनानि सकललोकसकल-
शास्त्रप्रसिद्धवेदप्रामाण्यमनङ्गीकृत्य तदुक्तान् सकलानर्थान् परित्यज्य तदत्यन्तविरुद्धात्यन्ता-
भासार्थान्तरकल्पनात् वेदबाह्यानि ॥

भाट्टदर्शनप्रभृतीनि एकायनदर्शनान्तानि षट् दर्शनानि वेदतात्पर्यविप्रतिपत्तिमूलानि ।

‘या वेदबाह्याः स्मृतयः याश्च काश्च कुदृष्टयः ।

सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥

इति मनुवचनमतानुसन्धेयम् । प्रेत्य निष्फलाः—पारलौकिकप्रयोजनशून्याः ॥

“बाह्याः कुदृष्टय इति द्वितीयेऽप्यपारं घोरं तमस्समुपयन्ति न हीक्षसे तान् ।

जगदस्य काननमृगैर्मृगतृष्णिकेप्सोः कासारसत्त्विहृतस्य च को विशेषः” ॥

इत्याद्यप्यत्रानुसन्धेयम् ।

अत्र चार्वाकः—पृथिव्यादीनां भूतानां चतुर्णां पञ्चानां वा समुदाये चैतन्यं नाम कश्चन धर्मो जायते । क्रमुकफल्ताम्बूलदलाद्यवयवसमुदाये रागोदयवत् । पृथिव्यादि-भूतसमुदायस्य देहस्यैव सुखं स्वर्गः, दुःखं नरकः । पृथिव्यादिभूतसमुदायस्य विश्लेषे चैतन्यं नाम धर्मो नश्यति । एतदपेक्षया अन्ये स्वर्गनरकमोक्षाः न सन्ति इति सिद्धान्त-यति । चार्वाकदर्शनस्य लोकायतदर्शनमिति च प्रसिद्धिः । लोके आयतं विस्तृतमिति ।

‘अथ लोकायतम्—पृथिव्यापस्तेजो वायुरिति तत्त्वानि तेभ्यश्चैतन्यं किण्वादिभ्यो मदशक्तिवत्’ इत्यारभ्य बृहस्पतिरस्य मतस्य प्रवर्तकः । किण्वं सुरापकृतिभूतं द्रव्यम् । देह-मेवात्मानं प्रत्यक्षतः प्रतिपद्यामहे, अहं जानामीति ज्ञातुरात्मनः अहमिति भानात् । देह एव हि अहमिति प्रत्ययगोचरः, स्थूलोऽहं कृशोऽहमिति दर्शनात् । स्थौल्यकार्श्यं देहस्यैव भवतः । अतः स्थौल्यकार्श्यसमानाधिकरणतयाऽयमहङ्कारः देहविषय एवेत्यवस्थाश्रय-णीयम् । क्रमुकदलताम्बूलावयवादिषु प्रत्येकमविद्यमानस्यापि रागस्य अवयवसमुदाये संयोग-विशेषादाविर्भाववत् देहारम्भकपरमाणुसंश्लेषविशेषादेव पृथिव्यादिषु प्रत्येकमविद्यमानस्यापि चैतन्यस्य तत्समुदाये देहे नानुपपन्नः आविर्भावः इति तदाशयः ।

‘प्रत्यक्षगम्यमेवास्ति नास्त्यदृष्टमदृष्टतः ।

अदृष्टवादिभिश्चापि नादृष्टं दृष्टमुच्यते ॥

कापि दृष्टमदृष्टं चेत् अदृष्टं ब्रुवते कथम् ।

नित्यादृष्टं कथं सत्स्यात् शशशृङ्गादिसन्निभम् ॥

न कल्प्यौ सुखदुःखाभ्यां धर्माधर्मौ परैरिह ।

स्वभावेन सुखी दुःखी भवेन्नान्यद्वि कारणम् ॥

शिखिनिश्चितयेत्को वा कोकिलान् कः प्रकूजयेत् ।

स्वभावव्यतिरेकेण विद्यते नास्य कारणम् ॥

इहलोकात्परो नान्यः स्वर्गोऽस्ति नरको न वा ।

शिवलोकादयो मूढैः कल्प्यन्तेऽन्यैः प्रतारकैः ॥

स्वर्गानुभूतिर्मृष्टाष्टिर्द्युर्वर्षवधूगमः ।

सूक्ष्मवस्त्रसुगन्धसकचन्दनादिनिषेवणम् ॥

नरकानुभवो वैरिशस्त्रव्याध्याद्युपद्रवः ।

मोक्षस्तु मरणं प्राणसंज्ञवायुनिवर्तनम् ॥

ततस्तदर्थं नायासं कर्तुमर्हति पण्डितः ।’—इति सर्वसिद्धान्तसङ्ग्रहे ॥

अथ आर्हत(जैन)दर्शनम् । जैनस्तावत्—जगत् नित्यानित्यं, भिन्नाभिन्नं, सत्यासत्यं च भवति । सर्वं वस्तुजातं द्रव्यपर्यायात्मकम् । द्रव्यं कारणं, पर्यायाः द्रव्यस्यावस्थाविशेषाः

द्रव्यात्मना नित्यम्, अभिन्नं, सत्यं च भवति । पर्यायात्मना अनित्यं, भिन्नम् (अनेकं) असत्यं, च भवति । असत्यं विकारि, सत्यमविकारि । आत्मानः कर्मानुरूपशरीरसमपरिमाणाः भवन्ति । संसारोऽनादिः । मलधारणादिभिः आत्मज्ञानेन च प्रकृतेर्विनिर्मुक्ताः ऊर्ध्वगतिं प्राप्नुवन्ति । प्रकृतिविनिर्मुक्तिपूर्वकोर्ध्वगतिप्राप्तिरेव मोक्षः । जगच्चेदं सतभङ्गीविशिष्टम् । स्यादस्ति (१) स्यान्नास्ति (२) स्यादस्ति च नास्ति च (३) स्यादवक्तव्यं (४) स्यादस्ति चावक्तव्यं च (५) स्यान्नास्ति चावक्तव्यं च (६) स्यादस्ति च नास्ति चावक्तव्यं चे(७)ति सर्वत्र सतभङ्गीनयावतारात् । स्यादित्यव्ययं कथञ्चिदित्यर्थः । अतः स्यादस्ति कथञ्चिदस्तीत्यर्थः । कथञ्चिदित्युक्त्या नास्तित्वमपि सूचितम् । एवं स्यान्नास्ति कथञ्चिन्नास्तीत्यर्थः । पूर्वस्मिन् क्षणेऽस्तित्वस्य उत्तरस्मिन् विवक्षया स्यादस्ति च नास्ति चेति । एकस्मिन्नेव क्षणेऽस्तित्वनास्तित्वयोः विवक्षा चेत् वाचः क्षणे नास्तित्वस्य च क्रमवर्तित्वेन युगपदुभयस्य च वक्तुमशक्यत्वात् स्यादवक्तव्यमिति । अत्र स्याच्छब्दः अस्तित्वनास्तित्वयोरुभयोरुक्तत्वात् अनुज्ञामात्रपरः । पूर्वस्मिन् क्षणेऽस्तित्वस्य उत्तरस्मिन् क्षणे अवक्तव्यत्वस्य च विवक्षया स्यादस्ति चावक्तव्यञ्चेति ब्रूयात् । पूर्वस्मिन् क्षणे नास्तित्वस्य उत्तरस्मिन् क्षणेऽवक्तव्यत्वस्य च विवक्षया स्यान्नास्ति चावक्तव्यं चेति ब्रूयात् । तथा पूर्वस्मिन् क्षणेऽस्तित्वनास्तित्वयोः उत्तरस्मिन् क्षणेऽवक्तव्यत्वस्य च विवक्षया स्यादस्ति च नास्ति चावक्तव्यं चेति ब्रूयादिति । जीवोऽसङ्ख्यातप्रदेशो देहपरिमाणः सङ्कोचविकासधर्मा क्षुद्रशरीरे सङ्कोचं प्राप्नोति, महति शरीरे विकासम्, प्रदीप इव घटमठयोरिति सिद्धान्तयति । अत्र सर्वसिद्धान्तसङ्ग्रहः ।

‘स्वदेहमाना ह्यात्मानः मोहाद्देहाभिमानिनः ।
कृमिकीटादिहस्त्यन्तदेहपञ्जरवर्तिनः ॥’ इति ।

‘प्राणिजातमहिंसन्तो मनोवाक्कायकर्मभिः ।
दिग्गम्बराश्चरन्त्येव योगिनो ब्रह्मचारिणः ’ ॥
मयूरपिञ्जहस्तास्ते कृतवीरासनादिकाः ।
पाणिपालेण भुञ्जाना रत्नकेशाश्च मौनिनः ॥
सदा श्रमणकाचार्यकृतमन्त्रदुरासदाः ।’ इति ।

‘गुरुपदिष्टमार्गेण ज्ञानकर्मसमुच्चयात् ।
मोक्षो बन्धविरक्तस्य जायते भुवि कस्यचित्’ ॥ इति च ॥

अथ वैभाषिकदर्शनम् ॥ बौद्धशिष्येषु वैभाषिकसौत्रान्तिकयोगाचारमाध्यमिकेषु वैभाषिकः— बाह्यं जगत् परमाणुसङ्घातरूपं प्रत्यक्षसिद्धं क्षणिकं च । चित्तचैत्तरूपाभ्यन्तरं जगत् अनुमानसिद्धम् । चित्तं मनः । चैत्तं मानसं सुखादि । जगद्विषयकं ज्ञानमपि क्षणिकम् । क्षणिकज्ञानसन्ततिरेवात्मा । क्षणिकेषु स्थिरत्वबुद्धिः संसारहेतुः । जगद्विषयकक्षणिकत्वबुद्धिरेव

मोक्षहेतुः । आकाशादिकं नास्ति । रूपरसस्पर्शगन्धस्वभावाः पार्थिवपरमाणवः । रूपरसस्पर्श-
स्वभावाः आप्याः परमाणवः । रूपस्पर्शस्वभावाः तैजसाः । स्पर्शस्वभावाश्च वायवीयाः
परमाणवः । ते च परमाणवः प्रत्येकं पृथिव्यप्तेजोवाय्वात्मकभूतरूपेण संहन्यन्ते । तेभ्यश्च
भूतेभ्यः शरीरेन्द्रियरूपभौतिकसङ्घाता भवन्ति । तत्र च शरीरान्तर्वर्ती ग्राहकाभिमानारूढः
विज्ञानसन्तान एवात्मा । तत एव सर्वो लौकिको व्यवहारः प्रवर्तते । अभिमान एव संसारः ।
तन्निवृत्तिरेव च मोक्षः—इति सिद्धान्तयति ॥

अथ सौत्रान्तिकदर्शनम् ॥ सौत्रान्तिकस्तु—जगत् ज्ञानवैचित्र्यादनुमेयम् । घटादिः
पदार्थः स्वाकारं ज्ञाने समर्प्य गच्छति । तेनतेनाकारेण ज्ञानं घटपटाद्याकारमनुभूयते ।
एवं च ज्ञानोक्तैर्वैचित्र्यैः तदाकारहेतवो घटपटादयः अनुमीयन्ते—इति वदति । अयमेव
वैभाषिकमतादस्य विशेषः ॥

योगाचारस्तावत्—ज्ञातृज्ञेयादिप्रपञ्चः भ्रान्तिसिद्धः, ज्ञानमेव सत्यं, तदपि क्षणिकं,
तत् क्षणिकत्वबुद्धिरेव मोक्षसाधनमिति सिद्धान्तयति ॥

माध्यमिकाः पुनः ‘न सन्नासन्नसदसत् न चाप्यनुभयात्मकम्’ अतः चतुष्कोटिविनि-
र्मुक्तं तत्त्वं वदन्ति । तथा हि—प्रतीत्योत्पन्नं सत्, नष्टम् उत्पत्त्यमानं च असत् । उभयात्मकं
सदसत् । सदसद्विलक्षणतात्मकं सम्प्रति सत्याख्यम् अनुभयात्मकम् । एभिश्चतुर्भिर्पि प्रकारैः विनि-
र्मुक्तं सर्वथा निस्स्वभावं शून्यं असत् तुच्छमिति व्यवहृतं तत्त्वम् । सतः उत्पत्तेः प्रयोजना-
भावात् सत् तत्त्वं न भवति । उत्पत्त्यसंभवादेवासदपि निरस्तम् । तत एव सदसदपि ।
अनुभयात्मकं तु भ्रान्तिपरिकल्पितत्वेनाभ्युपगतमिति न तत्त्वं भवति । तस्माच्चतुष्कोटिविनिर्मुक्तं
तत्त्वम् । तस्मात् प्रमाणं प्रमेयं प्रमाता च नास्तीति तज्ज्ञानं भ्रम एव । शून्येन साधनेन
(अर्थाच्चतुष्कोटिविनिर्मुक्तेन साधनेन) जगच्चतुष्कोटिविनिर्मुक्तमिति ज्ञानमेव मोक्षसाधनमिति ॥

नैयायिका वैशेषिकाश्च—जगत् उपादानकारणानि परमाणवः । ईश्वरः जगन्नि-
मित्ततयाऽनुमानेनैव सिध्यति । संसारोऽनादिः । ईश्वरोपासनेन सुखदुःखज्ञानानां विनाशो
मोक्षः । मोक्षश्चैकविंशतिभेदभिन्नस्य दुःखस्यात्यन्तिकी निवृत्तिः । शरीरं, षडिन्द्रियाणि,
षड्विषयाः, षड् बुद्ध्यः, सुखं, दुःखश्चेति एकविंशतिदुःखानि । दुःखाविनाभावात्
सुखमपि दुःखमेवेति वदन्ति । नैयायिकवैशेषिकयोः पदार्थविषये विवादसत्त्वेऽपि पूर्वोक्त-
विषयेष्वविवाद एव ॥

पाशुपतास्तु—परमाणवः जगदुपादानकारणानि । शैवागमसिद्धः ईश्वरः (पशु-
पतिः) जगन्निमित्तकारणम् । संसारोऽनादिः ।

‘कण्ठिका रुचकञ्चैव कुण्डलं च शिखामणिः ।

भस्म यज्ञोपवीतं च मुद्राषट्कं प्रचक्षते ॥’

इत्यागमोक्तमुद्रिकाषट्कधारणादिकर्मानुष्ठानेन पशुपतिसारूप्यप्राप्तिरेव मोक्ष इति वदन्ति ।

अत्र शैवागमः—

मुद्रिकाषट्कतत्त्वज्ञः परमुद्राविशारदः ।

भगासनस्थमात्मानं ध्यात्वा निर्वाणमृच्छति ॥

कण्ठिका रुचकञ्चैव कुण्डलं च शिखामणिः ।

भस्म यज्ञोपवीतं च मुद्राषट्कं प्रचक्षते ॥

आभिर्मुद्रितदेहस्तु न भूय इह जायते ।

रुद्राक्षकङ्कणं हस्ते जटा चैका च मस्तके ॥

कपालं भस्मना स्नानं ध्यानं प्रणवपूर्वकम् ।

दीक्षाप्रवेशमात्रेण ब्राह्मणो भवति क्षणात् ॥

कापालं व्रतमास्थाय यतिर्भवति मानवः । इति ।

उक्तकर्मानुष्ठानेनैव जीवस्य मलमयैः कमभिः तिरोहितस्याणुस्वरूपस्य मलमयकर्मनिवृत्तौ पशुपतिसारूप्यं संभवति । पशुपतिसारूप्यमेव च मोक्ष इति तेषामाशयः ॥

साङ्ख्य्याः योगिनश्च अब्रह्मात्मकप्रधानस्य जगदुपादानत्वे संसारस्वरूपे मोक्षस्वरूपे च न विप्रतिपद्यन्ते । उभयेऽप्येवं वर्णयन्ति— ‘प्रकृतिरेव स्वतन्त्रा जगदुपादानं भवति । तथा प्रकृत्या आत्मनोऽनादिसंबन्धः संसारः । प्रकृतिपुरुषविवेको मोक्षः । प्रकृतिपुरुषविवेको नाम प्रकृतेः पुरुषस्य विवेकः । प्रकृतिविनिर्मुक्ततेति यावत्’—इति । अयमाशयः—तनुभुवनादिकं कृत्स्नं जगत् विचित्रसन्निवेशम् । तच्च विचित्रसन्निवेशादेव कार्यम् । कार्यत्वादेव स्वसरूपकारणकम् । कार्यस्य हि सर्वस्य स्वसरूपकारणादुत्पत्तिः स्वसरूपकारण एव लयश्च दृश्यते । यथा घटमकुटादेः । तथैव जगत् प्रधानकारणकम् । गुणलयसाम्यरूपं प्रधानद्रव्यमेव सत्त्वरजस्तमोमयसुखदुःखमोहात्मकस्य जगतः सरूपं कारणम् । प्रधानस्य देशकालाभ्यामपरिमितत्वात् महदहङ्कारादिभेदानां परिमितत्वात् कृत्स्नजगदुत्पत्तौ अपरिमितस्यैव प्रधानस्य कारणत्वमिति निश्चीयते । एवं पुरुषस्तु निष्परिमाणत्वेन न कस्यचित्प्रकृतिः, नापि कस्यचिद्विकृतिः । तत एव निर्धर्मकः चैतन्यमात्रवपुः नित्यो निष्क्रियः सर्वगः प्रतिशरीरं भिन्नश्च । निर्विकारत्वात् निष्क्रियत्वाच्च तस्य कर्तृत्वं भोक्तृत्वं च न संभवति । एवंभूतेऽपि तत्त्वे मूढाः प्रकृतिपुरुषसन्निधिमालेण पुरुषस्य चैतन्यं प्रकृतावध्यस्य प्रकृतेश्च कर्तृत्वं पुरुषेऽध्यस्य चेतनोऽहं करोमीति मन्यन्ते । एवमज्ञानाद्भोगः, तत्त्वज्ञानाच्चापवर्गः प्रकृतिपुरुषविवेकरूपः इति साङ्ख्य्याः कापिलाः, योगिनः

पातञ्जलाः । जगत्कारणविषये मोक्षविषये आत्मनः कर्तृत्वादिविषये जगतः स्थिरत्वे सत्यत्वे मोक्षोपायादौ च वेदविरुद्धत्वात् इमानि दर्शनानि वेदवाह्यानीत्युच्यन्ते ॥

भट्टमतानुसारिणः प्रभाकरमतानुसारिणश्चेतरविषये विवदमाना अपि आत्मविषये जगद्विषये संसारे मोक्षे तद्वेतौ चेश्वरानभ्युपगमे च परस्परं न विप्रतिपद्यन्ते, ते चोभये, 'नित्याः अनेके सर्वगताश्चात्मानः कर्मभिस्संसरन्ति, जगत् प्रवाहरूपेण नित्यम्, प्राकृतप्रलयो नास्ति, फलाभिसन्धिवैधुर्येणानुष्ठितवेदविहितकर्मजन्यापूर्वमेव (नित्यापूर्वमेव) कर्मसम्बन्धनिवृत्तिपूर्वक-केबलात्मप्राप्तिरूपमोक्षहेतुः, ईश्वरो नास्ती'ति सङ्गिरन्ते । अत्र सर्वसिद्धान्तसङ्ग्रहः—

‘बुद्धीन्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुवः ।

नानाभूतः प्रतिक्षेत्रमर्थज्ञानेषु भासते’ ॥ इति ।

‘बद्धयते स हि लोकस्तु यः काम्यप्रतिषिद्धकृत् ।

काम्यकर्माणि कुर्वणैः काम्यकर्मानुरूपतः ॥

जनित्वैवोपभोक्तव्यं भूयः काम्यफलं नरैः ।

कृमिकीटादिरूपेण जनित्वा तु निषिद्धकृत् ॥

निषिद्धफलभोगी स्यादधो नरकं व्रजेत् ।’ इति ।

यथाऽद्य जगतो वृत्तिस्तथा कालान्तरेष्वपि ।

प्रवाहो नित्य एवैष कः कर्तेति च केचन ॥

इति इतिहाससमुच्चये पुण्डरीकनारदसंवादे मतान्तरोपन्यासावसरे ॥ ‘वेदैकविहितं कर्म मोक्षदं नापरं मत’ मिति कर्मापूर्वस्य मोक्षहेतुत्वे सर्वसिद्धान्तसङ्ग्रहः । तथेश्वरानभ्युपगमे सर्वसिद्धान्तसङ्ग्रहः—

‘कर्ममात्रैकशरणाः श्रेयः प्राप्स्यन्त्यनुत्तमम् ।

न देवता चतुर्थ्यन्तविनियोगादृते परा ॥’ इति ।

एवं भाट्टप्रभाकरदर्शने सङ्ग्रहेणेतिहाससमुच्चये सर्वसिद्धान्तसङ्ग्रहे चानूद्येते ॥

अद्वैतिषु मायावादिनः पुनः—ब्रह्म, सजातीयभेदविजातीयभेदस्वगतभेदै रहितम् । सजातीयभेदो नाम जीवब्रह्मभेदः । विजातीयभेदो नामाचिद्ब्रह्मभेदः । स्वगतभेदो नाम ब्रह्मणः ज्ञानशक्त्यादिगुणानां च भेदः । चिन्मात्रं, कात्स्न्येन स्वयंप्रकाशम् । एवंभूतं ब्रह्म मायाशबलं मायाशब्दवाच्येनानाद्यज्ञानेनाच्छादितं विक्षिप्तं च, विविधज्ञातृज्ञेयभेदं ज्ञानादि-भेदं च पश्यति । एतादृशभेददर्शनमेव संसारः अनाद्यज्ञानं मिथ्याभूतमेव संसारहेतुः । ज्ञातृ ज्ञेयादिरूपः प्रपञ्चः मिथ्याभूतः । ‘तत्त्वमसि, अयमात्मा ब्रह्म, आत्मेत्येवोपासीत, त्वं वा अहमस्मि भगवो देवते अहं वै त्वमसि तद्योऽहं सोऽसौ योऽसौ सोऽहम्, नेह नानास्ति किञ्चन’ इत्यादिवाक्येन श्रवणमनननिदिध्यासनानन्तरं जायमानेन प्रत्यक्षात्मकेन ज्ञानेन

प्रपञ्चासत्यत्वब्रह्मात्मैकत्वविषयेण भेददर्शनात्मकप्रपञ्चभ्रमस्य निवृत्तिरेव मोक्ष इति व्याचक्षते । अद्वैतिषु भास्करीयास्तु अपहतपाप्मत्वादिसमस्तकल्याणगुणोपेतमपि ब्रह्म सत्यभूतेन केनचिदुपाधिविशेषेण बुद्धीन्द्रियदेहादिरूपेण मिश्रं कर्मवश्यजीवभावमनुभवति । घटादिनाऽऽकाश इव बुद्ध्यादिना निरवयवेऽपि सर्वगते ब्रह्मणि भेदस्संभवत्येव । उपाधिसंबन्धश्चानादिः । उक्तरीत्या उपाधिसंबद्धब्रह्मांश एव जीवः । उपाध्युपहितस्य ब्रह्मणः जीवभावसुखदुःखादिभ्रम एव वसंसारः । स च पारमार्थिक एव । स्ववर्णस्वाश्रमोचितधर्मोपेतेन तत्त्वमसि इत्यादि ब्रह्मात्मैकत्वप्रतिपादनपरवाक्यजन्यज्ञानपूर्वकेण उपासनात्मकज्ञानेन उपाधिनाश एव मोक्षः । एतेनोपासनज्ञानेन उपाधिसंबन्धनाशे सति तदुपहितांशस्य जीवस्य अनुपहितांशेन ब्रह्मणा एकीभावो भवति । स एव मोक्षः—इति प्रतिपादयन्ति ।

तेष्वेव यादवप्रकाशाः—ब्रह्मैव सत्यभूतचिदचिदीश्वररूपेण परिणतं सत् स्वामित्रेषु चिदचिदीश्वरेषु स्वभिन्नत्वं भ्रमति । तस्य ब्रह्मणः तथाविधं भेदज्ञानमेव संसारः । स्ववर्ण-स्वाश्रमोचितकर्मभिः फलाभिसन्धिं विनाऽनुष्ठितैः बन्धे निवृत्ते तत्त्वमसीत्यादिवाक्यजन्य ज्ञानेन ब्रह्मात्मैकत्वप्राप्तिः इति ज्ञानकर्मभ्यां उभाभ्यां बन्धनिवृत्तिः ब्रह्मप्राप्तिः इति द्वे साध्ये भवतः । कर्मसाध्यबन्धनिवृत्तिपूर्वकज्ञानसाध्यब्रह्मात्मैकत्वप्राप्त्यैव पूर्वोक्तस्य भेद-स्यापगमसिद्धिः । स्वपरिणामरूपत्वात् स्वांशभूतेषु चिदचिदीश्वरेषु स्वस्यानुवर्तमानभेद-ज्ञाननिवृत्तिरेव मोक्ष इत्युक्तं भवति—इति निरूपयन्ति ।

एकमयनं शेषिभूतं येषां ते एकायनाः । लक्ष्मीनारायणाख्यमिथुनशेषत्वमनभ्युप-गच्छन्तः एकायना इति मिथुनायनैरुच्यन्ते । एते—ब्रह्म जगत्कारणमित्यङ्गीकुर्वन्ति । परंतु ब्रह्मणः सर्वभावानुगामिनीं सृष्ट्यादिसर्वशक्तीनां नायिकां लक्ष्म्याख्यशक्तिमनाहत्य ब्रह्मणः सृष्ट्यादिशक्तिविशिष्टत्वमात्रसुररीकुर्वन्ति । अयमेव वक्ष्यमाणरामानुजदर्शनात् अस्य मुख्यो भेदः । ब्रह्मणो यायाः शक्त्यस्सन्ति तासां सर्वासां लक्ष्मीदेवी प्रधानशक्तिः । तस्याः शक्तिशब्दवाच्यत्वं शक्त्यन्तराणामपि निर्वाहकत्वम् । सृष्ट्यादिसर्वकार्येष्वधिकृतस्य पुरुषोत्त-मस्य एतत्संबन्धेनोत्कर्षवत्त्वं लक्ष्मीतन्त्रे अहिर्बुध्न्यसंहितायां च स्पष्टतरमभिधीयते—

“ शक्तिभिस्सेविता नित्यं सृष्टिस्थित्यादिभिः परा ।

द्वात्रिंशच्छतसाहस्रसृष्टिशक्तिभिरावृता ॥

वृता तद्विगुणाभिश्च दिव्याभिः स्थितिशक्तिभिः ।

तथा तद्विगुणाभिश्च पूर्णां संहतिशक्तिभिः ॥

नायिका सर्वशक्तीनां सर्वलोकमहेश्वरी । ”

“ एकं तत्परमं ब्रह्म षाड्गुण्यस्तिमितं महः ।

भावाभावमयी तस्य शक्तिरेकाऽनपायिनी ॥

तद्गर्भधर्मिणी दिव्या ज्योत्स्नेव हिमदीधितेः ।

नैव शक्त्या विना कश्चित् शक्तिमानस्ति कारणम् ॥

न च शक्तिमता शक्तिः विना काऽप्यवतिष्ठते ।

तत्तद्वैरवमाश्रित्य तत्त्ववेदान्तपारगैः ॥

जगद्धेतुतया देवावेकैकाविव दर्शितौ । ” इति ।

एतानि भाट्टप्रभृतीनि षड् दर्शनानि वेदप्रामाण्यश्रद्धावद्धिः प्रवर्तितान्यपि वेदतात्पर्या-
पर्यालोचनमूलानि । एवं सप्तदशापि दर्शनानि यथासंभवं वेदवाह्यानि वेदतात्पर्यापर्यालोचन-
मूलानि चेति त्रयीवृद्धैरश्रद्धेयानीत्यभियुक्ता मन्यन्ते ।

॥ अथाष्टादशं रामानुजदर्शनम् ॥

इदमेव विशिष्टाद्वैतदर्शनमित्युच्यते । द्वयोर्भावो द्विता, द्वितैव द्वैतम् भेद इत्यर्थः ।
द्वैतस्याभावः अद्वैतम् अभेदः, ऐक्यमिति यावत् । विशिष्टस्य चिदचिद्विशिष्टस्य ब्रह्मणः
अद्वैतम् ऐक्यम् । तथाच चिदचिद्विशिष्टं ब्रह्म एकमेव तत्त्वमिति फलितम् । “सदेव सोम्ये-
दमग्र आसीदेकमेवाद्वितीयम्, तत्त्वमेको महायोगी हरिर्नारायणः स्मृतः,” इति श्रुतिपुराणा-
नुरोधिनीयं व्युत्पत्तिः । यद्वा विशिष्टं च विशिष्टं च विशिष्टे विशिष्टयोरद्वैतम् । अत्रैकं विशिष्ट-
पदं स्थूलचिदचिद्विशिष्टब्रह्मपरम्, अपरं च सूक्ष्मचिदचिद्विशिष्टब्रह्मपरम्, तयोरद्वैतमभेद
इत्यर्थः, कार्यकारणयोरनन्यत्वमिति । इयं व्युत्पत्तिः “सर्वं खल्विदं ब्रह्म, आत्मैवेदं सर्वं,
ज्योतींषि विष्णुर्भुवनानि विष्णुः” इत्यादिश्रुतिपुराणवचनानुरोधिनी । एतद्दर्शने चिदचिदी-
श्वराख्यानि त्रीणि तत्त्वानि (द्रव्याणि) । तलेश्वरश्चिदचितोस्तत्त्वयोः सर्वदा आत्मभूत एव
वर्तते । चिदचित्तत्त्वे च स्थूलावस्थायां सूक्ष्मावस्थायां च सर्वदा तच्छरीरस्तयैव वर्तते ।
तस्माद्विशिष्टसङ्घातस्यैक्येन एकमिति व्यपदेशार्हत्वेऽपि तत्तत्स्वरूपभेदेन त्रीणि तत्त्वानि
(द्रव्याणि) भवन्ति । अद्रव्याणि तु दशधा भवन्ति । त्रीण्यपि द्रव्याणि नित्यान्येव । तत्र
अचिद्द्रव्यस्य स्थूलावस्था सूक्ष्मावस्था चेति अवस्थाद्वयमस्ति । तादृशस्थूलावस्थापत्तिरेव परि-
णाम इत्युच्यते । चिद्द्रव्यस्य तु स्वरूपे अवस्था न सन्ति । तस्य स्वभावभूते ज्ञानधर्मे
कर्मणा सङ्कोचः विकासश्चेत्यवस्थाद्वयं वर्तते । धर्मभूतज्ञानमपि द्रव्यमेव । चेतनोऽपि ज्ञान-
रूपद्रव्यमेव । प्रदीपप्रभयोरिवानयोरपि धर्मधर्मिभावः । प्रमाया इव च धर्मभूतज्ञानस्य कर्मा-
वरणादिना सङ्कोचविकासादिकं भवति । तच्च देहसंबन्धादिद्वारेण भवति । अचिद्द्रव्यस्य
सूक्ष्मावस्थायामपि अचिद्द्रव्ये चिद्द्रव्यं चिद्द्रव्ये परमात्मा इति त्रितयं सङ्घातरूपमेव
कारणं भवति । स्थूलावस्थायामप्येवमेव त्रितयं सङ्घातात्मकं कार्यं भवति । विशिष्टस्यैव
कार्यत्वात् कारणत्वाच्च तत्र च ब्रह्मण एव मुख्यतया ‘यथा सतः पुरुषात्केशलोमानि तथा-
ऽक्षरात्संभवतीह विश्वम्’ इत्युक्तदिशा ब्रह्मैव कार्यं कारणं चोच्यते । ‘क्षरं प्रधानममृताक्षारं
हरः, क्षरात्मानावीशते देव एकः, (हरः—जीवः) भोक्ता भोग्यं प्रेरितारं च मत्वा’ इति
श्रुतिः तत्त्वत्रये प्रमाणम् । तत्राचिद्द्रव्यं सत्त्वरजस्तमोरूपगुणतयात्मकम्, नित्यम्, नित्य-

विभूतेरधोदेशे व्यापकं सततपरिणामयुक्तम्, सुखदुःखमोहादिहेतुत्वेन सुसुप्तेर्देहवन्धः ज्ञातव्यं भवति । ‘अजामेकां लोहितशुक्लकृष्णां, गौरनाद्यन्तवती सा जनिर्वा भूतभादिनां, अचेतना परार्था च नित्या सततविक्रिया । अनन्तस्य न तस्यान्तः सङ्ख्यानां चापि विद्यते, जहात्येनां भुक्तभोगामजोऽन्यः’ इत्यादिकमत्र प्रमाणम् । चेतनाः नित्याः अणुपरिमाणाः स्वयंप्रकाशकाः ज्ञानानन्दस्वरूपाः, ज्ञानगुणकाः, एकरूपाः, भगवच्छेषभूताश्च भवन्ति । ‘नित्यो नित्यानां चेतनश्चेतनानाम्, एषोऽणुरात्मा चेतसा वेदितव्यः, योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः, ज्ञानानन्दमयस्वात्मा शेषो हि परमात्मनः, निर्वाणमय एवायमात्मा, विज्ञातामरे केन विजानीयात्, अमृताक्षरं हरः, यस्यासि न तमन्तरेमि, योऽहमस्मि म सन्यजे, दासभूतास्वतः सर्वे ह्यात्मानः परमात्मनः’ इत्यादिकमत्र प्रमाणज्ञातमनुसन्धेयम् । चिदचिन्निर्वाहक ईश्वरः । चेतननिर्वाहकत्वं चेतनसमाश्रयणीयत्वतत्तदधिकारानुगुणफलप्रदत्व-रूपम् । अचिन्निर्वाहकत्वं तत्तत्कर्मानुगुणभोग्यभोगोपकरणभोगस्थानत्वेनाचिन्परिणामहेतुत्वम् । अयं च वेदशास्त्रैकगम्यः । ‘प्रधानक्षेत्रज्ञपतिर्गुणेशः, संसारबन्धस्थितिमोक्षहेतुः, यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यन्प्रयन्त्यमिसंविशन्ति, तद्विजिज्ञासस्व, तद्ब्रह्मेति ’ इत्यादिप्रमाणबलात् जगज्जन्मस्थितिलयहेतुः चेतनाचेतन-निर्वाहकः संसारिणां संसारहेतुः मोक्षहेतुश्च भवति । ‘नित्यं विभुं सर्वगतं सुमुक्षुम्’ इति प्रमाणानुरोधान्नित्यो विभुश्च भवति । ‘समस्तकल्याणगुणात्मकोऽसौ, ज्ञानशक्तिबलैश्वर्य वीर्यतेजांस्यशेषतः । भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ।’ इत्यादि प्रमाणानुरोधेन षाड्गुण्यपरिपूर्णो निरस्तनिखिलदोषश्च, उपासकानुग्रहार्थं परिगृहीतदिव्यमङ्गलविग्रहः हृद-यादिस्थानेषु स्थित्वा कर्मज्ञानभक्तिप्रभृतिभिरुपायैराराधितः सुप्रसन्नः मोक्षपर्यन्तानि सर्वा-ण्यपि फलानि यथामनोरथं प्रयच्छति ।

‘देवेन्द्रस्त्रिभुवनमर्थमेकपिङ्गः संसिद्धिं त्रिभुवनकां च कार्त्तवीर्यः ।

वैदेहः परमपदं प्रसाद्य विष्णुं सम्प्राप्तः सकलफलप्रदो हि विष्णुः ॥

इति विष्णुधर्मोक्तेः । अस्मिन्दर्शने जीवानामनादिपुण्यापुण्यरूपकर्मबलेन ज्ञानसङ्कोचः, तन्मूल-कदेवतिर्यङ्मनुष्यादिदेहसंबन्ध एव संसारः अनभिसंहितफलानुष्ठितकर्मयोगादिभिः पुण्या-पुण्यकर्मसंबन्धरूपबन्धनिवृत्तिरेव मोक्षः । मोक्षे च जीवानां कर्मसंबन्धरूपबन्धनिवृत्तौ ज्ञानसङ्कोचकाभावात् ज्ञानं विकस्वरमेव वर्तते । ‘सर्वं ह पश्यः पश्यति, सर्वमामोति सर्वशः’ इत्युक्तप्रकारेण यथामनोरथं सर्वज्ञाः सर्वानुभवशीलाश्च मुक्तात्मानो भवन्ति । एवमेव यथाभिलषितम् इच्छया गृहीताभिमतैकानेकशरीराः, शरीरविधुरा वा स्वात्यन्ताभि-मतलक्ष्मीनाराणाख्यमिथुनकैङ्कर्याणि तद्गुणानुभवांश्च कुर्वन्ति । पुनः कर्मबन्धरूपदुःख-मयसंसारं कथंचिदपि नाप्नुवन्ति । सर्वेष्वपि लोकेषु अप्रतिहतसञ्चारा भवन्ति—इत्यादिष्ठिते ।

अस्मिन्दर्शने 'ब्रह्मविदामोति परं, सोऽन्वेष्टव्यस्स विजिज्ञासितव्यः, परं ज्योतिरूप-संपद्य स्वेन रूपेणाभिनिष्पद्यते, तमेवं विद्वानमृत इह भवति, तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' इत्यादिभिः प्रतिपादितस्य जीवब्रह्मणोः परस्परं भेदस्य "नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्" इत्यादिना प्रतिपादि-तस्य जीवानां परस्परं भेदस्य,

‘अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम् ।

अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

‘क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः, भोक्ता भोग्यं प्रेरितारं च मत्वा, प्रधान-क्षेत्रज्ञपतिर्गुणेशः’ इत्यादिना प्रतिपन्नस्य जीवेश्वराभ्यामचित्तत्त्वभेदस्य च त्रयाणामपि तत्त्वानां स्वरूपभेदाङ्गीकारेण परिरक्षणात्, “एकमेवाद्वितीयं ब्रह्म, तत्त्वमसि, सर्वं खल्विदं ब्रह्म, नेह नानास्ति किञ्चन” इत्यादिना प्रतिपन्नस्य चिदचिदीश्वराभेदस्य चिदचित्तोरीश्वरस्य च शरीर-शरीरिभावाङ्गीकारेण शरीरशरीरिणोरभेदव्यवहारस्य सर्वसिद्धत्वेन ‘यः पृथिव्यां तिष्ठन्, य आत्मनि तिष्ठन्’ इत्यादिना प्रमाणेन चिदचित्तोरीश्वरस्य च शरीरशरीरिभावस्य प्रामाणिक-त्वोपपादनेन च परिरक्षणात्, ‘पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च, यस्य ज्ञानमयं तपः, यः सर्वज्ञः सर्ववित्’ इत्यादिना प्रतिपन्नस्य कल्याणगुणाकरत्वस्य निर्गुणं, निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् इत्यादिना प्रतिपन्नस्य निर्गुणत्वस्य च हेयगुणरहितत्वरूपस्य, ‘अपहृतपात्मा विजरो विमृत्युर्विशोकः विजिघत्सः अपिपासः सत्यकामः सत्यसङ्कल्पः’ इति श्रत्यनुरोधेनाङ्गीकारेण सगुणनिर्गुणश्रत्योः विरोधस्य परिहरणेन च सकलवेदान्ततदुपबृंहणानुगुणमिदं दर्शनमिति त्रयीवृद्धाः व्यवहरन्ति ॥

॥ शुभमस्तु ॥

श्रीः

श्रीमते श्रीनिवासपरब्रह्मणे नमः

॥ वैशेषिकव्याख्याविमर्शः ॥

VAIŚEŚIKAVYĀKHYĀVIMARSA

BY

Sri T. VIRARAGHAVACHARYA, Siromani.

नमश्शेषाद्रिनाथाय सनाथाय सदा श्रिया ।

निस्तुलज्ञानसंपद्भ्यो गुरुभ्यश्च नमोनमः ॥

सूत्रस्थितिं प्रायश आहिकार्थं विमृश्य वैशेषिकदर्शनस्य ।

सूतार्थवैशद्यविधित्तयाऽद्य व्याख्याविमर्शेऽस्मि कृतप्रयत्नः ॥

तत्र श्रीमता शङ्करमिश्रेण कृतः साक्षात्सूत्रव्याख्यानरूपः उपस्कारग्रन्थ एव विमर्शस्य मुख्यो विषयः । तदुपयोगितया पुनः सत्यामावश्यकतायां प्रशस्तपादभाष्यं श्री-मदुदयनाचार्यकृता किरणावली, भट्टश्रीधराचार्यविरचिता कन्दली, अन्यच्च तत्रतत्र यथोचितं विमर्शपथमानेष्यन्ते ।

“धर्मविशेषप्रसूताद्द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्” इति चतुर्थसूत्रेण शास्त्राभिधेयं दर्शयिष्यन्महर्षिः कणादः आदौ “अथातो धर्मं व्याख्यास्यामः” “यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः” “तद्वचना-दान्नायस्य प्रामाण्यम्” इति त्रिसूत्रीं निबध्नुः । अत आदिमसूत्रदर्शने कृत्स्नमिदं शास्त्रं सकलधर्मनिरूपणेदम्परमिति प्रेक्षका भ्राम्येयुरिति मत्वेव प्रशस्तदेवापरनामा प्रशस्त-पादो महर्षिः पदार्थधर्मसङ्ग्रहनामकं भाष्यं प्रवध्नुः “द्रव्यगुणकर्मसामान्यविशेषसम-वायानां षण्णां पदार्थानां साधर्म्यवैधर्म्यतत्त्वज्ञानं निःश्रेयसहेतुः । तच्चेश्वरचोदनाभिव्यक्ताद्धर्मा-देवे”ति चतुस्सूत्र्यर्थं व्युत्क्रमेण भाषमाणः अभिधेयं प्रथमवाक्येन दर्शयामास । तत्र साधर्म्यवैधर्म्यापेक्षया तत्त्वमन्यत्र भवति ; तस्य भावो हि तत्त्वम्, तन्निष्ठो धर्मः इति व्युत्पादनाय, “साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञाना” इति सूत्रखण्डं साधर्म्यवैधर्म्यतत्त्वज्ञानमित्यन्व-वादीत् । व्याख्याच्च कन्दलीकारः, “साधर्म्यवैधर्म्ये एव तत्त्वम्, तस्य ज्ञानमिति ।

तत्र प्रथमसूत्रे ‘अथ’शब्दः शिष्यप्रश्नानन्तर्यपरः । तथाच शिष्यप्रश्ना-नन्तरं उत्तमाधिकारिणां शिष्याणां उपसंपन्नत्वाद्धर्मव्याख्यानं करिष्याम इति सूत्रार्थः ।

सोऽयं उपस्कारदृष्टोऽर्थः श्रीमत्पार्थसारथिमिश्रविरचितप्रार्चनतम^१शास्त्रदीपिकादिग्रन्थादपि अवसीयते । द्वितीयसूत्रार्थवैशद्याय तु किञ्चिदिदं विमृश्यते—किं सूत्रकारः द्वितीयेन सूत्रेण धर्मविशेषं लक्षयामास, उत धर्मसामान्यम् ; धर्मश्च किं निःश्रेयसं प्रति तत्त्वज्ञानेन समुचितं साधनम्, उत परम्परयेति ।

कन्दलीकारः समुचितं साधनमिति कथयन् तत्त्वज्ञानमात्रस्य निःश्रेयससाधनत्वे, यतोऽभ्युदयनिःश्रेयससिद्धिरिति सूत्रविरोध इत्युद्भाव्य तत्परिहाराय “तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेव” इति भाष्यवाक्यमिति वदन् व्याख्याति—“तत् निःश्रेयसं ईश्वरेच्छा-विशेषेण कार्यारम्भाभिमुखीकृताद्धर्मादेव भवती”ति । इदं तावन्न रुचिरम् । ‘तत्त्वज्ञानं निःश्रेयसहेतु’रिति पूर्ववाक्यनिर्दिष्टं तत्त्वज्ञानं हि तच्छब्देन परामर्शनीयम् । तच्छब्दो हि प्रधानप्रकृतपरामर्शीति वाक्यविदः । अनुभवश्च तथैव । अतः तत्त्वज्ञानं धर्माद्भवतीति स्वरसार्थः । धर्मविशेषप्रसूतात्—तत्त्वज्ञानात्—इति सूत्रयतो महर्षेरपि सम्मतिरत्र स्पष्टा । ईश्वरचोदनाशब्दोऽपि ‘चोदनालक्षणोऽर्थो धर्म’ इति जैमिनिसूत्र इव आम्नायपरो युज्यते । एवं हि सति ‘तद्वचनादाम्नायस्य प्रामाण्यमिति तृतीयसूत्रार्थोऽपि भाष्ये सङ्गृहीतो भवतीत्यौचित्यमपि । अतो न सामान्यत इच्छावचनः । वैदिकलिङ्गार्थोऽपीश्वरेच्छैवेत्याशयेन वा तथोक्तं स्यात् । विरणावल्यां पुनः यथावस्थित एवार्थः प्रादर्शि । तत्—तत्त्वज्ञानम्, ईश्वरचोदना—उपदेशः वेद इति यावत्, तत्प्रतिपादिताद्धर्मादिति तत्र व्याख्यानात् । अत्र तत्त्वज्ञानं न धर्मसमुचितं सत् साधनम्, किन्तु तत्त्वज्ञानसाधनं धर्मः । तत्त्वज्ञानादेव मुक्तिरित्युदयनः । आह हि—“सत्त्वशुद्धिद्वारेण आरादुपकारकं कर्म, सन्निपत्योपकारकं ज्ञानमिति मन्तव्यम्; नापि—ज्ञानेन धर्मो जन्यते विहितत्वादिति धर्मस्यैव प्राधान्यम्, दृष्टद्वारेणोपपत्तौ अदृष्टकल्पनानवकाशात् ; अन्यथा भेषजादिष्वपि कल्प्येते”त्यादि । प्रशस्तपादभाष्ये तु धर्मप्रकरणे, “आचार्यमुपसङ्गम्य उत्पन्नषट्पदार्थ-तत्त्वज्ञानस्याज्ञाननिवृत्तौ—रागादिनिवृत्तौ निवृत्तिलक्षणो धर्मः परमार्थदर्शनजं सुखं कृत्वा निवर्तते । तदा—शरीरादिनिवृत्तिः । पुनः शरीराद्यनुत्पत्तौ दग्धेन्धनानलवदुपशमो मोक्ष” इति धर्मस्य तत्त्वज्ञानजन्यत्वमुक्तं प्रतीयते ।

तदत्र तत्त्वस्थितिरुच्यते—तत्त्वज्ञानं अदृष्टजनकं न भवतीति विरणावल्यर्थस्य, तत्त्वज्ञानं निवृत्तिलक्षणधर्मविशेषहेतुरिति भाष्यार्थस्य च न मिथो विरोधः । तत्त्वज्ञानं द्विविधं श्रवणादिरूपं साक्षात्काररूपञ्च । तत्र निदिध्यासनजन्य आत्मगुणो धर्मः । तज्जन्यश्च

I १-१-१ अधिकरणे । न्यायरत्नाकरेऽपि ‘यथा शास्त्रान्तरेषु अथातो धर्मं व्याख्यास्याम इत्यादिषु शिष्यप्रश्नानन्तर्यरूपसंबन्धोऽभिधीयते’ इति ।

साक्षात्कार इति ज्ञानस्य धर्मजन्यत्वं धर्मस्य ज्ञानजन्यत्वञ्चोपपन्नमिति न विग्रेहः । त्वं निवृत्तिलक्षण इति सात्त्विककर्मजन्यादृष्टमपि गृह्यते । अनश्च कर्मणस्मात्कारणधर्मजन्यः साक्षात्कारः केवलं मुक्तिहेतुरिति किरणावलीकार आह । कर्मणश्च श्रवणात्मकतत्त्वज्ञान-जन्यतया प्रशस्तभाष्ये तत्त्वज्ञानानन्तरं निवृत्तिलक्षणधर्मकथनमपि संजायतीति । तत्र भाष्ये— ‘दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये नदनन्तगपायादुपवर्गे’ इति न्यायसूत्रोक्तरीत्या तत्त्वज्ञानादेरज्ञाननिवृत्त्यादिक्रमस्य प्रतीयमानतया दृष्टद्वारेणोपयोग एव भाष्यसंमत इति युक्तमिति विभाव्य, निवृत्तिलक्षणो धर्मो नादृष्टम् . न वाऽदृष्टजनकं कर्म . किंतु रागद्वेषादिदोषाभावाद्भवन् काम्यनिषिद्धकर्मगोचरप्रवृत्त्यभाव एव निवृत्तिर्गिति यद्यप्युच्येन . अथापि धर्मशब्दस्वारस्यात् धर्माख्यगुणप्रकरणाच्च काम्यनिषिद्धविलक्षणकर्मध्याननिजान्यो धर्मो निवृत्तिलक्षण इत्यभिप्रेत्यैतावदुक्तम् ॥

एवं कर्मणां साक्षात्कारे उपयोगः यथा, ‘कर्माणि त्वनुत्पन्नतत्त्वज्ञानस्य तत्त्वज्ञाना-र्थिनस्तत्प्रतिबन्धकधर्मतिरोधानद्वारेण प्रायश्चित्तवदुपयुज्यन्ते । उत्पन्नतत्त्वज्ञानस्य तु अन्तरा लब्धवृष्टेः प्रारब्धकारीरीष्टिपरिसमाप्तिवत् प्रारब्धाश्रमधर्मसमापनं लोकसंग्रहार्थमिति युक्तमुत्पश्यामः’ इति किरणावलीवाक्याद्विशदमवगम्यते, तथा—‘तत्त्वतो ज्ञातेषु बाह्या-ध्यात्मिकेषु विषयेषु दोषदर्शनाद्विरक्तस्य समीहानिवृत्तावात्मज्ञस्य तदर्थानि कर्माण्यकुर्वत-स्तत्परित्यागसाधनानि च श्रुतिस्मृत्युदितान्यसंकल्पितफलान्युपादानस्यान्तज्ञानमभ्यस्यतः प्रकृष्टविनिवर्तकधर्मोपचये सति परिष्कात्मज्ञानस्यात्यन्तिकशरीरवियोगभावान्’ इति कन्दलीतोऽप्यवसीयत एव ।

अत्रात्यन्तिकशरीरवियोगेति कथनम् , ‘तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः (५-२-१८) इति कणादसूत्रस्वारस्यदृष्ट्या जन्माभावो मोक्ष इति मनसिकृत्य । गौतमस्य जन्मापेक्षया दुःखस्य स्वतःप्रतिकूलत्वेन हेयतरत्वाज्जन्माभावसाध्यो दुःखाभावो मोक्ष इति दुःखजन्मेत्यादिसूत्रैः परिष्करोति । अर्वाचीनास्तु एकविंशतिदुःखध्वंसो मोक्ष इति सर्वं घटयन्त आहुरित्यन्यदेतत् ।

तदद्य तत्त्वसाक्षात्कारः श्रवणाद्यात्मकतत्त्वज्ञानजनितनिवृत्तिधर्मबलनिष्पादितो निःश्रेयसं प्रसूत इति सिद्धम् । तत्र च कन्दलीकारस्स्वाभिमतस्य निःश्रेयस एव धर्म-जन्यत्वस्याकरसंपिपादयिषया, ‘तच्चेश्वरचोदनाभिन्यक्ताद्धर्मादेवे’ति भाष्यवाक्ये तमर्थं व्युदपीपदत् । अत्र किरणावल्युक्तार्थ एव स्वारस्यं प्रागेवादर्शितं । एवं तत्त्वसाक्षात्कारस्य धर्मजन्यत्ववत् निःश्रेयसस्यापि धर्मजन्यत्वं अस्ति न वेति विचार्यम् ।

अयमत्र संग्रहः—

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ।
 इत्याद्यागमसारस्यान्न ज्ञानात्कर्म नश्यति ॥
 तत्त्वे प्रत्यक्षतो दृष्टे धर्माधर्मौ च पश्यता ।
 सर्वं सौभरिदेश्येन नानाकायेन भुज्यते ॥
 त्यक्तकाम्यनिषिद्धस्य पुण्यपापे न रोहतः ।
 नित्यनैमित्तिकात्यागात्प्रत्यवायोऽपि नोद्भवेत् ॥
 अतश्च सञ्चिते भुक्ते प्रत्यग्रे चाप्ररोहति ।
 हेत्वभावादसौ देहं नाश्नुतेऽतश्च मुच्यते ॥
 तत्र नित्यानि कर्माणि प्रत्यवायनिरोधनात् ।
 तत्त्वज्ञानाय कल्पन्त इत्येतत्सर्वसंमतम् ॥
 उत्पन्नतत्त्वप्रत्यक्षो योगे मग्नोऽपि जातुचित् ।
 बहिस्संवित्तिकाले स्वं कुर्यात्कर्माप्रमादतः ॥
 तल्लोकसंग्रहार्थं स्यादित्यौदयनभाषितम् ।
 तच्चैत्कर्म त्यजेद्योगी बद्धचेत प्रत्यवायतः ॥
 इति निःश्रेयसार्थत्वं कर्मणः श्रीधरोऽब्रवीत् ।
 लोकसंग्रहवादेऽपि धर्माणां परिवर्जने ॥
 प्रत्यवायोऽनुमन्तव्यस्ततो बन्धो न चेत् वृथा ।
 तत्त्वादृष्टिदशाजातं कर्माप्येवं न किं भवेत् ॥
 रागादिप्रतिबन्धेन पुण्यपापनिवारकम् ।
 तत्त्वज्ञानं, नित्यकर्म प्रत्यवायनिरोधकम् ॥
 सञ्चितानामदृष्टानां भोगेनैव परिक्षयः ।
 अदृष्टप्रतिबन्धे तु प्रवृत्तिरुभयोस्समा ॥
 अतोऽशरीरतारूपकैवल्यप्रतिरोधिनः ।
 प्रत्यवायस्य हरणान्मुक्त्यै कर्मेति तन्मतिः ॥
 न लोकसंग्रहत्यागे पापं किञ्चिदुदेप्यति ।
 तथाऽपि तु स्वयं ततः क्रमशः प्राप्य सदृशाम् ॥
 महाकारुणिको योगी पश्यन् दुःखोल्बणं जगत् ।
 कथं संग्राहकं कर्म जनाग्रे जातु संत्यजेत् ॥
 अथवा प्रत्यवायोऽत्र बन्धहेतुर्भवन् मुनेः ।
 तत्त्वप्रत्यक्षमग्नत्वं निरुणद्धीति भाव्यते ॥

न ह्यसौ प्रत्यवायोऽपि तत्त्वज्ञाने स्थिरे स्थिते ।
 मिथ्याज्ञानादिमार्गेण बन्धं जनयितुं प्रभुः ॥
 तदतस्तत्त्वसंवित्तिविच्छेदमयविह्वलः ।
 भिक्षादिवत्प्रवर्तेत प्रारब्धाश्रमकर्मसु ॥
 अतो न साक्षान्मुक्त्यर्थं कर्मेत्यौदयनी मतिः ।
 तस्मात्सूत्रार्थगत्यामप्यस्ति द्वैविध्यसंभवः ॥
 न चात्र तत्त्वप्रत्यक्षजन्मा जीवात्मनो गुणः ।
 निःश्रेयसकरस्सूत्रे मत इत्यपि सांप्रतम् ॥
 अदृष्टमन्तरेणैव दृष्टप्रक्रियया यतः ।
 मिथ्याज्ञानादिभङ्गेन मुक्तये तत्त्वधीः स्थिता ॥

तथा च धर्मादभ्युदय इव निःश्रेयसमपि साक्षादित्येकं मतम् । तथा च कन्दली—
 ‘आत्मतत्त्वज्ञानस्य विहितानां च कर्मणां बन्धहेतुकर्मप्रतिबन्धव्यापारादस्ति संभूयकारिता’ इति ।
 धर्मोऽभ्युदयसाधनमेव । निःश्रेयसे प्रणाड्या हेतुरित्यन्यन्मतम् । अत्र च तत्त्वज्ञानधर्म-
 जन्यतामात्रस्य भाष्ये कथनात् पृथक्सकलधर्मसामान्यलक्षणस्यावर्णनात् सूत्रकारविमूढ्यपि
 तत्त्वज्ञानसाधनधर्मपरैवेति, मन्ये, भावयन्तः किरणावलीप्रकाशकारवर्धमानोपाध्यायादयः
 अभ्युदयस्तत्त्वज्ञानमिति व्याख्याय सूत्रमप्यभ्युदयमात्रसाधकधर्मपरतयैव व्याम्येयमिति
 किरणावलीहृदयं प्रकाशयामासुः । साक्षाद्धर्मस्य निःश्रेयससाधनत्वे चाभ्युदयसाधनत्वं निः-
 श्रेयससाधने, तत्साधनत्वञ्चैतत्साधने धर्मेऽन्याप्तमिति किरणावल्यां दूषणमभ्यधायि । इदं
 वृत्तिकृन्मतदूषणमित्युपस्कारः । कन्दलीदूषणमिदमिति तु ज्ञायत एव । उपस्कारकृत्पुनः,
 ‘पुरुषार्थसाधनं धर्म इत्येव लक्षणमभिप्रेतम् । सुखदुःखाभावरूपार्थद्वयविवेकप्रदर्शनाय पुनः
 पृथङ्निर्देशस्सूत्रे इत्याशेते । ‘यतोऽभ्युदयसिद्धिस्स धर्म इत्येतावतैव लक्षणे सिद्धे पारम्पर्येण
 निःश्रेयसेऽप्यस्य हेतुत्वं प्रतिपादयितुं निःश्रेयसग्रहण’मिति किरणावलीस्वारस्यमनुमृत्य तु
 अभ्युदयशब्देन निःश्रेयसव्यतिरिक्तं वृष्टिस्वर्गतत्त्वज्ञानादिरूपं सर्वं गृहीत्वा तत्साधनत्वं धर्म-
 लक्षणमित्युदयनाचार्या मन्यन्त इति वक्तुं साम्प्रतम् । एवं धर्मसामान्यलक्षणकथनपरत्वं एव ‘तद्व-
 चनादान्नायस्य प्रामाण्य’मिति तृतीयसूत्रं कृत्स्नाम्नायग्राहि भवेत् ; तदनन्तरसूत्रे च धर्मविशेष-
 प्रसूतादिति निवृत्तिधर्मरूपतत्त्वभेदग्रहणाय विशेषपदघटनमप्याज्ञस्येनोपपद्येत । (अत्र धर्मशब्दः
 तार्किकप्रसिद्धादृष्टवाची वा स्यात् ; मीमांसकप्रसिद्धकर्मपरो वा, तद्वचनादिति वचनशब्देन
 साक्षाद्वेदोक्तकर्मतात्पर्यप्रतीतेः । तत्र परस्पराविनाभूते नातीव एकत्र निर्भरः कार्यः ।)

यथा जैमिनिः धर्मं प्रतिज्ञाय, ‘चोदनालक्षणोऽर्थो धर्म’ इति द्वितीयसूत्रेण लक्षयित्वा
 ‘तस्य निमित्तपरीष्टि’ रिति प्रमाणपरीक्षणेऽवतीर्थ, सत्संप्रयोगादित्यादिना प्रत्यक्षादेस्तत्र प्रसरा

शक्तिमुपपाद्य चोदनाया आम्नायस्यैव प्रामाण्यं निरणैषीत्, तथाऽयमपि धर्मं प्रतिज्ञाय, लक्ष-
यित्वा, तद्वचनादाग्नायस्य प्रामाण्यमिति श्रुतेरेव तत्र प्रमाणतां अचकथत् । पूर्वमीमांसामात्र-
दर्शिनः काम्यधर्मविलक्षणं धर्ममजानन्तः कदाचित् संसारावर्तभ्रमं नातिक्रामेयुरिति मत्त्वैव
अभ्युदयहेतुरिव निःश्रेयसहेतुरपि धर्मोऽस्तीति बोधयाञ्चक्रे । अतो धर्मस्य साक्षाद्वा प्रणाड्या
वा निःश्रेयसहेतुभावोऽस्तु ; सूत्रकृदाशयः पुनरयमिति न प्रणाडीपक्षे तद्वैयर्थ्यम् ॥

स्यादेतत् । यदि धर्मसामान्यमेव लिख्ययिषितम्, कथं तर्हि अभ्युदयसाधनत्वमेव
धर्मलक्षणं पर्याप्तमिति किरणावल्युक्तं संगस्यते ? यागदानहोमादिकमिव तत्त्वसाक्षात्कारोऽपि
हि धर्मः । यथोच्यते—अयं तु परमो धर्मो यद्योगेनात्मदर्शनमिति । स च निःश्रेयसं
प्रति साक्षाद्देतुरिति तस्याभ्युदयाहेतुत्वात् निःश्रेयसदलमादायैव लक्षणं वाच्यमिति ।
अलोदयनाचार्य एवं समादधीत—तत्त्वसाक्षात्कारो हि मिथ्याज्ञानादिनिवर्हणेन दृष्टविधयैव
मुक्तिसाधनमित्यवोचाम । अतस्तस्य मुक्तिसाधनत्वं न वेदेन वेदनीयम् । केवलं तत्त्वस्वरूप-
मेव तेन ज्ञापनीयम् । यस्य तु किञ्चित्प्रति साधनत्वमपि वेदैकगम्यम्, तस्य वेदविहितस्यैव
धर्मता । यद्योगेनात्मदर्शनमित्यत्र दर्शनशब्दः करणे ल्युङन्तस्सन् ध्यानं वा निष्कामकर्म
वा बोधयन् तत्रैव परमधर्मत्वं गमयिष्यति—इति । यदि तु—पुरुषकृतिसाध्यस्य निदिध्यासनरूपस्यैव
तत्त्वज्ञानस्य मुक्तिहेतुता शास्त्रेण विधीयते ; तत्त्वसाक्षात्कारस्तु मिथ्याज्ञानापायदोषापायादिवत्
ध्यानसाध्यमुक्तौ द्वारमात्रमिति मतं परिगृह्य धर्मत्वं तत्त्वादृष्टहेतौ ध्यानेऽस्तीति विमृश्याभ्युदय-
साधननिःश्रेयससाधनभेदेन धर्मद्वैविध्यं सूत्रकृदिष्टमिति कथ्येत, तदपि काममस्तु । तदा अनु-
गतलक्षणं पुरुषार्थसाधनत्वमेवेति । अवसितो द्वितीयसूत्रार्थविचारः ।

१-१-३. तद्वचनादाग्नायस्य प्रामाण्यमिति सूत्रे तत्पदं धर्मपरमेव । धर्म एव हि
पूर्वं प्रकृतः । तेनेश्वरेण वचनादिति योजना तु नात्र युक्ता ; किन्तु दशमाध्यायान्ते,
तत्र, ‘अस्मद्बुद्धिभ्यो लिङ्गमृषे’रिति ततः प्राक् सूत्रखण्डोपलब्धेरिति वैशेषिकदर्शनविमर्श
एव न्यवेदयम् । अनेन सूत्रेण धर्मलक्षणे आम्नायविहितत्वदलनिवेशो दर्शितः ॥

१-१-३०. संयोगविभागाश्च कर्मणामिति सूत्रं उपस्कारे एवं व्याख्यायि—
‘कर्मणः कार्यं किमपि नास्तीति मतिव्युदासायेदम् । संयोगविभागवेगानां कर्म समानमिति
सूत्रोक्तमेवाल स्मर्यते । अतश्चाल संस्कारोऽप्युपलक्षणीय’ इति । अत्र विमृश्यते—प्रयोजन-
लेशस्याप्यभावे पौनरुक्त्यदोषो बलिष्ठं तिष्ठेत् । प्रागेव कर्मणः कारणत्वमसूत्रीति कथमत्र
कर्मकार्यं किमपि नास्तीति शङ्काऽपि ? अपि चाल द्रव्यगुणकर्मणां साधर्म्यमादावभिधाय,
पश्चात्तत्र द्वयोर्द्वयोः, अथ सर्वद्रव्याणां, सर्वगुणानां, सर्वकर्मणाञ्च तत्पदार्थं तेषामेव
कारणसामान्यं कार्यसामान्यमिति द्विविधं साधर्म्यमुच्यते । तत्र कार्यस्यानेकस्य कारणमेक-
मिति कारणैकत्वरूपं कारणसामान्यमुक्तमासीत् । अथ सजातीयस्य कारणस्यानेकस्य

कार्यैक्यरूपकार्यसामान्यकथनप्रकरण इदं सूत्रम् । अतोऽत्रापि कार्यं सामान्यमित्यनुषज्यते, 'द्रव्याणां द्रव्यं कार्यं सामान्यं'मिति सूत्रात् । द्रव्याणामित्येवं तत्रतत्र बहुवचनमनेकत्वमात्रपरम् । अतो बहुतन्तुकपटस्येव कपालद्वयारब्धघटादेरपि संग्रहः । तद्वदिहापि कर्मणामित्यनेकत्वपरम् । अतश्चानेककर्मसाध्यः संयोग एकं कार्यम् । तादृशो विभाग एकं कार्यमिति सूत्रार्थः । उभयकर्मजन्यौ हि संयोगविभागौ सूत्रादिषु सुप्रसिद्धौ । तथा चानेकद्रव्यकार्यमेकम्, अनेकगुणकार्यं चैकं यथा, तथा अनेककर्मकार्यमप्येकमस्तीत्युक्तं भवति । संयोगविभागा इति बहुवचनं व्युत्पत्तिप्रमाणेन । तावद्व्यक्तिजनककर्मव्यक्तिबहुत्वाच्च कर्मणामिति बहुवचनमपि । कर्मणामित्यत्र कर्मणी च कर्मणी च कर्माणीति विगृह्यैकशेषो भाव्यः । द्रव्याणां द्रव्यम्, रूपाणां रूपमित्यत्र तु द्रव्ये च द्रव्याणि च द्रव्याणि, रूपे च रूपाणि च रूपाणीति विग्रहसंभवति । एवञ्चाल संस्कारोऽप्युपलक्षणीय इत्युपस्कारकेशोऽपि नावसरं लभते । अनेककर्मसाध्य एको वेगो नास्तीति सूत्रकारस्तमुपेक्षाञ्चक इति हि सुवचम् ॥

१-१-३१. 'कारणसामान्ये द्रव्यकर्मणां कर्माकारणमुक्तं'मित्यनन्तरसूत्रमपि पूर्वसूत्र-विमर्शानुसारेणैवं प्रवृत्तं मन्तव्यं—नन्वेककर्मसाध्यसंयोगादिगुणवत् तादृशं द्रव्यं कर्म चोच्यता-मित्याशङ्कायां, सर्वथा द्रव्यकर्मविषये कर्मणः कारणत्वमेव नास्तीति प्रागुक्तमिति अनेककर्म-साध्यत्वस्य तत्र का प्रसक्तिरिति । अतः उपस्कारोक्तं—'ननु द्रव्यकर्मणी न कर्मकार्ये इति प्रागुक्तम् । संयोगविभागौ तु संयोगविभागकार्यावेव । तथाचेदानीं कर्मणः कारणत्वा-भिधानं विरुध्यत इत्यत आह—कारणसामान्य इति ; न तु सर्वथाऽप्यकारणमेव कर्मेति विवक्षितमिति भावः' इतीदं न ह्यमिति ॥

द्वितीयाहिकारम्भे, 'कारणाभावात्कार्याभावः', 'न तु कार्याभावात्कारणाभावः' इति सूत्रद्वयम् । अत्र कार्यकारणभावो निरूप्यते । तस्य च पूर्वोपात्तकारणत्वकार्यत्वघटितसाध्य-शेषतया यदि प्रवृत्तिः, तदा प्रथमाहिक एवेमे सूत्रे निविशेयाताम्—इति शङ्काऽवतरति । तत्रैदमेकं समाधानम्—आहिकमिति अहि निर्वर्त्यमुच्यते । अतो महर्षिश्शिष्यानुपदिशन् पूर्वस्मिन्नहि तावत्पुनरपि द्वितीये दिने यत् उक्तशेषमुपाददे, अत इहाहिके पूर्वोपयोगिनोऽपि प्रवेश इति । अन्यत्तु—नेदं सूत्रद्वयं पूर्वशेषतया प्रस्तूयते, किंतु सामान्यं विशेष इति बुद्धयपेक्षमित्युपरि बुद्धिरूपकार्यबलेन सामान्यादिस्थापनात्सामान्याद्यभावे बुद्धिर्न स्यात् ; कारणाभावे हि कार्याभाव इत्युपपादनायेति । अथापरस्समाधिः—सत्यं पूर्वप्रसक्त्यैव कार्यकारणभावो निरूप्यते । अथापि तत्प्रत्यक्षकारः न्यायकुसुमाञ्जलिप्रभृतिग्रन्थदर्शितरीत्या कार्यकारणभावानङ्गीकारिचार्वाकमतानिरासैदम्पर्यप्रख्यापनाय । तथा च न पूर्वशेषत्वमस्य ; अपि तु पूर्वप्रसङ्गागतस्य प्राधान्यविवक्षैवेति । इदमेवाभिसन्धाय उपस्कारे प्रथमसूत्रे चार्वाकमतम्, द्वितीयसूत्रे सत्कार्यवादिसाङ्ख्यमतञ्च व्युदस्यते ॥

१-२-३. 'सामान्यं विशेष इति बुद्ध्यपेक्ष'मिति सूत्रं, 'द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्चे'ति वक्ष्यमाणसूत्रानुसारेण परापरजातिरूपद्विविधसामान्यमात्रपरमिति मनसिकृत्य सामान्यमात्रपरतयैवोपस्कारे व्याख्यायत । तदपेक्षयोर्द्विष्टसामान्यविशेषरूपपदार्थ-द्रव्यलक्षणपरमिदं सूत्रमिति ज्यायः । एवं तर्हि द्रव्यत्वं गुणत्वमित्युपरितनसूत्रविरोध इति न मन्तव्यम् । एवमत्र सामान्यविशेषयोर्लक्षणे कथिते, यदेव सामान्यं गोत्वादि तदेव महिषादितो व्यावृत्तिधीहेतुत्वाद्विशेषोऽपीति कथमनयोर्मिथो भेद इत्याशङ्कायां, न खलु सामान्यविशेषयोस्सर्वथैक्यम् ; किञ्चित्सामान्यं विशेष एव न भवति ; सा च सत्तेति ^१भावोऽनुवृत्तेरेव हेतुत्वात्सामान्यमेवेति सूत्रेण प्रदर्श्य, अन्यानि तु सामान्यानि यद्यपि विशेषरूपाणि, अथापि न विशेषस्सर्वस्सामान्यम् ; किन्तु अन्त्यव्यतिरिक्तानामेव सामान्यतेति, द्रव्यत्वं गुणत्वं कर्मत्वञ्च सामान्यानि विशेषाश्च, अन्यत्रान्येभ्यो विशेषेभ्य इति सूत्राभ्यां बोधयति । अतश्च व्याप्यधर्मेषु शोध्यमानेषु एतन्न्यूनदेशवर्ति अन्यत् किञ्चिदस्तीति यत्र वक्तुं न शक्यते, तेषां तत एवान्यानामनुवृत्तधीगोचरतामलभमानानां कथङ्कारं सामान्यभावः ? न च ते यथायथं द्रव्यादिगुणव्यक्तय एवेति साम्प्रतम् , अवश्यमेवान्ततः नित्यद्रव्येषु परमा-प्वादिषु व्यावृत्तिबुद्धिनिर्वाहाय केषाञ्चिद्विशेषाणां स्वीकार्यत्वात् । अतश्च किञ्चित्सामान्यमेव ; केचिद्विशेषा एव ; केचित्तु सामान्यात्मानो विशेषभूताश्च । तत्र प्रथमनिर्दिष्टसामान्यपदेनानुवृत्तिबुद्धिबोध्यतया सत्ताया इव द्रव्यत्वादेरपि संग्रहे जाते, ये शिष्टा व्यावृत्तिमात्रहेतवः त एव विशेषपदविवक्षिता भवन्तीति न विभागसूत्रे सामान्यविशेषत्वसंकर इति सूत्रकूदभिसंधिः । तत् सिद्धं सामान्यं विशेष इति बुद्ध्यपेक्षमिति सूत्रमुद्दिष्टपदार्थद्वयमपि गोचरयतीति ॥

इति प्रथमोऽध्यायः ॥

S U M M A R Y

VAIŚEṢIKADARŚANA has no regular commentary older than Upaskāra by Śaṅkaramiśra who flourished after the 11th Century A.D. We can, however, realise the real form and meaning of many sūtras from the old commentaries by Udayana and Śrīdhara on the Praśastapādabhāṣya. There are many sūtras unknown to Śaṅkaramiśra in the text, and some sūtras commented on by him are of a different form. In my 'Vaiśeṣikadarśanavimarśa,' already published in this Journal, I have explained all these facts and added an exact purport of each Chapter of the text. This thesis, 'Vaiśeṣikavyākhyāvimarśa' is undertaken to find out the real meaning of some sūtras on which Śaṅkaramiśra's comments do not accord with the context

के ते सप्त महर्षयः चत्वारो मनवश्च ?

BY

Sri K. V. NILAMEGHACHARYA, Sironiani.

के ते सप्त महर्षयश्चत्वारो मनवश्च ? ये

“ महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ”

इति गीतादशमाध्यायषष्ठश्लोके भगवता निरदेशिषत ? अत्र व्याख्यातृणां विप्रतिपत्तिदर्शना-
द्विचार आवश्यकः प्रतिभाति । अत्र सिद्धान्ते महाभारते शान्तिपर्वणि नारायणीयोपाख्या-
नोपात्तानां मरीच्यादीनां सप्तानां महर्षीणां तत्र प्रतिष्ठितप्रामाण्ये पाञ्चरात्रे उपात्तस्य मनु-
चतुष्टयस्य च प्रतिपादनं साधयिष्यते । तेन भगवत्प्रोक्तयोर्भगवद्गीतापाञ्चरात्रयोरेकरस्यं
सिध्यतीति फलवानेष विचारः । अत्र श्लोके केचिद्व्याख्यातारः “ पूर्वे चत्वारः ” इति समुदितं
स्वातन्त्र्येण व्यक्तिविशेषोपस्थापकमित्यातिष्ठन्ते । अन्ये चत्वार इत्युत्तरत्र मनुष्वन्वेतीत्यभ्युपयन्त
एव पूर्वे इत्यस्य पूर्वत्रान्वय उत्तरत्रान्वय उभयत्रान्वये च विप्रतिपद्यन्ते । पूर्वे इत्यस्य पूर्वत्रान्वयेऽपि
किं समनन्तरातीतषष्ठचाक्षुषमन्वन्तरस्थसप्तर्षिपरामार्शिता उत प्राथमिकस्वायंभुवमन्वन्तरस्थ-
सप्तर्षिपरामार्शितेति विवदन्ते । चत्वारो मनव इत्यत्र किं चातुर्वर्ण्यविभक्ता देवरूपा यौगिका
मनवो गृह्यन्ते ? उत ब्रह्मसावर्ण्यरुद्रसावर्ण्यधर्मसावणदक्षसावर्णाश्चत्वारः सावर्णा मनवो गृह्यन्ते?
उत स्वायंभुवाद्याश्चत्वारो मनवो गृह्यन्ते इति विप्रतिपद्यन्ते । स्वायंभुवादिमनुचतुष्कग्रहणेऽपि
चतुर्थतामसस्थाने पञ्चमं रैवतं गृहीत्वा किं चतुष्ट्वसंख्या पूरणीया ? उत चतुर्थतामसग्रहणेनैवेति
विप्रतिपत्तिः ; तदर्थं विप्रतिपद्यते किं तामसो भगवतोऽवतार इति पृथक् कार्यं उत नेति ।
एवं बह्व्यो विप्रतिपत्तयो भवन्तीति विचार आवश्यक एव ॥

अत्र पूर्वलोत्तरत्र चानन्विताभ्यां परस्परमन्विताभ्यां “ पूर्वे चत्वार ” इति पदाभ्यां
स्वातन्त्र्येण व्यक्तिविशेषा उपस्थाप्यन्त इति नीलकण्ठमधुसूदनसरस्वतीसदानन्द-
दैवज्ञसूरिश्रीधरवेङ्कटनाथपुरुषोत्तमजीमहाराजकेशवकाश्मीरिमद्वाचार्यलोकमान्यबालगङ्गाधरतिल-
कमहाशया व्याचक्षते । परन्त्वलोपस्थापनीयव्यक्तिविशेषविषये तिलकमहाशयस्येतेरेषां
च वैमत्यं विद्यते । सनकसनन्दनसनातनसन्तकुमारा उपस्थाप्यन्ते इति नीलकण्ठादीनां
मतम् । आत्मजीवमनोहङ्काररूपा वासुदेवसंकर्षणप्रद्युम्नानिरुद्धसंज्ञकाः सप्तर्षिभ्यः पूर्वोत्पन्ना-
श्चत्वारो व्यूहाः पाञ्चरात्रसिद्धान्त्यत्वस्वातन्त्र्यखण्डनार्थं भगवदुत्पत्तत्वभगवत्पारतन्त्र्यबोधनार्थं
चेह परामृश्यन्त इति तिलकमहाशयस्य मतम् । अत्र समालोच्यते—अत्र ‘पूर्वे चत्वार’ इत्यनेन

स्वातन्त्र्येण व्यक्तिविशेषा उपस्थाप्यन्त इति वादोऽयुक्तः प्रतिभाति । तथा हि—अत्र श्लोके “महर्षयः मनवः” इति पदद्वयमेव व्यक्तिविशेषशक्तं समस्ति ; न तृतीयं किमपि पदम् । अन्यत् सर्वं पदं पूर्वत्रोत्तरत्र वा विशेषणतयाऽन्वेतीत्येव स्वरसतः प्रतीयते । अस्यां दशायां पूर्वं चत्वार इत्यनेन स्वातन्त्र्येण व्यक्तिविशेषपरामर्शो न घटते । किंच महर्षयः सप्तेति महर्षयः सप्तत्वसंख्याकतया निर्दिश्यन्ते । अग्र्यप्रायन्यायादनन्तरोपात्ता मनवोऽपि संख्याविशेषमाकाङ्क्षन्ति । अस्यां दशायां चत्वार इति पदं स्वरसतो मनुष्वेवान्वाययितुं युक्तम् । अतः पूर्वं चत्वार इति पदाभ्यां स्वातन्त्र्येण व्यक्तिविशेषोपस्थापनं न स्थाने । तथात्वे हि महर्षयः सप्तत्वसंख्याकतया, पूर्वं चत्वार इत्युक्ता व्यक्त्यश्वतुःसंख्याकतया परामृश्यन्ते मनवस्तथेत्युक्ता मनवस्तु न संख्यावैशिष्ट्येन परामृश्यन्ते इति वैरूप्यं प्रसज्येत । कोटिद्वयविषये संख्यां निर्दिशन् भगवान् मनुविषये तां कुतो नाह ? न तावदानन्त्यात्, तेषां चतुर्दशसंख्याकत्वेन मितत्वात् ; नापि तत्संख्यायाः प्रसिद्धत्वात्, तर्हि सप्तर्षिषु सप्तत्वसंख्यायाः सनकादिषु व्यूहेषु वा चतुष्ट्वसंख्यायाः प्रसिद्धतरतयाऽनिर्देशप्रसङ्गात् । अतः पूर्वं चत्वार इति न स्वातन्त्र्येण व्यक्तिचतुष्कोपस्थापकम् । किन्तु चत्वार इत्युपात्तं मनुष्वन्वेतीति पक्षएव युक्तः । महर्षीणां सप्तत्वसंख्याकतया बोधने वृत्तेऽपि प्रतिपाद्यानां मनूनां संख्यावैशिष्ट्येन बोधनं हि युक्तम् । इह श्लोके “महर्षयः, मनवः” इति विशेष्यद्वयमेव निर्दिष्टं दृश्यते, परमते चत्वार इत्यस्य विशेष्यभूताः सनकादयो व्यूहा वा न निर्दिश्यन्ते, एवं च स्वाभिमतं यत्किञ्चित्पदमध्याहृत्य तदर्थं चतुष्ट्वसंख्यान्वयवर्णनमतिप्रसङ्गमापादयेत् । अतः संख्यासापेक्षेषु मनुषु संख्यान्वयवर्णनमेव युक्तिमत् । चत्वार इति च विशेष्यमाकाङ्क्षति, महर्षीणां संख्यावैशिष्ट्येन निर्देशात् तत्तुल्यन्यायेन मनवोऽपि संख्यामपेक्षन्त इति मनुष्वेव चतुष्ट्वान्वयो युक्तः । अतः पूर्वं चत्वार इत्यस्य स्वातन्त्र्येण व्यक्तिविशेषोपस्थापकत्वं न युक्तम् । किञ्च, हेत्वन्तरेणापि प्रकृते सनकादिचतुष्कपरामर्शो न घटते । महाभारते नारायणीयोपाख्याने ३४९ अध्याये ७०—७२ श्लोकैः—

“ सनः सनत्सुजातश्च सनकः ससनन्दनः ।

सनत्कुमारः कपिलः सप्तमश्च सनातनः ॥

सप्तैते मानसाः प्रोक्ता ऋषयो ब्रह्मणः सुताः ।

स्वयमागतविज्ञाना निवृत्तिं धर्ममास्थिताः ॥

एते योगविदो मुख्याः सांख्यशास्त्रप्रवर्तकाः ।

आचार्या धर्मशास्त्रेषु मोक्षधर्मप्रवर्तकाः ॥ ”

इति सप्तसंख्याकतयोक्तानामत एव “महर्षयः सप्त” इत्यनेन तन्त्रेण परामर्शनीयानां सनकादीनां सप्तानां मध्ये त्रीनुपेक्ष्य चतुर्णामेव विशिष्यग्रहणे कोऽपि हेतुर्न दृश्यते । किंच

हेत्वन्तरेणापि सनकादिपरामर्शो न संजायतीति ; तेषां परामर्शे हि “ येषां लोक इमाः प्रजाः ” इत्यनेनोच्यमानो जन्यजनकभावसंबन्धो न घटते । ते हि वाल्यादारभ्य सन्न्यासिनोऽभूवन्, प्रजासृष्टिं नाकुर्वन्, ब्रह्मा तेषु रूढो बभूवेति पुराणादवगम्यते । तथा हि श्रीविष्णुपुराणे प्रथमेशो सप्तमेऽध्याये—

“ सनन्दादयो ये च पूर्वसृष्टास्तु वेधसा ।
न ते लोकेष्वसज्जन्त निरपेक्षाः प्रजास्तु ते ॥
ते सर्वेऽभ्यागतज्ञाना वीतरागा विमत्सराः ।
तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः ॥
ब्रह्मणोऽभूमहान् क्रोधस्तैलोक्यदहनक्षमः ॥” इति प्रतिपाद्यते ।

श्रीभागवतेऽपि तृतीयस्कन्धे द्वादशेऽध्याये—

“ भगवद्ब्रह्मानपूतेन मनसाऽन्यास्ततोऽसृजत् ।
सनकं च सनन्दं च सनातनमथात्मभूः ॥
सनत्कुमारं च मुनीन् निष्क्रियानूर्ध्वरेतसः ।
तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः ॥
तत्रैच्छन् मोक्षधर्माणो वासुदेवपरायणाः ।
सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः ।
क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे ॥

इति प्रतिपाद्यते । अतो नित्यसन्न्यासिनां तेषां न प्रजाजनकताऽस्तीति येषां लोक इमाः प्रजाः इति नाञ्जस्येनोपपद्यते । न च तर्हि गुरुशिष्यभावः संबन्धोऽस्त्विति वाच्यम्, तथा सति सप्तर्षिविषये “ येषां लोक इमाः प्रजाः ” इत्यस्य जन्यजनकभावसंबन्धपरत्वं सनकादिविषये गुरुशिष्यभावसंबन्धपरत्वमिति वैरूप्यं प्रसज्येत । अत उभयविधसंबन्धोपपत्तये “ विद्यया जन्मना च सन्ततिभूताः ” इत्यानन्दगिरिमधुसूदनसरस्वतीश्रीधरादिभिर्विर्णितो भावस्तदात्वं एव शोभेत, यद्येकरूपः संबन्धो दुरुपपादः स्यात् । सिद्धान्ते तु जन्यजनकभावरूप एक एव संबन्ध उभयानुगत उपपादयिष्यते ।

अथात्र तिलकमहाशयस्य मतं परीक्ष्यते—अत्र चत्वार इत्यनेन व्यूहपरामर्शे पूर्ववद्विशेषाध्याहारः संख्यान्वयसापेक्षमनुषु संख्यान्वयश्च प्रसज्येत । किंच हेत्वन्तरेणापि व्यूहपरामर्शो न घटते, भगवदभिन्नतया तान्त्रिकैरभिमतानां तेषां व्यूहानां भगवद्विन्नजीव-कोटिनिविष्टसप्तर्षिमुमध्ये परामर्शो हि गत्यन्तरे संभवति नोपपद्यते । तेषां कार्यत्वपारतन्त्र्य-प्रतिपादनपूर्वं पाञ्चरात्रसिद्धान्तखण्डनार्थमिह परामर्श इत्यप्ययुक्तम्, तत्स्वरूपमभ्युपेत्यैव भगवत्कार्यत्वपारतन्त्र्यादि विधातव्यम् । तर्हि धर्मिग्राहकमानेन भगवदभिन्नत्वेन प्रतिपन्नेषु

भगवत्पारस्तन्व्यादि विधातुं न शक्यते, तस्य मेदाधिष्ठानत्वात्; यदि तत्स्वरूपानभ्युपगम एव संमतः, तर्हि पूर्वे चत्वार इत्यनुवदितुमेव न शक्यते, अनुवादस्य प्राप्तिसापेक्षत्वात् । अतः परैः पाञ्चरात्राधिकरणे शिक्षितां शैलीमनुरुध्य गीताया अपि पाञ्चरात्रखण्डनपरत्वं कञ्चित् प्रदर्शनीयमित्यभिनिवेशेनैवात्र पूर्वे चत्वार इत्यस्य चतुर्व्यूहीपरत्वं क्लिष्टगत्या वर्ण्यते इति स्फुटं प्रतीयते । अतः पूर्वे चत्वार इत्यस्य स्वातन्त्र्येण सनकादिचतुष्कपरामर्शकत्वं व्यूहचतुष्कपरामर्शकत्वं वा न युक्तमिति सिद्धम् । किञ्च हेतुन्तरेणापि चतुर्व्यूहपरत्वं न युज्यते । तन्मते वासुदेवः परमात्मा, तस्मात् सङ्कर्षणप्रद्युम्नानिरुद्धरूपव्यूहत्रय्या उत्पादेऽपि चतुर्व्यूहा उत्पत्त्यसंभवात् । अत्र केचिदाहुः—पूर्वे चत्वार इत्यनेन व्यष्टिबुद्धिमनोहं-कारचित्ताख्याः चत्वारः पितर आख्यायन्ते । ये महाभारते शान्तिपर्वणि ३१६ अध्याये—

“ सृजत्यहंकारमृषिर्भूतं दिव्यात्मकं तथा ।

चतुरश्चापरान् पुत्रान् देहात्पूर्वं महानृषिः ॥

ते वै पितृणां पितरः श्रूयन्ते राजसत्तम ।

देवाः पितृणां च सुता देवैर्लोकाः समावृताः ॥ ”

इति प्रतिपाद्यन्त इति, तन्न मनोरमम् । एषां व्यष्टिमनोबुद्ध्यहंकारचित्तरूपत्वे तेषां पितृत्वं गौणं प्रसज्यते । तदभिमानिदेवतारूपत्वे देहात् सृष्ट्युत्तया मानसत्वमिहोच्यमानं न घटेत् ।

अथान्ये आहुः । महाभारते शान्तिपर्वणि ३०२ अध्याये—

“ मूलगोत्राणि चत्वारि समुत्पन्नानि पार्थिव ।

अङ्गिराः कश्यपश्चैव वसिष्ठो भृगुरेव च ॥

कर्मणाऽन्यानि गोत्राणि समुत्पन्नानि पार्थिव ॥ ”

इति मूलगोत्रप्रवर्तकाश्चत्वार ऋषयोऽत्र विवक्षिताः, पूर्वे इति विशेषणस्वारस्यात् संख्या-बलाच्चेति; तत्र, एषां सप्तर्षिष्वेवान्तर्भावात्पृथक् प्रतिपादननैरपेक्ष्यात् । अतः “ पूर्वे चत्वारः ” इत्यनेन स्वातन्त्र्येण व्यक्तिचतुष्कपरामर्शो न संभवतीति सिद्धम् ॥

अथ चत्वार इत्यस्योत्तरत्वं मनुष्वन्वयमभ्युपयतां पूर्वे इत्यस्य पूर्वत्रोत्तरत्रोभयत्वान्वये विप्रतिपद्यमानानां वादिनां मतानि समालोचयामः । तत्र ब्रह्मणो दिनं कल्प इत्युच्यते । सांप्रतं श्वेतवराहकल्पः प्रवर्तते । ब्रह्मण एकैकास्मिन्नपि कल्पे चतुर्दश मनवो भवन्ति—स्वायंभुव-स्स्वारोचिष उत्तमस्तामसो रैवतश्चाक्षुषौ वैवस्वतस्सावर्णिर्दक्षसावर्णिर्ब्रह्मसावर्णिर्धर्मसावर्णिरुद्रसावर्णिर्देवसावर्णिर्निन्द्रसावर्णिश्चेति । एषां निरूपणं श्रीभागवतेऽष्टमस्कन्धे प्रथमपञ्चमत्रयोदशेष्व-ध्यायेषु, विष्णुपुराणे तृतीयेंऽंशे प्रथमद्वितीययोरध्याययोश्चाकारि । प्रतिमन्वन्तरं सप्तर्षयो देवता इन्द्रश्च विभिद्यन्ते, विभिद्यमानानामेषां स्वरूपं च तेष्वेवाध्यायेष्ववर्णि । हरिवंशे-

ऽपि सप्तमेऽध्याये चतुर्दशमनूनां सप्तर्षीणां च निरूपणं दृश्यते । अत्र “महर्षयः सप्त भृगवादयः पूर्वोऽतीतकालसंबन्धिनः चत्वारो मनवस्तथा सावर्णा इति प्रसिद्धाः” इति श्रीशङ्करभाष्येण मध्ये व्याख्यातस्य पूर्वपदस्य किं पूर्वत्रोत्तरत्वान्वय इति विशिष्यज्ञानेऽपि तथेति मनूनामप्याद्यत्वेन पूर्वत्वमुच्यत इत्यानन्दगिरिव्याख्यानुरोधेन पूर्वे इत्यस्य सप्तर्षिषु शाब्देऽमनुष्वार्थोऽन्वय इत्यवगमात् भृग्वदीनां सप्तर्षीणां सावर्णाणां चतुर्णां मनूनां चात्र प्रतिपादनमित्याशयोऽवगम्यते । अत्र सावर्णा इतःपरमेव मनुपदमारोक्ष्यन्ति, सांप्रतं सप्तमो वैवस्वतो मनुः प्रवर्तते । अतो भाविनां कथं पूर्वत्वमुच्यते इति चेत्तेषां पदाधिरोहणस्य भावित्वेऽपि पूर्वमेव लब्धजन्मत्वात्पूर्वत्वमुपपद्यत इति कथंचिद्योजनीयम् । इमं क्लेशमभिसन्धायैव श्रीभगवद्रामानुजाचार्यैः पूर्वे इत्यस्यान्वयो महर्षिष्वेव कृतो न मनुषु । इत्थं पूर्वे इत्यस्योत्तरत्वान्वये श्रीरामानुजाचार्याणां श्रीशङ्कराचार्याणां च वैमत्येऽपि परामर्शनीयव्यक्तिविषये नास्ति वैमत्यं, भृगवादिसप्तर्षीणां सावर्णमनूनां परिग्रहस्यैवोभाभ्यां प्रतिपादनात् । महर्षीणां भृगवादित्वेनैव बहुलो व्यवहारो दृश्यते । भारते (१३. १४. २८०) “स्वायंभुवाद्या मुनयो भृगवाद्या ऋषयस्तथा” इत्युच्यते । शिवपुराणे (ज्ञा.सं.१६.६१) “भृगवाद्याश्च मुनीश्वराः” इत्युच्यते । ब्रह्माण्डपुराणे (पू. १३. ८३) “भृगवादयश्च ये सप्त जज्ञिरे च महर्षयः” इत्युच्यते । कालिदासेनापि रघुवंशे दशमसर्गे “भृग्वदीननुगृह्णन्तं सौख्यशायनिकानृषीन्” इति प्रतिपाद्यते । गीयते च “महर्षीणां भृगुरह”मिति । अत एव शङ्कररामानुजाचार्याभ्यां “भृगवादयो महर्षयः” इत्यभाषि । ते च भृगवादयः के, किं समनन्तरातीते षाष्ठे चाक्षुषे मन्वन्तरे स्थिताः,

“भृगुर्नभो विवस्वांश्च सुधामा विरजास्तथा ।
अतिनामा सहिष्णुश्च सप्तैते तु महर्षयः ।
चाक्षुषस्यान्तरे तात मनोर्देवानिमान् शृणु ॥

इत्युक्ता (हरिवंशे) गृह्णन्ते ? उत प्रथमे स्वायंभुवमन्वन्तरे स्थिताः,

“मरीचिरतिर्भगवानङ्गिराः पुलहः क्रतुः ।
पुलस्त्यश्च वसिष्ठश्च सप्तैते ब्रह्मणः सुताः ॥
उत्तरस्यां दिशि तथा राजन् सप्तर्षयः स्मृताः ।
नामा नाम तथा देवास्त्वासन् स्वायंभुवेऽन्तरे ॥”

इति हरिवंशे वर्णिताः मरीच्यादयो गृह्णन्ते ? प्रथमपक्षो न युज्यते, तेषां भृगवादित्वसंभवेऽपि मानसत्वे दृढतरप्रमाणाभावात् । वैवस्वतमन्वन्तरेऽष्टाविंशतितमे द्वापरेऽर्जुनाय गीताया उपदेशात्तात्कालिकानाम्

“अत्रिर्वसिष्ठो भगवान् कश्यपश्च महानृषिः ।

गौतमश्च भरद्वाजो विश्वामित्रस्तथैव च ॥

तथैव पुलो भगवानृचीकस्य महात्मनः ।

सप्तमो जमदग्निश्च ऋषयः सांप्रतं दिवि ॥”

इत्युक्तसंज्ञकानामुचितस्य ग्रहणस्य पूर्वे इति विशेषणबलाच्यागेऽपि समनन्तरातीतषाष्ठ-
मन्वन्तरस्थभृग्वादिग्रहणं नोपपद्यते । प्रथमातिक्रमे कारणाभावेन प्रथमस्वायंभुवमन्वन्तरस्थ-
मरीच्यादिग्रहणस्यैवोपपन्नत्वात् तेषां पुराणप्रसिद्धतया मानसत्वस्याप्याञ्जस्येनाऽन्वयात् तेषां
प्राथमिकानां भगवत्कार्यत्वभगवत्पारतन्त्र्ययोर्लभे अन्येषां तयोः कैमुत्यन्यायेन लाभसंभवे-
नोक्तिनैरपेक्ष्याच्च । महाभारतेऽन्यत्रापि पुराणेषु मरीच्यादय एव ब्रह्मणो मानसपुलत्वेना-
ख्यायन्ते । तथा हि श्रीविष्णुपुराणे प्रथमेशे सप्तमेऽध्याये—

“अथान्यान् मानसान् पुलान् सदृशानात्मनोऽसृजत् ।

भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा ॥

मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसान् ।

नव ब्रह्माण इत्येते पुराणे निश्चयं गताः ॥”

इत्युक्तेषु भृग्वादिषु नवसु मानसपुत्रेषु मरीच्यञ्जिरःपुलस्त्यपुलहक्रतुवसिष्ठा एव सप्तर्षित्वेन
प्रख्याप्यन्ते । तस्मिन्नेव पुराणे ध्रुववृत्तान्तवर्णने, ‘स ददर्श मुनींस्तत्र सप्त पूर्वागतान्
ध्रुवः ।’ इत्युक्त्वा मरीच्यादिसप्तकेनोपदेशकरणस्य वर्णनात् । श्रीभागवते तृतीयस्कन्धे
द्वादशेऽध्याये—

“अथामिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे ।

भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥

मरीचिरञ्जिरसौ पुलस्त्यः पुलहः क्रतुः ।

भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ॥”

इति मरीच्यादयो वर्ण्यन्ते । मनुस्मृतौ प्रथमेऽध्याये—

“अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम् ।

पतीन् प्रजानामसृजं महर्षीनादितो दश ॥

मरीचिमञ्जिरसौ पुलस्त्यं पुलहं क्रतुम् ।

प्रचेतसं वसिष्ठं च भृगुं नारदमेव च ॥”

इति मरीच्यादयो वर्ण्यन्ते । महाभारते शान्तिपर्वणि ३४९-तमेऽध्याये—

“मरीचिरङ्गिराश्चालिः पुलस्त्यः पुलहः क्रतुः ।

वसिष्ठ इति सप्तैते मनसा निर्मिता हि ते ॥

एते वेदविदो मुस्या वेदाचार्याश्च कल्पिताः ।
प्रवृत्तिधर्मिणश्चैव प्राजापत्ये च कल्पिताः ॥”

इति वर्ण्यन्ते । अत्र गीतायां वर्ण्यमानं मानसत्वं येषां लोके इमाः प्रजा इति प्राजापत्यं चैष्वाञ्जस्येनोपपद्यते । तथा शान्तिपर्वणि २०७ अध्याये—

“ एकः स्वयंभूर्भगवानाद्यो ब्रह्मा सनातनः ।
ब्रह्मणस्सप्त वै पुत्रा महात्मानः स्वयंभुवः ॥
मरीचिरच्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
वसिष्ठश्च महाभागः सद्दशा वै स्वयंभुवा ।
सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः ॥

इत्येते एव वर्ण्यन्ते । इमे मरीच्यादय एव नभसि सप्तर्षित्वेन प्रकाशन्ते इति बृहत्संहितायां वर्ण्यते—

“ सैकावलीव राजति ससितोत्पलमालिनी सहासेव ।
नाथवतीव च दिग्यैः कौबेरी सप्तभिर्मुनिभिः ॥
ध्रुवनायकोपदेशान्नरिनीवोत्तरा भ्रमद्विश्च ।
यैश्चारमहं तेषां कथयिष्ये वृद्धगर्गमतात् ॥
पूर्वं भागे भगवान् मरीचिरपरे स्थितो वसिष्ठोऽस्मात् ।
तस्याङ्गिरास्ततोऽलिस्तस्यासन्नः पुलस्त्यश्च ॥
पुलहः क्रतुरिति भगवान् आसन्नानुक्रमेण पूर्वाद्याः ।
तत्र वसिष्ठं मुनिवरमुपाश्रिताऽरुन्धती साध्वी ॥” इति ।

अतो बहुभिः प्रमाणैर्मरीच्यादीनां मानसत्वस्य प्रजापतित्वस्य चाग्नेडनात् ‘पूर्वं’ इति विशेषणात्प्रथमातिक्रमे कारणाभावाच्च नारायणीयर्गातयोरैकार्थ्यस्य बहुभिः प्रमाणैः साधयिष्यमाणत्वाच्च ततोक्ता मरीच्यादय एवात्र गृह्यन्ते इति युक्तम् । अमुमेव पक्षं श्रीमन्तो मध्वाचार्या अशिश्रियन् । तर्हि भृग्वादिपरामर्शनपरयोः श्रीशंकररामानुजाचार्यभाष्ययोः का गतिरिति चेदत्र केचित्—अगतिरेव गतिः, भृग्वदयो हि समनन्तरातीतषाष्टचाक्षुषमन्वन्तरस्थितयोद्धृतहरिवंशश्लोकेन ज्ञायन्ते । ते च—

“ भृगुर्नभो विवस्वांश्च सुधामा विरजास्तथा ।
अतिनामा सहिष्णुश्च सप्तैते तु महर्षयः ॥

चाक्षुषस्यान्तरे ताते”ति वर्ण्यन्ते । एषां परामर्शोऽनुपपन्नः, मानसत्वे संप्रतिपन्नप्रमाणाभावात् अतीतेषु षट्सु मन्वन्तरेषु प्रथमातिक्रमे कारणाभावात् प्रथमस्वायंभुवमन्वन्तरस्थ-

मरीच्यादिसप्तर्षिपरामर्शस्यैव युक्तत्वाच्च । अत एव “पूर्वे सप्तर्षयः ‘मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः । वसिष्ठश्च महातेजाः’ इति मोक्षधर्मोक्ताः” इति भाष्यं, “महर्षयः सप्त भृग्वादयः इति शंकरः, तदसत् । पूर्वे इति विशेषणेन प्रथममन्वन्तरस्थानामेव ग्रहणस्योचितत्वात् मोक्षधर्मसंवादाच्चेति भावेनाह—पूर्वे इति” इत्यवतारयन् जयतीर्थमुनिः शंकराचार्यमतमचखण्डत् । इदं खण्डनमतं श्रीशंकराचार्यमतमनुसरतो श्रीरामानुजाचार्यस्य मतेऽपि प्रसजतीत्याहुः । परे त्वाचक्षेते—मध्वाचार्यभाष्यव्याख्यात्रा शंकराचार्यमतखण्डनं यदकारि तदेवासत् । शंकराचार्याणामपि प्रथममन्वन्तरस्थपरामर्श एव तात्पर्यस्य आद्या भृग्वादयो वसिष्ठान्ता इत्यानन्दगिरिव्याख्ययाऽवगमात् । तर्हि प्रथममन्वन्तरस्थानां मरीच्यादित्वात् भृग्वादित्वं कथमिति चेत् तथा च पुराणम्—

“भृगुं मरीचिमर्षिं च पुलस्त्यं पुलहं क्रतुम् ।

वसिष्ठं च महातेजाः सोऽसृजन्मनसा सुतान् ॥

सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः ॥”

इति मधुसूदनसरस्वतीकेशवकाश्मीरिभट्टश्रीधरधनपतिसूरिदैवज्ञपण्डितसूर्यैरुदाहृतवचनात् तेषां भृग्वादित्वमपि संभवति । श्रीरामानुजभाष्यव्याख्यात्रा श्रीवेदान्तदेशिकेन श्रीवल्लभाचार्येण श्रीधरेणापि भृग्वादिग्रहणार्थं “सप्त ब्रह्माण इत्येते पुराणे निश्चयं गताः” इति पूर्वोदाहृतवचनखण्डस्योदाहरणात्पूर्वोदाहृतवचनस्य सर्वसंमतत्वं विज्ञायते । मध्वाचार्योदाहृतमोक्षधर्मवचनप्रतिपादिता मरीच्यत्रिपुलस्त्यपुलहक्रतुवसिष्ठाः षडप्यनेनापि मधुसूदनसरस्वतीसमुदाहृतवचनेन प्रतिपाद्यन्ते; क्वचिदङ्गिराः क्वचिद्भृगुरित्येतावान् भेदः शिष्यते, अयमपि भेदः सुपरिहरः एकस्यैव महर्षेर्भृगुशब्देनाङ्गिरःशब्देन च प्रतिपादनसंभवात्, यतस्तस्य नामद्वयवत्त्वमुपपद्यते । एकस्यैव नामद्वयं ब्रह्माण्डपुराणे पूर्वभागे (१३-१०३)—

“तेषां सप्तर्षयः पूर्वमासन् ये तान्निबोधत ।

भृग्वङ्गिरा मरीचिश्च पुलस्त्यः पुलहः क्रतुः ।

अत्रिश्चैव वसिष्ठश्च सप्त स्वार्थभुवेऽन्तरे ॥”

इति एकविषये भृग्वङ्गिरा इति नामोल्लेखत्वातीयते । अतो भृगोरङ्गिरसस्यैकत्वात् तन्महर्षिसप्तकं भृग्वादित्वेन व्यवहर्तुं शक्यमिति प्रथममन्वन्तरस्थसप्तर्षिप्रतिपादनतात्पर्यस्य श्रीशंकराचार्यभाष्ये तदनुसारिणि श्रीरामानुजाचार्यभाष्येऽपि संभवात् षाष्ठ्याक्षुषमन्वन्तरस्थप्रतिपादनपरत्वस्याभावात् श्रीशंकराचार्यभाष्यदृष्ट्या श्रीमाध्वभाष्यव्याख्यातृकृतमनुपपन्नमेवेति । केवलं चाक्षुषमन्वन्तरेऽपि भृग्वादिमहर्षिसप्तकसंभवात् तत्प्रतिपादनपरत्वं शंकराचार्यभाष्यस्योच्चीय दृष्टान्तकारि । वस्तुतो भृग्वङ्गिरःशब्दयोरेकनामत्वस्योदाहृत-

ब्रह्माण्डपुराणवचनेन प्रतीतेरङ्गिरोघटितस्य प्रथममन्वन्तरस्थमहर्षिसप्तकस्य लोकप्रसिद्धभृग्वा-
दित्वेन व्यवहारे दोषाभावात् प्रथममन्वन्तरस्थपरामर्शपरत्वमेव भाष्यस्येति तद्दूषणं
निर्भूलमेव । सप्तर्षीणां भृग्वादित्वेनैव व्यवहारो भूयान् दृश्यते । तथाहि—“ अग्निः पूर्वभि-
र्ऋषिभिरिति (ऋक्संहिता १. १. १२) मन्त्रभाष्ये स्कन्दस्वामिना पूर्वभिरस्मत्तः पूर्व-
कालैर्भृग्वज्जिरःप्रभृतिभिरिति व्याकारि । भारतेऽन्यत्र च “स्वायंभुवाद्या मनवो
भृग्वाद्या ऋषयस्तथा ” इति निर्दिश्यते । एवं “भृग्वाद्याश्च मुनीश्वराः ” इति शिवपुराणे
(ज्ञा. सं. १६. ६१), “भृग्वादयश्च ये सप्त जज्ञिरे च महर्षयः” इति ब्रह्माण्डपुराणे
(पू. १३. ८३) च निर्दिश्यते । “भृग्वादीननुगृह्यन्तं सौखशायनिकानृषीन् ” इति रघुवंशे
दशमसर्गे कालिदासोऽपि वर्णयांबभूव । “महर्षीणां भृगुरह ”मिति गीताऽपि महर्षीणां
भृग्वादित्वेन व्यपदेशमुपोद्बल्यति प्राधान्येन व्यपदेशा भवन्तीति न्यायादिति ।

अथात्र सप्तर्षिविषये मतान्तराणि परामृश्यन्ते । अत्र नव्याः प्राहुः—ऋग्वेदमन्त्र-
द्रष्टृत्वेन प्रसिद्धाः कश्यपभरद्वाजगौतमालिविश्वामित्रजमदग्निवसिष्ठाः (सर्वानु. ७-२-१५)
परामृश्यन्ते महर्षयः सप्त पूर्वं इतीति । कश्यपादिपरामर्शं व्याचक्षाणस्य ज्ञानदेवस्यापीमे
एवाभिमता इति विज्ञायते । इम एव संप्रति सप्तमे वैतस्वतमन्वन्तरे विद्यमानाः सप्त
महर्षय इति विज्ञायते हरिवंशे प्रतिमन्वन्तरस्थसप्तर्षिवर्णनप्रकरणे—

“ अतिर्वसिष्ठो भगवान् कश्यपश्च महानृषिः ।

गौतमश्च भरद्वाजो विश्वामित्रस्तथैव च ॥

तथैव पुलो भगवानृचीकस्य महात्मनः ।

सप्तमो जमदग्निश्च ऋषयः सांप्रतं दिवि ॥

इति वर्णनात् । अयमपि पक्षो न संगच्छते एषां वैवस्वतमन्वन्तरस्थतया पूर्वत्वाभावात्
मानसत्वाभावाच्च ।

अन्ये व्याचक्षते—यदत्र महर्षयः सप्त पूर्वं इति सतेन्द्रियाणि गृह्यन्ते, यानि
“सप्त ऋषयः प्रतिहिताः शरीरे (शु. य. वा. सं. ३४.५५) तिर्यग्बिलश्चमस ऊर्ध्व-
बुध्नो यस्मिन् यशो निहितं विश्वरूपम् । अत्रासत् ऋषयः सप्त साकं येऽस्य गोपा
महतो बभूवुः ॥ (अथ. सं. १०. २६. ९.) तदेष श्लोको भवति, अर्वाग्बिलश्चमस
ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् । तस्यासत् ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा
संविदानेत्यर्वाग्बिलश्चमस ऊर्ध्वबुध्न इतीदं तच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्
यशो निहितं विश्वरूपमिति प्राणा वै यशो विश्वरूपं प्राणानेतदाह तस्यासत् ऋषयः सप्त
तीर इति प्राणा वा ऋषयः प्राणानेतदाह वागष्टमी ब्रह्मणा संविदानेति वाग्यष्टमी ब्रह्मणा

सवित्तेः” इति (बृह. २.२. ३.) वेदेषूपनिषत्सु च वर्ण्यन्ते । ‘सप्त ऋषयः प्रतिहिताः शरीरे षडिन्द्रियाणि विद्या सप्तमी’ (नि. १२. ३७. १) इति यास्कोऽप्याहेति । इदमापातरमणीयम्, इन्द्रियाणां ऋषित्वस्यौपचारिकत्वात्, मानसत्वाभावात्, येषां लोके इमाः प्रजा इति प्रजाजनकत्वाभावाच्च । अतो भृगवादयः सप्तर्षय एव गृह्यन्त इति सिद्धम् ।

अथ चत्वारो मनवस्तथेत्यत्र के ते चत्वारो मनवो गृह्यन्त इति विचार्यते । तत्र दक्ष-सावर्णिर्ब्रह्मसावर्णिर्धर्मसावर्णोऽरुद्रसावर्णिरित्येते चत्वारो मनवो गृह्यन्त इति श्रीशंकराचार्यः श्रीरामानुजाचार्यश्च व्याचक्षाते । स्वायंभुवस्वारोचिषोत्तमरैवताश्चत्वारो मनवो गृह्यन्त इति मध्वाचार्यो व्याचष्टे । स्वायंभुवस्वारोचिषोत्तमतामसा गृह्यन्ते इति ज्ञानदेवो व्याचष्टे । मनुशब्दस्य यौगिकतामभिप्रेत्याव्याकृतब्राह्मणोक्ता ब्राह्मणक्षत्रियवैश्यशूद्रभेदेन चतुर्विधा ज्ञानाधिका देवा गृह्यन्त इति माध्वैकदेशिनो व्याचक्षते; मनवो मन्ताः पूर्वे इति मनुविशेषणम्; ते ओंकार-वषट्कारव्याहृतिसाविलीरूपा ऋग्यजुःसामाथर्वाणो वेति नव्या व्याचक्षते । तत्र नव्य-मतमसाधु, (१) रूढिर्योगमपहरतीति न्यायादरूढार्थकमनुशब्दाङ्गीकार एव स्थाने, न तु यौगिकार्थकमनुशब्दस्वीकारः । (२) एषां मन्त्राणां मानसत्वं प्रजाजनकत्वं च कथञ्चिदपि न घटते । माध्वैकदेशिनां मतमप्यसाधु; रूढार्थपरित्यागेन यौगिकार्थग्रहणस्यान्याय्यत्वात्तेषां मानसत्वाभावाच्च । स्वायंभुवस्वारोचिषोत्तमतामसग्रहणपरं ज्ञानदेवव्याख्यानमप्यसाधु । अतीतेषु षट्सु मनुषु चतुर्णामेव विशिष्य ग्रहणे बीजाभावात् स्वायंभुवव्यतिरिक्तानां मानसत्वाभावाच्च । तथा स्वायंभुवस्वारोचिषोत्तमरैवतग्रहणपरं मध्वाचार्यव्याख्यानमपि चिन्त्यम्, अतीतेषु षट्सुतेषामेव ग्रहणे बीजाभावात् । न च—“स्वायंभुवं रोचिषं च रैवतं च तथोत्तमम् । वेद यः स प्रजावान्” इति गौतमखिलोक्तरीत्या प्रजावृद्धिकरज्ञानविषयत्वमेवैषां विशिष्य ग्रहणे बीजं समस्तीति वक्तुं युक्तम्; तस्य वचनस्यैतरोपलक्षणत्वेन निर्धारकत्वायोगात् । “श्रुत्वा मन्वन्तराणीत्थं क्रमेण मुनिपुङ्गव । पुण्यमाप्नोति मनुजस्तथाऽक्षीणां च सन्ततिम् ॥” इति मार्कण्डेयपुराण (अ. १००. श्लो. ६) वचनेन चतुर्दशमन्वन्तरविज्ञानस्यापि प्रजावृद्धिकरत्वोक्ते-गौतमखिलस्य सर्वमनूपलक्षकत्वमेव युक्तिमत् न तु तन्मालनिर्धारकत्वम् । किंच, चतुर्थं तामसं परित्यज्य पञ्चमेन रैवतेन चतुष्ट्वसंख्यापूरणोक्तिरपि न घटते । अथोच्येत—चतुर्थस्तामसो विष्णवतारः, अतस्तद्ग्रहणे “मद्भावा मानसा जाताः” इत्यस्यान्वयो न घटते, अतस्तत्परित्यागः कृतः, तस्य भगवदवतारता च श्रीभागवते “चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तामसः । हरिरित्याहुतो येन गजेन्द्रो मोचितो ग्रहात् ॥” इति प्रतिपाद्यत इति, नैतद्विमर्द-सहम्, तत्र श्रीभागवताध्याये प्रतिमन्वन्तरं यज्ञादिरूपेण भगवदवतारं प्रस्तुत्य तामसमन्वन्तरे हरिरूपेण भगवानवतीर्ण इत्युच्यते, नतु तामसो भगवदवतार इति । तथाहि श्रीभागवतेऽष्टम-स्कन्धे प्रथमेऽध्याये—“चतुर्थ उत्तमभ्राता मनुर्नाम्ना स तामसः” इति तामसमन्वन्तरं प्रस्तुत्य

तदानींतनेन्द्रदेवसप्तर्षीन् प्रतिपाद्योच्यते— ‘तत्रापि जज्ञे भगवान् हरिण्यां हरिमेधसः । हरिरित्याहृतो येन गजेन्द्रो मोचितो ग्रहात् ॥’ इति । तत्रैव मन्वन्तरकथोपसंहारे “यज्ञादयो याः कथिताः पौरुष्यस्तनवो नृप । मन्वान्दयो जगद्यात्रां नयन्त्याभिः प्रचोदिताः” इति न्यगम्यत । श्रीविष्णुपुराणेऽपि— “विष्णुशक्तिरनौपम्या सत्वोद्विक्ता स्थितौ स्थिता । मन्वन्तरेष्वशेषेषु देवत्वेनाधितिष्ठति ॥” (अं. ३. अ. २८) इत्यारभ्य स्वायंभुवादिमन्वन्तरेषु यज्ञादिरूपेण भगवद्वतारं निरूप्य “तामस्यान्तरे चापि संप्राप्ते पुनरेव हि । हर्यायां हरिभिः सार्धं हरिरेव बभूव ह ॥” इति तामसान्तरे विष्णोरेव हर्यवतारः प्रतिपादितः न तु तामसस्य विष्ण्वतारत्वगन्धोऽपि वर्तते इति तत्त्यागो निर्युक्तिक एव । किंच षष्ठस्य चाक्षुषस्य त्यागः किंनिबन्धन इति दोषोऽपि प्रसज्यते । किंचैतेषु स्वायंभुव्यतिरिक्तानां मानसत्वं नास्तीति पूर्वोक्तो दोषोऽनुवर्तत एव । तदेवं श्रीमध्वाचार्यव्याख्यायां परिशीलितायामथ श्रीशंकराचार्यश्रीरामानुजाचार्यव्याख्ये समालोचयामः । दक्षसावर्णिब्रह्मसावर्णिधर्मसावर्णिरुद्रसावर्णिग्रहणपरमेतयोर्मतं विमर्शासहम् । एते हि भाविनो मनवः ; एषां “येषां लोके इमाः प्रजाः” इति वर्तमानप्रजासंबन्धो न घटते । न चेमा इति निर्देशः कालान्तरवर्तिनित्यसृष्टेरपि संग्राहकः, न तु व्युदासकः ; ईश्वरस्य तत्राप्यापरोक्ष्यादिति वाच्यम् ; वर्तमानापरिहाणेन कालान्तरवर्तिप्रजासंबन्धस्य सुवचत्वेऽपि सावर्णिषु मनुषु भाविमात्रप्रजासंबन्धस्यैव वक्तव्यतया तल्लक्षणावश्यंभावात् । किंच चतुर्दशसु मनुषु भाविनामेव ग्रहणे, तत्रापि सप्तस्वेषामेव ग्रहणे किं बीजमिति वक्तव्यम् । न च—

“दक्षस्य कन्या धर्मिष्ठा सुव्रता नाम विश्रुता ।
 सर्वकन्यावरिष्ठा तु ज्येष्ठा या वीरिणीसुता ॥
 गृहीत्वा तां पिता कन्यां जगाम ब्रह्मणोऽन्तिके ।
 वैराजस्थमुपासीनं धर्मेण च भवेन च ॥
 भवधर्मसमीपस्थं दक्षं ब्रह्माऽभ्यभाषत ।
 दक्ष कन्या तवेयं वै जनयिष्यति सुव्रतान् ॥
 चतुरो वै मनून् पुत्रान् चातुर्वर्ण्यकरान् शुभान् ।
 ब्रह्मणो वचनं श्रुत्वा दक्षो धर्मो भवस्तथा ॥
 तां कन्यां मनसा जन्मुख्यस्ते ब्रह्मणा सह ।
 सत्याभिध्यायिनां तेषां सद्यः कन्या व्यजायत ॥
 सदृशान् रूपतस्तेषां चतुरो वै कुमारकान् ॥”

इति ब्रह्माण्डपुराणे (उ. भा. १. ३९. ४४) प्रतिपादनात् तेष्वेव मानसत्वं घटते इति तदेव तत्परामर्शे बीजमिति शङ्क्यम् । तर्हि मानसतया सुप्रसिद्धस्य स्वायंभुवस्य त्यागे बीजा-

भावात् । अतो वर्तमानप्रजासंबन्धस्यायोगाच्चतुर्दशसु भाविनामेव ग्रहणे तत्रापि दक्षसा-
वर्णादीनामेव ग्रहणे च बीजाभावाच्च भाविनिरुक्तमनुचतुष्कग्रहणपरमिदं भाष्यद्वयं नोपपत्ति-
कोटिमाटीकते । सिद्धान्ते वर्तमानप्रजासंबन्धो मानसत्वं चतुष्ट्वं च यथोपपद्येत, तदनुरूप-
मनुग्रहणमेव व्याख्यास्यते ।

अथात्रापरे एवं व्याचक्षते—यत् चत्वार इत्यनेन चतुर्दशसंख्योपलक्ष्यते यथा व्यती-
पातस्योत्पत्तावष्टादशपुरुषत्वावधारणाद् व्यतीपातव्रते “ काननाञ्जे प्रतिष्ठाप्य हैममष्टभुजं
नरम् ” इत्याष्टापदेनाष्टादशसंख्योपलक्ष्यते, यथा वा सहस्रनामफलश्रुतौ षोडशार्धानि
नामान्नीत्यत्र षोडशार्धपदेन तदधिकसहस्रसंख्योपलक्ष्यते, तथाऽत्रापि । अतश्चत्वारो मनव
इत्यस्य चतुर्दश मनव इत्यर्थ इति । इदमप्यनुपपन्नम्, अन्यत्र गत्यभावादधिकसंख्योप-
लक्षणाङ्गीकारेऽप्यत्र गतौ सत्यां तदयोगात् चतुर्दशसु मनुषु बहूनां मानसत्वाभावाच्च ।
तर्हि चत्वारो मनवस्तथेति के परामृश्यन्त इति चेदत्र ब्रूमः—बहुविधगीतासंवाददृढीकृत-
गीतैकरस्यनारायणोपाख्यानप्रतिष्ठितप्रामाण्यपाञ्चरात्रसंहितासिद्धा वर्णचतुष्करूपाश्चत्वारो मनवोऽत्र
परामृश्यन्त इत्यातिष्ठामहे । तथाच पाञ्चरात्रे अहिर्बुध्न्यसंहितायां चतुर्थाध्याये १२-१४
श्लोकैः षष्ठाध्याये ९-११, ३७-४५ श्लोकैः, सप्तमाध्याये ४६-५२ श्लोकैः,
पञ्चदशाध्याये ३-६ श्लोकैश्च चत्वारो मनवो निरूप्यन्ते ।

तथाहि—चतुर्थाध्याये मनुष्वितरेषां ल्यो वर्ण्यते १२-१४ श्लोकैः—

मानवेषु ल्यं यान्ति तदा मानवमानवाः ।
मनुष्वेव ल्यं यान्ति मानवास्ते चतुश्शतम् ॥
एवं चेतनवर्गे तु मनुष्वेव ल्यं गते ।
मिथुनान्येव चत्वारि मनूनां केवलानि तु ।
कूर्मपृष्ठसमानायां भुवि तिष्ठन्ति वै मुने ॥ इति ॥

षष्ठाध्याये ९-११ श्लोकैः प्रद्युम्नान्मिथुनात्मकमनुचतुष्टयोत्पत्तिर्वर्ण्यते—

स मनूनां समाहारो ब्रह्मक्षत्रादिभेदिनाम् ।
ब्राह्मणो ब्राह्मणी चैव मिथुनं तन्मनुद्वयम् ॥
प्रद्युम्नस्य मुखाज्जातं स्वसंकल्पेन चोदितम् ।
उरसः क्षत्रियद्वन्द्वमूर्तश्च विशो द्वयम् ॥
पद्भ्यां शूद्रद्वयं चैव प्रद्युम्नस्य समुद्गतम् ।
समष्टिर्या मनूनां सा पुरुषो द्विचतुर्भयः ॥ इति ॥

तत्रैव षष्ठाध्याये ३७-४५ श्लोकैर्मनवः आधिकारिकपुरुषा इति वर्ण्यन्ते—

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा इति विभेदतः ।
 आत्मानो जीवसंज्ञास्ते बन्धमोक्षौ व्रजन्ति ते ॥
 मनवो नाम कूटस्थास्तेषामुक्ताः समष्टयः ।
 क्लेशाशयापरामृष्टाः सर्वज्ञाः सर्वतोमुखाः ॥
 नित्यसिद्धा हि भूत्यंशास्ते प्रोक्ता भगवन्मयाः ।
 आविर्भावतिरोभावैः स्वस्मिन्नात्मनि नारद ॥
 आत्मनो वर्तयन्तस्ते वैष्णवा आधिकारिकाः ।
 विष्णोः संकल्परूपेण स्थित्वाऽस्मिन् पौरुषे पदे ॥
 योगेनावतरन्त्यंशैः स्थानात् स्थानं धरावधि ।
 मृष्टायां कर्मभूमौ ते मिथुनीभूय मानवान् ॥
 चतुश्शतं सृजन्त्येते भूयो मानवमानवान् ।
 ते चापरिमिताः सर्वे विस्तारस्तत्र वक्ष्यते ॥ इति ॥

सप्तमेऽध्याये ४६-५१ श्लोकैर्मनुसन्ततिभिर्जगतो व्याप्तत्वमुच्यते—

मनवोऽपि विभज्यन्ते सुदर्शनसमीरिताः ।
 युगशो युगशः पूर्वं पश्चात् स्त्रीपुंसभेदतः ॥
 स्वयमागतविज्ञानाः सर्वज्ञाः सर्वदर्शिनः ।
 आत्मन्यध्यक्षमीशानमनिरुद्धं दधत्यथ ॥
 ततो ह्यध्यक्षवन्तस्ते तत्संकल्पेन चोदिताः ।
 गर्भानादधते स्त्रीषु मनवस्ते शतं शतम् ॥
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेति चतुर्विधाः ।
 मानवा मनुयोषिद्वयो जायन्ते द्वन्द्वलक्षणाः ॥
 मनुभिः संस्कृतास्ते तु स्वासु पत्नीषु मानवाः ।
 जनयन्ति बहून् पुत्रान् ते स्युर्मानवमानवाः ॥
 तेषां गोलाप्यनेकानि यैरिदं सकलं ततम् ।
 चातुर्वर्ण्यमया ह्येते भगवत्कर्मकारिणः ॥ इति ॥

पञ्चदशेऽध्याये ३-६ श्लोकैर्मनुसन्ततीनां पाञ्चरात्राधिकृततोच्यते—

ये हि ते मनवो नाम विद्यागर्भाः पुरोदिताः ।
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा इति विभेदिताः ॥

मानवास्तत्प्रसूता ये तथा मानवमानवाः ।
 मुखबाहूरुपादेभ्यो ब्राह्मणाद्यास्समुत्थिताः ॥
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा इत्यपि ते स्मृताः ।
 द्वितये ते यथायोगमधिकुर्वन्ति तानिमान् ॥
 ये पुरा कथिताः पञ्च सिद्धान्ताः सर्वसम्मताः ।
 मनुसन्ततिजास्त्वत्र सात्त्वतं त्वधिकुर्वते ॥ इति ॥

पञ्च सिद्धान्ताः सांख्ययोगवेदपाशुपतसात्त्वतभेदात् । तत्त्वत्रयव्याख्याने उदाहृतानीमानि
 विष्वक्सेनसंहितावचनानि मनुचतुष्टयं प्रतिपादयन्ति । व्यूहप्रद्युम्नचरितवर्णने प्रद्युम्न उवाच—

मनूनां सर्गमकरोन्मुखबाहूरुपादतः ।
 चतुर्णां ब्राह्मणादीनां सर्गद्वारं जगत्पतिः ॥
 द्विजयुग्मं क्षत्रयुग्मं वैश्ययुग्मं तथैव च ।
 मिथुनं च चतुर्थस्य एतन्मनुचतुष्टयम् ॥
 मनुभ्यो मानवशतं स्त्रीपुंमिथुनतोऽभवत् ।
 एकैकं वर्णभेदेन तेभ्यो मानवमानवाः ॥
 सहसा संवभूवुश्च स्त्रीपुंमिथुनतस्तथा ।
 मनुष्याश्च ततस्तेभ्यो बभूवुर्वीतमत्सराः ॥
 एते हि शुद्धसत्त्वस्था देहान्तं नान्ययाजिनः ।
 निराशीःकर्मकरणान्मामेव प्राप्नुवन्ति ते ॥
 तप्यन्तेषु च निष्णाता द्वादशाध्यात्मचिन्तकाः ।
 व्यूहानुवृत्तिं सततं कुर्वते ते जगत्पतेः ॥
 तृतीयेन जगद्धात्रा निर्मिता मनसा स्वयम् ।
 गुणप्रधानयोगे च निष्ठिताः पुरुषर्षभाः ॥
 इत्येष शुद्धसर्गोऽयं गणेश तव कीर्तितः ॥ इति ॥

नन्वेषां ग्रहणं प्रकृते नोपपद्यते, पाञ्चरात्रोदितानां चतुर्णां मनूनां मुखबाहूरुपादजत्वा-
 दिह वर्ण्यमानानां च मानसत्वादिति चेदत्र ब्रूमः, इह मानसत्वोक्तैर्योनिजत्वनिरासे तात्पर्यम् ।
 अयोनिजानां नानाङ्गजानामपि सप्तर्षीणां मानसत्वस्य सर्वाभ्युपगतत्वात् । श्रीभागवते
 तृतीयस्कन्धे द्वादशोऽध्याये—

“ अथामिध्यायतः सर्गं दशपुत्राः प्रजज्ञिरे ।
 भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥
 मरीचिरच्यञ्जिरसौ पुलस्त्यः पुलहः क्रतुः ।
 भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ॥
 उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात् स्वयंभुवः ।
 प्राणाद्वसिष्ठः संजातो भृगुस्त्वचि करात् क्रतुः ॥
 पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोर्ऋषिः ।
 अङ्गिरा मुखतोऽक्ष्णोऽतिर्मरीचिर्भनसोऽभवत् ॥

इति ब्रह्मसंकरूपेण तत्तदङ्गजत्वेन कथिता अपि मरीच्यादयः सौवाले “ स मानसान् मस पुत्रानसृज ” इति, श्रीविष्णुपुराणे (अंश १. अ. ७.)

“ अथान्यान्मानसान् पुत्रान् सदृशानात्मनोऽसृजत् ।
 भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा ।
 मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसान् ॥

इति मानसत्वेन वर्ण्यन्ते । अतः पाञ्चरात्रसिद्धा इम एव मनवोऽत्र प्रतिपाद्यन्ते । भगवन्मानसत्वस्य, चतुष्टयसंख्यायाः, पूर्वत्वस्य, प्रजाजनकत्वस्य चाङ्गस्येनान्वयोपपत्तेः । पाञ्चरात्रधर्मवर्णनपरे नारायणोपाख्यानं पाञ्चरात्रसिद्धान्तगीतासिद्धान्तयोरैक्यस्यासकृद्वर्णनात्पाञ्चरात्रोक्तमनुचतुष्कपरत्वमेव गीताया युक्तम् ॥

SUMMARY

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥

इति गीताश्लोकोपात्ताः सप्त महर्षयः के इति चेत्, नैतन्मन्वन्तरस्थाः नापि समनन्तरातीतमन्वन्तरस्थाः सप्तर्षयः तेषां मानसत्वाभावात्, किंतु प्रथम(स्वायंभुव)मन्वन्तरस्था मरीच्यादय एव तेष्वेव मानसत्वस्याङ्गस्येनान्वयात् । चत्वारो मनवः के इति चेत् न स्वायंभुवाद्याश्चत्वारः, न वा सावर्णाश्चत्वारः स्वायंभुवव्यतिरिक्तानां मानसत्वाभावात्, सावर्णानां भाविनां ग्रहणे येषां लोके इमाः प्रजा इत्यस्याङ्गस्येनान्वयात् उभयत्र चतुर्दशमनुमध्ये चतुर्णामेव विशिष्य ग्रहणे बीजाभावाच्च । किंतु परःशतगीतासंवादशालिनारायणोपाख्यानप्रतिष्ठापितप्रामाण्येन स्वयं भगवत्प्रोक्तेन पाञ्चरात्रेण प्रतिपादिताश्चत्वारो ब्राह्मणक्षत्रियवैश्यशूद्रमनव एवान्न प्राद्याः ॥

॥ जैमिन्यभिमतं देवतास्वरूपम् ॥

BY

Śrī K. SATHAKOPACHARYA, Siromani.

वस्तुस्थितौ यथातथा स्थितायां, लोके मीमांसकानां तत्रापि मुख्याचार्यस्य जैमिनेः
“ निरीश्वरवादिनः देवतापलापकाः ” इति या प्रथा दरीदृश्यते सा कियद्वरं सत्यभूतेति
विश्विद्विचार्यते । तत्रायं सन्देहसन्दोहो भवेत् । जैमिनिरीश्वरं शब्दस्वरूपातिरिक्तां देवतां
चाङ्गीकरोति न वा । शब्दातिरिक्ताया देवताया अङ्गीकारे तस्या विग्रहादिकमस्ति न वा ।
फलप्रदाने तस्या एवाधिकारः, उत कर्मैव यत्किञ्चिद्द्वारीकृत्य फलं ददाति, नावमिकदेवताधि-
करणेन कियत्सिषाधयिषितं महर्षेः, इत्येवम् । तत्रैषां संशयानां परिहाराय देवताधिकरणमेव
प्रथमतः परिशीलयामः । तत्रेमानि सूत्राणि दृश्यन्ते—

(१) “ देवता वा प्रयोजयेदतिथिवद्भोजनस्य तदर्थत्वात् । (२) आर्थपत्याच्च ।
(३) ततश्च तेन संबन्धः । (४) अपि वा शब्दपूर्वत्वाद्यज्ञकर्म प्रधानं स्यात् गुणत्वे
देवताश्रुतिः । (५) अतिथौ तत्प्रधानत्वमभावः कर्मणि स्यात् तस्य प्रीतिप्रधानत्वात् । ”
इति ।

अत्र आदितसूत्रत्रयं पूर्वपक्षप्रतिपादकं, अन्तिमं च सूत्रद्वयं सिद्धान्तप्रतिपादकमिति
सूत्रशैलीं परिशीलयतां स्पष्टम् । अत्र पूर्वपक्षसूत्राणामयमर्थः प्रतीयते—देवतैव प्रयो-
जिका यागस्य, उद्देश्यभूता, देवताराधनार्थो याग इति यावत् । यथा अतिथीनामुपचारस्या-
तिथ्यर्थत्वम्, एवं भोजनरूपस्य यागस्यापि देवतातृप्त्यर्थत्वमेवोचितम् । “आर्थपत्याच्च”—
अर्थपतित्वमपि देवतायाः श्रूयते “ देवक्षेत्रं देवताऽऽराम ” इत्यादौ । तथा चार्थाधिपत्यस्य
देवतासु विद्यमानत्वात्प्रसन्ना सा आराधकस्याभीष्टं दातुमीष्टे । तस्मात्—“ ततश्च तेन
संबन्धः ” ततश्च—देवतात एव, पूर्वोक्तहेतुनेति वा, तेन—तेन फलेन, कर्तृसंबन्धो
भवतीति । तथा च आराधनरूपेण यागेनातिथिमिव देवतां यजमानः पूजयति, अराधनेन च
प्रीता सा स्वस्यार्थाधिपत्यादाराधकाय फलं ददाति । एवं च कर्मणि प्रयोजिका मुख्योद्देश्य-
भूता देवतैवेति फलितम् ।

सिद्धान्तसूत्रार्थस्तु—न देवता प्रयोजिका, अपि तु याग एव । शब्दैकसमधिगम्ये
प्रमेये शब्दो यथा बोधयति तथैवाङ्गीकर्तव्यम् । शब्दश्च “ यजेत स्वर्गकामः ” इत्यादिकः
स्वर्गे यागस्य कारणत्वं बोधयन् यागादेव फलं भवतीति यागस्यैव प्रयोजकत्वं ब्रूते ; यागस्य
च द्रव्यदेवताभ्यां निर्वर्तनीयत्वात् साध्ये यागे सिद्धा देवता गुणीभावमनुभवति । तदिद-

माह—“अपि वा शब्दपूर्वत्वाद्यज्ञकर्म प्रधानं स्या”दित्यादिना । यदुक्तं अतिथिपूजायां यथाऽतिथिः प्रयोजकः, तद्वद्देवतापूजात्मकत्वाद्यागस्य देवतैव प्रयोजिकेति । तत्र दृष्टान्तो विषमः । अतिथिस्थले स्वयमागतायातिथये पूजा कर्तव्येति विधिरस्ति । तत्रातिथ्या-गमनात्पूर्वं पूजायाः प्रसक्त्यभावेन तदागमनानन्तरं तमेवोद्दिश्य क्रियमाणत्वात्तस्याः प्रयोजकान्तराभावाच्चातिथिरेव प्रयोजकः । यागस्थले न तथा—पूर्वं यागादेव फलं भवतीति ज्ञात्वा यागे प्रवृत्तेन पुरुषेण यागनिर्वर्तनाय देवता समाहूयते । तस्मादत्र शब्दा-द्यागस्यैव प्राधान्यमुपलभामहे । अतो न देवता प्राधान्यशालिनीति । इदमाह सूत्रकारोऽन्ति-मेन सूत्रेण—“अतिथौ तत्प्रधानत्वमभावः कर्मणि स्यात् तस्य प्रीतिप्रधानत्वा”दिति । अत्र “प्रीतिप्रधानत्वा” दित्येव सर्वत्र मुद्रितमस्ति । श्रीमद्वेदान्तदेशीकैः पुनस्तत्त्वटीकाया-मेतत्सूत्रव्याख्यानावसरे “प्रतिविधानत्वा” दित्येव पाठः समाहृतो दृश्यते । तदाऽतिथ्या-गमनप्रतिविधानतयैवातिथिपूजायाश्चोदनेति सूत्रार्थः । शाबरभाष्ये दृश्यमाना “आतिथ्ये हि तत्प्रीतिर्विधीयते” इति पंक्तिः शबरस्यापि “तस्य प्रीतिविधानत्वादि” ति पाठोऽभिमत इति द्योतयति । “प्रीतिप्रधानत्वादि” ति विद्यमानेऽपि कथञ्चिदयमेवार्थो वाच्य इति ।

अत्र विमर्शका विमृशन्तु—अस्मिन् देवताधिकरणे पूर्वोत्तरपक्षयोः शब्दातिरिक्ता देवतैव नास्तीति वा, तस्या विग्रहादिकं न वर्तत इति वा जैमिनेस्सूत्रतः किं प्रतीयत इति । सावधानं विमर्शेऽपि नैव तादृशोऽर्थः प्रतीयते । अपि तु पूर्वपक्षे देवतायाः प्राधान्यं, उत्तरस्मिंश्च तस्या गुणीभावः इत्यस्मिन्नेवार्थे सूत्रकृतस्तात्पर्यमित्येव प्रतीयते । उक्तं चैतत्तत्त्व-टिकायाम्—

“सूत्रेषु तावदेतेषु पूर्वपश्चिमपक्षयोः ।

देवताविग्रहादेर्न प्रतिक्षेप्यत्वसूचनम् ॥” इति ।

न च परमवैदिकगोष्ठीषु गण्यमानो महर्षिर्जैमिनिरीदृशं दुर्वादं प्रकटीकुर्यात् । अयं च जैमिनिर्धार्मिकग्रेसरस्य कृष्णमेव परमात्मत्वेन भजमानस्य युधिष्ठिरस्य यज्ञे आर्त्विज्य-मावहदिति—

‘विश्वामित्रो वामदेवः सुमतिर्जैमिनिः क्रतुः ।

पैलः पराशरो गर्गो वैशम्पायन एव च ॥” (१०-७४-८)

इति श्रीमद्भागवतवचनादवगम्यते । न हि निरीश्वरवादिनस्तादृश्यां परमवैदिकगोष्ठ्यां प्रवेशोऽपि वा लब्धस्यात् । तस्माज्जैमिनिर्न किञ्चिदप्यपराध्यत्यत्र । एवं तर्हि देवताधिकरणे गुणीभावो वा किमर्थं साधितः ? यदि महर्षिः देवतां, तदाराधनरूपतां यागस्य, प्रलदातृत्वं च तस्या अङ्गीकरोति इति प्रश्नः परमवशिष्यते । अत्रास्मिन्नधिकरणे साधितो गुणीभावः .

किंरूप इति परिशीलनीयम् । यदि यथा यजमानस्य फलभोक्तृत्वप्रयुक्तप्राधान्ये विद्यमानेऽपि कर्तृत्वप्रयुक्तगुणभावोऽपि भवति, तथा देवतायाः प्राधान्याविरोधेनैव यागनिर्वर्तकत्वरूपांश-मादाय गुणीभावो विवक्षितः तत्र न कस्यापि हानिः । यदि ईदृशस्य गुणभावस्य स्वयमर्थ-सिद्धत्वाच्चैतावताऽऽडम्बरेण साधनीयः सूत्रकारेण, अपि तु देवता अस्ति भुङ्क्ते च परं तु अतिस्थित्यलवत् न तत्प्रीतिमुद्दिश्यैव यागादिरनुष्ठियते, प्रीतिर्नान्तरीयकतया भवति, तस्मादत्र सा देवता गुणीभूतैवेत्येतादृशगुणीभावसाधन एव सूत्रकृतस्तात्पर्यमित्याग्रहः—तदाऽपि महर्षे-रुक्तैर्हेतुभिः परमवैदिकत्वसिद्ध्या, तेन महर्षिणा मन्दाधिकारिणामपि कर्मणि श्रद्धासंवर्धनायेवैवं कृतमित्येवाङ्गीकरणीयम् । तदुक्तमागमप्रामाण्ये श्रीमद्यामुनाचार्यैः—“यथैव हि भगवतो जैमिनेः कर्मणः फलोपन्यासः कर्मश्रद्धासंवर्धनाये” इति । विवृतं चैतच्छ्रीमद्भगवद्रामानुजा-चार्यैर्वेदार्थसङ्ग्रहे—“अश्रुतवेदान्तानां कर्मण्यश्रद्धा माभूदिति देवताधिकरणेऽतिवादाः कृताः” इति । अनूदितं च श्रीमद्वेदान्तदेशिकैस्तत्त्वटीकायां—“गुणीभावसाधनेऽपि किं फलमिति चेत्, अनिर्धारितवास्तवप्राधान्यानामपि कर्मश्रद्धासंवर्धन” इति ।

किञ्च नावमिकदेवताधिकरणे जैमिनिर्देवतां न केवलं न निषेधति, अपि तु अन्यत्र तामभ्युपगच्छत्यपि । तदाहुः परिमले श्रीमदप्पयदीक्षिताः—

“किञ्च जैमिनिस्तिर्यगधिकरणे ‘न देवता देवतान्तराभावा’दितिसूत्रेण देवताः कर्मसु नाधिक्रियन्ते इन्द्रादीनां हविस्त्यागोद्देश्यस्येन्द्रान्तरादेरभावात्, स्वात्मने संकल्प्यमानस्य द्रव्यस्य स्वत्वत्यागासंभवेन यागाद्यनिर्वृत्तेः इत्येवमुपपादयता देवताभ्युपगम एव स्वीकृतः” इति ।

एवं श्रीशंकराचार्या अपि देवताधिकरणे—

“यदपि कर्मस्वनधिकारकारणमुक्तम् ‘न देवानां देवतान्तराभावात् । न ऋषीणा-मर्षेयान्तराभावात्’ इति” इति । अत्र यद्यपि शङ्करभाष्ये “न देवानामि” इति वाक्य-द्वयं जैमिनिसूत्रत्वेन नोक्तम्, परं तु मुद्रापकाशशोधयितारश्च ; तत्र (६-१-६-७) इति संख्यां निर्दिशन्तः तद्वाक्यद्वयं सूत्रत्वेनाभिप्रयन्तीव । एवमप्पयदीक्षिता अपि परिमले कण्ठरवेणैवास्य सूत्रत्वमाहुः, परन्तु तत्र “न देवाना” इत्यत्र “देवतानामिति पाठमा-दृतवन्तः । एवं स्थितेऽधुना मुद्रितेषु सर्वेषु कोशेषु नेदं सूत्रद्वयमुपलभ्यते । किंचालत्य-तालपत्रकोशागारे काशीतः ताम्रपर्णीतीरतश्चेति मीमांसासूत्रपाठकोशद्वयमागतमस्ति । तत्र दक्षिणात्यकोशेऽयं भागस्तुटितः । औत्तरे कोशे तिर्यगधिकरणे नेदं सूत्रद्वयमुपलभ्यते । किंच न्यायप्रकाशव्याख्याताऽपि भाट्टालङ्कारे अनयोस्सूत्रत्वे विप्रतिपद्यते । एवमनयोर्वाक्ययो-स्सूत्रत्वेनोपलम्भाभावेऽपि तिर्यगधिकरणे “कर्तुर्वा श्रुतिसंयोगा” इति सूत्रव्याख्यानावसरे शबरभाष्ये—“न देवानाम् । देवतान्तराभावात् । नहि आत्मानमुद्दिश्य त्यागासंभवति ।

त्याग एवासौ न स्यात् । न ऋषीणाम् । आर्षेयाभावात् । न भृग्वदयो भृग्वदिभिस्सगोत्रा भवन्ति ।” इति पंक्तिर्दृश्यते । एतत्पर्यालोचने चानयोर्भाष्यत्वमवगम्यते । परंतु महामीमांसकैरप्यदीक्षितैस्सूत्रत्वेन पठ्यमानमिदं कालक्रमेण भाष्यत्वेन पाठकैरपाठीत्यपि मन्तुमस्त्यवसरः । यतो मीमांसासूत्रेषु बहुल सूत्राणि भाष्यत्वेन भाष्यं च सूत्रत्वेनाधुना पठ्यमानं दृश्यते । यथा तथा वा भवतु नास्माकं तत् निर्भरः । यतोऽस्य भाष्यत्वेऽपि एतद्भाष्यद्वयार्थस्सूत्रकृतोऽप्यभिमत इत्येव तस्मिन्नधिकरणे वर्णनीयम् । एतेन सूत्रकृन्महर्षिः देवतामङ्गीकरोतीति शब्दत एव सिद्धम् । एवमर्थापत्त्याऽपि सूत्रकृतशब्दातिरिक्तदेवतासद्भावे तात्पर्यं वर्णयितुं शक्यते । तथा हि—आहवनीयादिर्नामाऽऽधानपवमानेष्टिजन्यसंस्कारनिचय एव । तत् च तादृशसंस्काराधारभूता काचिद्देवताऽङ्गीकरणीया । सैवाहवनीयादिपदवाच्यापि भवति । न च परिदृश्यमानाग्निरेव तदाधारः । पवमानेष्ट्यनन्तरं प्रथमनिहिताग्नेस्त्यागेनाहवनीयादेरननुवृत्तिप्रसङ्गात् । अग्नीनामजस्रधारणपक्षेऽनुगताग्नेः पुनर्मथनादिनोत्पादने तदननुवृत्तिप्रसङ्गात् । एवमाद्यनेकदोषसंभवात् आहवनीयाद्यभिमानिदेवता एव तत्तदायतनविशेषनिहितेषु संभारेषु मथिताग्निनिधानरूपेणाधानेन संस्कियन्ते । ताश्च संस्कारविशिष्टा देवता अजस्रपक्षे यजमानदहनपर्यन्तं, मध्येऽग्निसंस्कारविच्छेदनिमित्तोपजनने तत्पर्यन्तं च तेष्वग्निषु सन्निदधते । सर्वेषामग्नीनामजस्रधारणाभावे च तत्तत्कर्मावसाने आहवनीयादिदेवता गार्हपत्यमनुप्रविशन्ति । अत एव पशावौत्तरवैदिकप्रणयने क्रियमाणे तं आहवनीयोऽनुप्रविशति । ततः प्रागधिष्ठितं गार्हपत्यः इत्यादिकमप्युपपद्यते । तथा च पूर्वोक्तरीत्या आहवनीयादिशब्दार्थमभ्युपगच्छता महर्षिणाऽवश्यमेतदभिमानिदेवता अप्यङ्गीकरणीया इति फलितम् । एतेनेदमपि नान्तरीयकं सिध्यति, यत् देवतानां युगपदनेकदेशसन्निधानमिति । तथा चेदमपि सूत्रकृतद्विप्रेतमेव । एवं शब्दातिरिक्तां देवतां तस्या अनेकत्वं सन्निधानं चाङ्गीकुर्वता महर्षिणा सा विग्रहादिमती, कर्मभिराराधिता प्रीता सती फलं ददातीति, मन्त्रार्थवादादिभिर्बोधितोऽप्यंशः कण्ठरवेणानुक्तावपि अवश्यमङ्गीकृत एवेति वक्तव्यम् । तथा च—

“ विग्रहो हविरादानं युगपत्कर्मसन्निधिः ।

प्रीतिः फलप्रदानं च देवतासु न विद्यते ॥ ”

इति श्लोकरीत्या देवतासु विग्रहादीनां निषेधं ब्रुवतां नास्तिकानामुक्तिर्भगवतो जैमिनेः कर्णकठो रैव स्यादिति मुक्तकण्ठं ब्रूमहे । एवं च—

विश्वरूपकलनादुपपन्नं तस्य जैमिनिमुनित्वमुदीये ।

विग्रहं मखभुजामसहिष्णुर्व्यर्थतां मदशनिं स निनाय ॥ (५-३९)

इति वदन् श्रीहर्षोऽपि आपाततः प्रतीतिमवलम्ब्य प्रवृत्तां लोकप्रथामेवान्वददिति भाति ।

अथ विग्रहादिपञ्चस्वीकारे अर्वाचीनमीमांसकैरितरैश्चोद्भाव्यमाना दोषाः कियद्दूरं स्थास्यन्तीति किञ्चित्परिशील्यते । ते चोद्भाव्यमाना दोषा इमे । मन्त्रार्थवादादीनां स्वार्थे तात्पर्याभावात्, स्मृत्युपचारान्यार्थदर्शनैर्यत् प्रतीयते देवतानां विग्रहवत्त्वं, तत्र न तात्पर्यं वेदस्य, अपि तु स्तुतावेवेति । यस्मादेवासां विग्रहो नास्ति अत एव ता हविरादाने तद्भोजने च न समर्थाः । किञ्च यदि भुङ्क्ते देवता तदा तस्यै प्रत्तं हविः क्षीयेत् । न चान्नरसमात्रं गृह्णन्तीति साम्प्रतम् । अप्रत्यक्षात् । किञ्च यागः पूजा चेत्, पूजा लौकिकः पदार्थः । तत्र येन प्रकारेणाग्निः पूज्यते तेनैव सूर्यः पूज्यत इति क आश्वासः ? अपि च सूर्य एकाकी सन्नमिपूजया तृप्यति देवतान्तरसहितस्त्वऽग्नीषोमीयपूजयेति, नैतत्संभाव्यते । न हि देवदत्तोऽत्यन्तमधुरमधुपयःप्रभृतिभिः प्रीयमाणो यज्ञदत्तसाहचर्यास्तौवीरप्रियो भवति । किञ्च युगपदनेकदेशसन्निधानं तानु नैव युज्यते । यस्मादेवता नाम न शब्दातिरिक्ता काचित्, तस्मादेव न सा प्रीयते । एवं तस्या अर्थवत्त्वाभावात्फलप्रदत्वं च नोपपद्यते । तथा च विग्रहः, हविरादानं, युगप्रकर्मसन्निधिः, प्रीतिः, फलप्रदत्वं चेति पञ्चापि देवतासु नैव युज्यन्त इति ।

अत्रेदं समाधानम्—अतिमेधाविनोऽपि ईश्वरनिग्रहवशात्केषुचिदर्थेषु भ्रमन्तीत्यत्रेदं मुख्यं निदर्शनं भवितुमर्हति, यत् मीमांसकैः अबाधितार्थकानामप्यर्थवादानां स्वार्थे तात्पर्याभावं परिकल्प्य स्तुतावेव तात्पर्यपरिकल्पनमिति । अत्र ते प्रष्टव्याः । स्तुतिः किमर्थं वैदैः क्रियते ? प्ररोचनार्थं खलु । तच्च प्ररोचनं तदा भवेत्, यदि स्तूयमानं सर्वं मिथ्येति दृढतरप्रमाणेन जानन्नपि कश्चित्पुरुषः उन्मत्तवत् स्तुतः कस्यचिद्वाक्यं प्रमाणीकृत्य प्ररोचनाविशिष्टः तत्र प्रवर्तेत । न ह्यनुन्मत्तस्तथा कश्चिदपि प्रवर्तेत । परं तु सत्यभूतार्थस्तवन एव प्रवर्तेत । तस्मात् असत्यार्थकथनरूपेण स्तोत्रेणाऽपि जनाः प्रवर्तेरन्निति यन्मीमांसकैः स्वग्रन्थेषु बहुशो लेखनं, तत्कियद्दूरं लोकानुभवमनुसरतीति विमर्शका विभावयन्तु । तस्माद्विधिवाक्येन यथाऽप्रत्यक्षविषये बोध्यमानेऽपि तस्मिन् महती श्रद्धा प्रामाण्यबुद्धिश्च, एवमर्थवादैरपि बोधितेष्वबाधितेष्वर्थेषु अवश्यमेव श्रद्धा कार्या सर्वैर्वैदिकैः । एवं च मन्त्रार्थवादिषु पूर्वोक्तविग्रहादिपञ्चकस्य कण्ठरवेणैवोक्तेस्तादृशार्थस्वीकारे बाधकाभावाच्चावश्यमेव सिध्यन्तः पञ्चापि विषयाः न बाङ्मात्रेण निहोतुं शक्यन्ते । अत्र वक्तव्या अन्ये विषयाः श्रीमद्वेदान्तदेशिकैस्तत्त्वटीकायां—

“सूत्रेषु तावदेतेषु पूर्वपश्चिमपक्षयोः ।

देवताविग्रहादेर्न प्रतिक्षेप्यत्वसूचनम् ॥ ” इत्यारभ्य,

“इत्थं प्राचीनया गत्या क्षिप्तं निर्देवतं मतम् ।

शेषं तदुपरीत्यादिसूत्रभाष्ये भविष्यति ॥ ”

इत्यन्तेन ग्रन्थेन विस्तरशः प्रतिपादिता इति तलैव द्रष्टव्याः । हविर्भोजनविषये अन्नरसं गृह्णन्तीत्येव वक्तव्यम् । सूर्य एकाकी सन्नेकेन तृप्यति, अन्यसहितस्सन्नन्येनेति न संभवतीत्युक्तिरपि न समीचीना । वेदैकबोध्यस्य तत्त्ववभावस्यास्माभिर्नियोक्तुमशक्यत्वात्, लोकानुभवविरोधाभावाच्च । युगपत्कर्मसन्निधिविषये भगवान् बादरायण एव समाधिमाह । श्रीशंकरभाष्यमपि—यथा “एकस्यापि देवतात्मनो युगपदनेकस्वरूपप्रतिपत्तिस्संभवति । कथमवगम्यते । दर्शनात् ।.....कचिच्चैकोऽपि विग्रहवान् अनेकत्र युगपदङ्ग-भावं गच्छति । यथा बहुभिर्मनस्कुर्वाणैरेको ब्राह्मणो युगपन्नमस्क्रियते, तद्वदिहोद्देश-परित्यागात्मकत्वाद्यागस्य विग्रहवतीमप्येकां देवतामुद्दिश्य बहवः स्वं स्वं द्रव्यं परित्यक्षन्तीति विग्रहवत्त्वेऽपि देवतानां न किञ्चित्कर्मणि विरुध्यते । ” इति ॥

अथैवमर्थवादानां स्वार्थे प्रामाण्यं चेदङ्गीक्रियेत, तेषु विद्यमानाः काश्चिदाख्यायिकाः इन्द्रादिशब्दाश्च वेदस्यादिमत्तां बोधयेयुरिति सर्वेषां वैदिकानां वपास्थानापन्नः “अनादिर्वेद” इति सिद्धान्तः भज्येतेति चोद्यमवशिष्यते । तत्र श्रीभाष्यादिष्वस्य चोद्यस्य प्रवाहानादित्वाश्रयेण, इन्द्रादीनां शब्दानामधिकारिपुरुषनामपरत्वेन, एवमन्याभिश्च युक्तिभिर्विस्तरशः प्रतिक्षेपः कृतोऽस्ति ।

ताभिर्युक्तिभिस्सहेयमपि युक्तिर्भवतु । यथा—इन्द्रादिशब्दास्तु अधिकारिपुरुष-वाचका इति तेषां च प्रवाहतो नित्यत्वात् न तेन वेदस्यानित्यत्वप्रसक्तिः । परं तु काश्चि-नाख्यायिका भूतकालिकत्वेन निर्दिष्टा वर्तन्ते । तेनानित्यत्वमायातीति । तत्रेयं समाहितः । सर्वज्ञो वेदः महत्सखण्डे काले प्रचाल्यमानं कथाविशेषं निर्दिशति प्ररोचनार्थम् । ततः यः कश्चित्कालः अवश्यं निर्देष्टव्यः, तत्र वर्तमानो भविष्यन् वा कालः न निर्देष्टुं शक्यः । एकानुपूर्वीविशेषविशिष्टस्यैव वेदस्य सर्वदाऽधीयमानत्वात्तादृशकालस्याधुना निर्देशे बाधात् । न च भूतकालेऽप्ययं बाधस्समानः, तादृशवृत्तान्तात्पूर्वमप्यस्यैव वेदस्याधीयमानत्वादिति वाच्यम् । सत्यं सर्वत्र बाध एव । परं तु यः कश्चित्कालः निर्देष्टव्यः, तत्र भूत-कालनिर्देशे विनिगमकं च प्ररोचनासिद्धिरेव । नहि भूतकालनिर्देशे जनानां यादृशी झटिति प्रवृत्तिः, तादृशी वर्तमानभविष्यत्कालयोर्निर्देशे । यथा—देवदत्तो राजानमसे-वत, स महत्फलमवाप, तस्मात्त्वयापि सेव्यतामित्युक्तौ यादृशी प्रवृत्तिर्जनस्य, न तादृशी देवदत्तो राजानं सेवते, सेविष्यते, स फलं ददाति, दास्यतीत्यत्र वा । तथा चाख्यायि-कानां वास्तवत्वेपि नैव कश्चिद्दोषः । भूतकालनिर्देशे चेदृशस्य महतः फलस्य विद्यमानत्वा-द्वेदस्य तत्र तादृशी श्रद्धेति ।

एवं च जैमिनेर्देवताधिकरणपरिशीलने देवताया विग्रहादिविषये न किञ्चिदपि स महर्षिर्विप्रतिपद्यत इति भानाद्विग्रहादिमतीं यागाद्याराध्यां फलप्रदात्रीमेव देवतां जैमिनिरङ्गीकरोतीति भाति । समानन्यायेन सर्वोपनिषच्छ्रुतीतिहासपुराणैर्जोष्यमाणमीश्वरमपि सर्वनियन्तारमङ्गीकरोतीत्येवेत्यवश्यमङ्गीकर्तव्यमापतत्यास्तिकानामिति सिद्धम् ।

वस्तुस्थितावेवं स्थितायां शबरः कुमारिलश्च कालानुसारेण बौद्धमतस्य खण्डनाय कर्मश्रद्धासंवर्धनाय चाहार्दमेव निर्देवतावादमुपचिक्षिपतुरित्येव भाति । अत्र शबरस्वामिनः तिर्यग्धाधिकरणवाक्यपर्यालोचनेन च अस्य निर्देवतावादस्याहादत्वं सिध्यति । एवं नावामिक-देवताधिकरणे शाबरभाष्ये पूर्वपक्षोक्ता युक्तयः सिद्धान्ते न कूलंकषं खण्डयन्ते । एवं वार्तिकेऽपि । अतश्शबरकुमारिलावपि हार्दं देवतामीश्वरं चाङ्गीकुर्वन्ते एव ॥ इति शम् ॥

॥ श्रीगणपतिरहस्यम् ॥

BY

Mīmāṃsā-Bhūṣaṇa Viśārada

Śrī A. RAMANATHA SASTRY, Veda-Mīmāṃsā Śiromani

सदात्मरूपं सकलादिभूतममायिनं सोऽहमचिन्त्यरूपम् ।

अनादिमध्यान्तविहीनमेकं तमेकदन्तं शरणं ब्रजामि ॥

अनन्तचिद्रूपमयं गणेशं ह्यभेदभेदादिविहीनमाद्यम् ।

हृदि प्रकाशस्य धरं स्वधीस्थं तमेकदन्तं शरणं ब्रजामि ॥

विभिन्नभगवद्विभूत्युपासकानां तेषां तेषां सर्वेषां भारतवर्षीयाणां कृत्स्ने मङ्गलकर्मणि संक्षेपविस्तारान्यतरप्रक्रियया अर्थात् हरिद्राचूर्णं, चन्दनं, कलशाद्यावाहनादिविसर्जनान्तप्रक्रियया 'श्रीगणेशाय नमः' इति संक्षिप्तप्रक्रियया वा गणेशः पूज्यते । अथापि गणपतितत्त्वं न जानीमो वयम् । अतश्च पार्वतीपरमेश्वरविवाहमहोत्सवे क्रियमाणमेतत्पूजनमसङ्गतं मन्यन्ते केचिदास्माकाः । अतो गणपतिरहस्यं अस्माभिरवश्यं संवेद्यं यथामति विव्रियते ।

अथ आदौ गणेशस्य वैदिकदेवत्वं समालोच्यते । सर्वसम्मतोऽयमर्थः, यत् वैदिकार्थ एव विकासवादानुसारेण क्रमशः किञ्चिन्नवीनाकारेण विभिन्नवत् पुराणेषु प्रथत इति । पुराणेषु या गणेशदेवता सा वेदे ब्रह्मणस्पतिशब्देन प्रथते, अतो ब्रह्मणस्पतिसूक्तं कृत्स्नं गणेशविषयं मन्तव्यम् । ऋग्वेदस्य द्वितीयमण्डले सुप्रसिद्धोऽयं गणपतिमन्त्रः 'गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् । ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आनश्रुष्वन्नूतिभिः सीदसादनम् ॥' (ऋ. २. ६. २९) ॥ अत्र ब्रह्मणस्पतित्वेन निर्दिष्टो गणेशः, ब्रह्म वाक् तस्य पतिः स्वामीत्यर्थः । बृहदारण्यकोपनिषदि प्रदर्श्यते, 'एष उ एव ब्रह्मणस्पतिः वाग्वै ब्रह्म तस्या एष पतिः तस्माद् ब्रह्मणस्पतिः । (१.३.२१) इति । ज्येष्ठराजमिति च मन्त्र्यते । ज्येष्ठः सर्वस्मात्प्रथमोत्पन्नः । राजा शासनकर्तेत्यर्थः । इन्द्रस्तु देवानामधिपतिमात्रम् । अयं तस्यापि प्रेरकत्वात् ज्येष्ठराजः । अस्य मन्त्रस्य द्रष्टा गृत्समदऋषिः स्तौति देवगणानामधिपतिं क्रान्तदर्शिनामपि क्रान्तदर्शिनं अनुपमेयकीर्तिसम्पन्नं ज्येष्ठराजं ब्रह्मणस्पतिं आह्वयामः तं च प्रार्थयामः । अस्माकमाह्वानमन्त्रं श्रुत्वा त्वं रक्षाशक्तिभिः स्वाभिः सह आस्माकं गृहमुपतिष्ठेति । अतो गणेशो ब्रह्मणस्पतित्वेन श्रूयत इति सिद्धम् ॥

पुराणोल्लिखितं गणेशस्य विशिष्टं रूपमपि महाहस्त्येकदन्तवक्रतुण्डान्तिप्रभृतिशब्दैः श्रूयते—'आतून इन्द्र क्षुमन्तं चित्रं ग्रामं संगृभाय । महाहस्ती दक्षिणेन (ऋ.६.५.३७)

एकदन्ताय विद्महे वक्रतुण्डाय धीमहि । तन्नो दन्ती प्रचोदयात्—इति । गणपतिर्नाम समूहपतिः । अत्र समूहशब्देन देवसमूहः महत्तत्त्वादिकार्यवर्गसमूहश्च ग्राह्यः । तस्य पतिः रक्षकः स्वामी स्रष्टा चेत्यर्थः । तथा हि मौद्गलपुराणे—

‘मनो वाणीमयं सर्वं दृश्यादृश्यस्वरूपकम् ।

गकारात्मकमेवं स्यात् तत्र ब्रह्म गकारकः ॥

मनोवाणीविहीनं च संयोगायोगसंस्थितम् ।

गकारात्मकरूपं तत् गकारस्तत्र संस्थितः ॥ ’

इति । गणेशो गजास्यः इति मुखं गजस्य इतरत् नरस्य सजातीयमङ्गमस्य भवति । अनेनाऽऽकारेण यन्निराकारस्य आध्यात्मिकतत्त्वस्य रूपं कृतम् ; तत्सुन्दरमनर्घं च । गजशब्देन ब्रह्मोच्यते । समाधिना योगिनो यत्र गच्छन्तीति गः, यस्मात् जगत् जायते इति जः इति व्युत्पत्तेः । गणेशस्य ऊर्ध्वभागः गजवत् अर्थात् निरुपाधिकब्रह्म, उत्तमाङ्गत्वात् शिरः देहस्य राजा, ऊर्ध्वभागादधोभागो निष्कृष्टः, स चास्य नरवत् ; नरशब्देन मनुष्यः जीवः । यद्वा सोपाधिकं ब्रह्माभिधीयते । मायावच्छिन्नानवच्छिन्नब्रह्मणोश्चोत्कर्षापकर्षौ प्रसिद्धौ । अतस्तत्त्वमसीतिमहावाक्यसिद्धः अभेदः गणपतिरूपे चिञ्च्यते इति भाव्यम् । श्रौतस्सोऽर्थः परोक्षः, इह तु अपरोक्ष इति विशेषः । गणेशार्थवशीर्षे च श्रूयते—‘त्वमेव प्रत्यक्षं तत्त्वमसी’ति । गणेशपुराणे गणेशसहस्रनामसु च ‘तत्त्वंपदनिरूपित इति एकं नाम स्मर्यते ।

तत्त्वानां परमं तत्त्वं तत्त्वंपदनिरूपितः ।

तारकान्तरसंस्थानस्तारकस्तारकान्तकः ॥ इति ॥

गणेशमूर्तिः यथा यथा आध्यात्मिकदृष्ट्या विचार्येत, तथा तथा परब्रह्मत्वं स्फुटीभवति । अयं एकदन्त इत्युच्यते, दक्षिणस्य सत्त्वात् । वामो हि भग्नः, अत एव भग्नवामरद इत्यपि प्रथते । अस्तु । अत्र एकशब्दो मायाबोधकः, दन्तशब्देन सत्ताधारकं मायाचालकं ब्रह्मोच्यते । अतो गणेशः सृष्टये मायाप्रेरकं जगदाधारः समस्तसत्ताधारः परब्रह्मेति रूपेणाभिव्यज्यते । तथा चोक्तं मौद्गलपुराणे—

एकशब्दात्मिका माया तस्यास्सर्वं समुद्भवम् ।

भ्रान्तिदं मोहदं पूर्णं नानालेखात्मकं किल ॥

दन्तस्सत्ताधरस्तत्र मायाचालक उच्यते ।

बिम्बेन मोहयुक्तश्च स्वयं स्वानन्दगो भवेत् ॥

माया भ्रान्तिमती प्रोक्ता सत्ताचालक उच्यते ।

तयोर्योगो गणेशोऽयमेकदन्तः प्रकीर्तितः ॥ इति ।

वक्तुण्डनाम्नाऽपि अस्य महिमा उल्लिखते । इदं हि मनोवाणीमयं जगत् सर्वैस्समानभावेन अनुभवगम्यत्वात् सरलं, मनोवाणीविहीनस्तु आत्मा नैवम् । अत एव वक्तुः । स एव हि गणेशस्य मुखं अत एव वक्तुण्डोऽयम् । उच्यते हि—

कण्ठाधो मायया युक्तो मस्तकं ब्रह्मवाचकम् ।

वक्राल्यं तत्र विप्रेश तेनायं वक्तुण्डकः ॥

अयं चतुर्भिः भुजैः क्रमशः स्वर्गस्थान् पृथिवीगतान् अमुरान् नागांश्च रक्षति । पाशाङ्कुशरदवरान् चतुर्बाहुभिः विभर्ति । पाशो भक्तमोहनाशकः । अङ्कुशः कामनियन्त्रकः । दन्तो दुष्टनाशकः । वरश्च भक्तमनोरथदः इति । गणेशः जगत्कल्याणाय विघ्ननिगमनाय चेदं चतुष्टयं विभर्ति । प्रलये जगतः उदरान्तर्गतत्वात् अयं लम्बोदर इत्युच्यते । गणेशः शूर्पकर्णः । यथा हि शूर्पः तुषमिश्रं अत एव मलिनं धान्यं विशोध्य द्युतिमदापादयति, तथैव गणेशमन्त्रः सद्गुस्तुत्वात् शिष्यहृदयकुहरं प्रविष्टः मायामिश्रमण एव मलिनं जीवं विशोध्य ज्योतिष्मच्चैतन्यात्मकमापादयति । तथा चोक्तम्—

शूर्पकर्णं समाश्रित्य त्यक्त्वा मलविसारकम् ।

ब्रह्मैव नरजातिस्थो भवेत्तेन तथा स्मृतः ॥ इति ।

अयं मूषकवाहनो मूषकध्वजश्च । अत्र मूषकद्योत्यर्थे मतभेदः । केचिदाहुः भूषकस्य कर्म-कर्तनं, समक्षस्थितस्य वस्तुनोऽङ्गप्रत्यङ्गविश्लेषणम्, अतो मीमांसोपयुक्ता विश्लेषकारिणी बुद्धिरभिप्रेयते (Analytic intellect) । गणेशो बुद्धेर्देवता । वस्तुतत्त्वपरिचायिकायाः सारासारांशपृथक्करणसमर्थाया वस्त्वन्तस्तलप्रवेशनिपुणायस्ताकिंक्वद्वेर्गणेशवहनत्वमुपपन्नमेव । यद्वा वाहनत्वेन कुतार्किकबुद्धिः ध्वजत्वेन सत्तार्किकबुद्धिश्च गण्यते । अपरे आहुः—मूषक-शब्देन अन्तर्यामीश्वर उच्यते । मूषको हि गृहाम्यन्तरेऽवस्थाय सर्वान्मोग्यार्थान् चोरयति भुङ्क्ते च तथा, यथा स्वामिना न किञ्चिद्विज्ञायेत । तद्वदीश्वरोऽपि शरीरहृदयान्तःस्थित्वा सर्वान्मोगान् तथा भुङ्क्ते—यथा जीवो न बुद्धयेत । अत एव स्वं भोक्तृत्वेन मन्यते जीवो भ्रमात् । ईश्वरो मूषकरूपेण गणेशं परिचचारति पौराणिकी कथा ज्ञेया । तथोक्तम्—

ईश्वरस्सर्वभोक्ता च चोरवत्तत्र संस्थितः ।

तदेवं मूषकः प्रोक्तो मनुजानां प्रचालकः ॥

मायया गूढरूपस्सन् भोगान् भुङ्क्ते हि चोरवत् ॥ इति ।

अतो गणपतिः सच्चिदानन्दरूपं परं ब्रह्म । अतोऽस्य सर्वकार्यारम्भे पूजनं युक्तम् । गणेश-मूर्तिरोंकारवत् प्रतीयते, शास्त्रेषु च ओंकारात्मकः कथितः । गौरीशिवौ चित्रलिखितं प्रणवं दृष्टशतैरुकाग्र्येण । तदा अकस्मादोङ्कारमिति प्रभिद्य गजाननः प्रादुर्बभूवेति पौराणिकी कथा ।

प्रत इन्द्र पूर्व्याणि प्रनूनं वीर्यावोचं प्रथमा कृतानि ।

सनीनमन्युरश्रथायो अद्रिं सुवेदनामकृणो ब्रह्मणे गाम् ॥ ऋ.८.६.८ ॥

इति मन्त्रेण चोच्यते ।

अयं देवगणाधिपः गणेशो ज्ञानदाता । अतश्चायं बुद्धिद्वारा कार्यं करोति । अस्य विशालं मस्तकमस्य महतीं बुद्धिं सूचयति । अनेन बुद्धिवलेनैव अस्यातिक्षुद्रोऽप्यधोभागो विशालस्योर्ध्वभागस्य साङ्गं करोति । परमलघुजन्तुर्मूषकोपि वाहनस्य कर्म निर्वहति । अस्मिन् तात्पर्यम् । आभ्यन्तरिकज्ञानबुद्धयोः प्राचुर्येण सत्त्वे तत्सहायेन स्वल्पबाह्यसामग्र्याऽपि कार्यं सम्यक् सुसाधमिति । लोके च केचन स्वभावेन नेतृत्वादिगुणविशिष्टा जायन्ते । ते च गणेशकृपापात्राणि भवन्तीति । अर्थात् श्रीगणेशः बुद्धिमान् अल्पपरिश्रमेणैव महत्कार्यं करोति । एकदा महादेवः स्वकर्तृकयज्ञे देवानां कारयितुं निमन्त्रणदित्युरासीत् । कार्तिकेयः प्रेरितः अवधेरभ्यन्तरे कर्तुं न शशाक । ततो गणेशेऽयं भारो निवेशितः । परंतु तस्य वाहनं मूषकः यः अतिमन्दगत्या चलति । अतो गणेशो बुद्ध्या तत्कर्म साधयामास । महादेवे सर्वदेवानां वास इति विज्ञाय स महादेवं त्रिः परिक्रम्य सर्वेषां देवानां तत्रैव निमन्त्रणं ददौ । तेन सर्वे देवा यज्ञनिमन्त्रणं बुबुधिरे इति ।

प्रणवश्छन्दसामिवेति न्यायेन सर्वदेवादिर्गणेशः सर्वादौ सर्वदेवेभ्यः पूजार्ह एव । गणेशपरमात्मना सृष्टृश्शिवो योगेन तं साक्षात्कृत्य पुत्रत्वाय वन्न इति, इत्यस्य तत्पुत्रत्वम् । यथोक्तं विनायकसंहितायाम्—

ध्याने मनसि मे जातः पुत्रत्वं पालय प्रभो ।

मम पुत्र इति ख्यातो लोकेऽस्मिन् भगवन् भव ॥ इति ॥

अतो आदिगणेशस्य शिवपार्वतीविवाहे पूजा समञ्जसैव इत्यलम् ॥ इति शम् ॥

SUMMARY

आर्यावर्तनिवासिभिः प्रायस्सर्वैरास्तिकैस्सर्वकर्मारम्भे विघ्नेश्वरपूजनं कियते, तस्यैव पार्वतीपरमेश्वरपुत्रत्वेन लोके प्रसिद्धिः । स च विघ्नेश्वर, गजमुख, वक्रतुण्डकदन्तादिशब्दैर्व्यवहियते । अस्य च विघ्ननाशकत्वं परब्रह्मत्वं, सर्वाद्यत्वादिभिरपि श्रुतिपुराणादिभिस्सिद्धं भवतीति, पार्वतीपरमेश्वरविवाहेऽपि तत्पूजनं युक्तमिति अस्मिन्नुपन्यासे प्रतिपादितम् ॥

श्री :
श्री श्रीनिवासपरब्रह्मणे नम ॥

॥ माहेश्वरसूत्रविमर्शः ॥

BY

Vyākaraṇa Vidyā Pravīṇa C. RAGHAVACHARYA.

अकुतोऽनुषाङ्गभावि भाषया यस्य हेषया ।
अस्तु मे वस्तु मेधायै कन्धरोपरि सैन्धवः ॥

विदितमेवेदं समेषां सुधीवराणां यत्—

‘ शिक्षा व्याकरणं छन्दो निरुक्तं ज्योतिषं तथा ।
कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिणः ॥ ’

ति परिगणितेषु षट्स्वङ्गेषु—

‘ छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते ।
ज्योतिषामयनं चक्षुः निरुक्तं श्रोत्रमुच्यते ।
शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् ॥ ’

ते मुखस्थानीयत्वेन प्रधानं वेदाङ्गं व्याकरणमिति । अत्र मुखमित्यनेन लक्षणया शिरसो धनात् तस्य यथा सर्वावयवेषु प्राधान्यं तद्वदस्य प्राधान्यमित्यर्थः । अस्य वेदाङ्गत्वं च इपदार्थावगमस्य व्याकरणनिमित्तकत्वात् तन्मूलत्वाद्वेदवेदार्थज्ञानस्येति । तथा चोक्तं भगवता ऽप्यकारेण पस्पशायाम्—‘ प्रधानं च षडङ्गेषु व्याकरणं, प्रधाने च कृतो यत्नः फलवान् भवति ’ इति । तत्—

‘ इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः ।
पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ॥ ’ इति कर्तृमुखेन—
‘ ऐन्द्रं चान्द्रं काशकृत्स्नं कौमारं शाकटायनम् ।
सारस्वतं चापिशलं शाकलं पाणिनीयकम् ॥ ’

ते ग्रन्थमुखेन च परिगणितेषु व्याकरणेषु लोकवेदसाधारणतया सूर्ध्वन्यतमं पाणिनीयं व्याकरणम् । तथा च भाष्ये ‘ सर्ववेदपारिषदं हीदं शास्त्रम् ’ इति । सर्ववेदसाधारण-
त्यर्थः । व्याकरणस्य नवविधत्वमेवोक्तं, ‘ सोऽयं नवव्याकरणार्थवेत्ता ’ इति हनू-
नो विशेषणं वदता व्याकरणस्य नवेति विशेषणदानात् ।

‘माहेश्वराणि सूत्राणी’ति कौमुदीवाक्यमुपादाय महामहोपाध्यायेन नागेशभट्टेन इत्थमुपवर्णितं लघुशब्देन्दुशेखरे—‘ननु चतुर्दशसूच्यामक्षरसमाम्नाय इति व्यवहारानुपपत्तिः, आम्नायसमाम्नायशब्दयोः वेद एव प्रसिद्धेरित्यत आह माहेश्वराणीति । महेश्वरादागतानीत्यर्थः । महेश्वरप्रसादलब्धानीति फलितम् । एवं चैवमानुपूर्विका श्रुतिरेवैषा तत्प्रसादात्पाणिनिना लब्धा । श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वम् । अत्र प्रमाणम्—‘येनाक्षरसमाम्नायमधिगम्य महेश्वरात् । कृत्स्नं व्याकरणं प्रोक्त’ मिति शिक्षावचनम् ।अनुबन्धाश्च महेश्वरकृता एव’ इति ॥

अनेन ग्रन्थेन एतेषां सूत्राणां श्रुतित्वं, श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वं, अनुबन्धानाञ्च महेश्वरकृतत्वमित्युक्तं भवति । तल्लैतेषां श्रुतित्वं नोपपद्यते, पाणिनिकृतान्येवेमानि सूत्राणीति, सूत्राणि महेश्वरकृतानि, अनुबन्धाः पुनः पाणिनिकृता इति, अनुबन्धा अपि महेश्वरकृता एवेति च बहवो बहुधा प्रत्यवतिष्ठन्ते । तत्र किमुचितमिति किञ्चिद्विमृश्यते ॥

ननु ‘किमर्थो वर्णानामुपदेशः’ इति भाष्येण वर्णोपदेशोऽयं पाणिनिकृत एवेति स्पष्टं लभ्यते । एवं सति पाणिनये महादेवकृतोऽयमुपदेशः इति भाष्यकृदनुक्तमेषां माहेश्वरत्वं स्ववासनयैव नागेश आह, न प्रमाणानुगृहीतमित्यवधेयमिति चेत्, उच्यते—‘अथ किमर्थो वर्णानामुपदेशः, इत्यनेन कथं पाणिनिकृत इति लभ्यते । तत्र गुरुशिष्यव्यवहारविशेषे प्रसिद्धोपदेशपदोपादानेन शिष्याय आचार्येण वर्णा उपदिष्टा इत्येव लभ्यते । स चोपदेशः महेश्वरकृत एव । ननु पाणिनिकृतः । पाणिनिना कस्मैचन शिष्याय शास्त्रमुपदिष्टमित्यत्र, वर्णसमाम्नायो वा उपदिष्ट इत्यत्र च न किञ्चित्प्रमाणं पश्यामः । पाणिनये महेश्वरेणोपदिष्ट इत्यत्र ‘येनाक्षरसमाम्नाय’ मिति शिक्षावचनं प्रमाणं भवति । किञ्च अनन्तरं “वृत्तिसमवायार्थ उपदेश” इति प्रयोजनमुक्तम् । तत्र वृत्तिः शास्त्रप्रवृत्तिः, तदुपयोगी समवायः वर्णगतः क्रमविशेषः । सः अर्थः प्रयोजनं यस्येत्यर्थः । शास्त्रप्रवृत्त्यर्थः इति यावत् । अत्र कस्य शास्त्रस्येत्याकांक्षायां पाणिनिशास्त्रस्येति लभ्यते । न त्वन्यस्य । तेषामेतन्मूलकत्वाभावात् । एवं च पाणिनिशास्त्रप्रवृत्त्यर्थ इत्युक्तौ अन्येनैवायमुपदिष्ट इत्यर्थः प्रतीयते । न तु पाणिनिनेति । एतेन पाणिनिशास्त्रप्रवृत्तेः पूर्वत्वं अक्षरसमाम्नायस्येति शास्त्राद्वहिर्भावात् अन्योपदिष्टत्वं स्पष्टमेव । अन्यथा अस्यापि अष्टकान्तर्गतत्वं स्यात् । तथा न लोके व्यवहारः । तदनन्तर्गतत्वादेव वृद्धिसंज्ञासूत्रे भाष्ये ‘माङ्गलिक आचार्यः महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते’ इत्युक्तं संगच्छते । किञ्च महेश्वरानुपदिष्टत्वे ‘येनाक्षरसमाम्नाय’ मिति श्लोकोपात्तयोः ‘अधिगम्य महेश्वरात्’ इत्यनयोः पदयोरस्वारस्यं स्पष्टमेव ॥

एवं ‘नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् ।

उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ॥’

ननु पाणिनेरिदानीन्तनत्वात् तद्याकरणस्याध्ययनं तत्पौर्वकालिकस्य हनूमतः कथं संगच्छेत, इति चेत्—उच्यते; ‘यः कल्पः स कल्पपूर्वः’ इति न्यायेन कालस्यानादित्वात् ‘धाता यथापूर्वमकल्पयत्’ इति श्रुतेश्च तत्पौर्वकालिकस्य पाणिनीयव्याकरणाध्ययनं संगच्छत एवेति । अत एव रामायणे उत्तरकाण्डे—

‘असौ पुनर्व्याकरणं ग्रहीष्यन् सूर्योन्मुखः प्रष्टुमनाः कपीन्द्रः ।

उद्याद्विरेरस्तगिरिं जगाम ग्रन्थं महद्धारयनप्रमेयः ॥

‘स सूत्रवृत्त्यर्थपदं महार्थं ससंग्रहं सिध्यति वै कपीन्द्रः ।’

इति व्याडिकृतसंग्रहग्रन्थपर्यन्तस्याध्ययनोक्तिरपि संगच्छते । पाणिनीयव्याकरणाध्ययनादेवास्य—

‘नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम् ।

बहु व्याहरतानेन न किञ्चिदपशब्दितम् ॥’

इत्युक्तसाधुशब्दव्याहरणं सिध्यति । व्याकरणान्तराध्ययनेन तु तन्न सिध्येत्, तेषां तावदपर्याप्तत्वात् ।

यद्यपि पाणिनिना गार्ग्यगालवकाश्यपशाकल्यसेनकभारद्वाजचाक्रवर्मणस्फोटायनादिमत्-निरूपणात्, तथा वार्तिककारेण ‘पौष्करसादे’ रित्युपादानात्, भाष्यकारेण च क्रोष्टीयाः, भारद्वाजीयाः, सौनागाः, इत्युपादानाच्च व्याकरणान्तराण्यप्यासन्निति प्रतीयते । तथापि तेषु सर्वेषां लौकिकालौकिकशब्दानामव्युत्पादनेनापर्याप्तत्वान्नवेत्युच्यन्ते । लौकिकवैदिकशब्दानां सामस्येन व्युत्पादनात्पाणिनीयमेव व्याकरणं तेषु नवसु प्रधानम्, अन्येषां केषांचित् लौकिकमात्रविषयत्वं, केषांचित् वैदिकैकदेशमात्रविषयकत्वमेवेति न तानि पाणिनीयवल्लोकवेदसाधारण्येनोपकारकाणि । अत एवोक्तम्—

‘पाणिनीयं महाशास्त्रं पदसाधुत्वलक्षणम् ।

सर्वोपकारकं ग्राह्यं कृत्स्नं त्याज्यं न किञ्चन ॥’ इति ।

तस्यैतस्य व्याकरणस्य मूलभूतानि ‘अइउणा’दीनि माहेश्वराणि चतुर्दश सूत्राणि । एतान्येव अक्षरसमाम्नाय इत्युच्यन्ते । तमेनमधिकृत्य किञ्चिद्विचार्यते ॥

१. सूत्रं अष्टाध्यायीलक्षणं, वृत्तिः तात्कालिकसूत्रवृत्तिः, अर्थपदं सूत्रार्थबोधकपदवद्-वार्तिकम्, महार्थं महाभाष्यं पतञ्जलिकृतं, ससंग्रहं व्याडिकृतसंग्रहाख्यग्रन्थसहितम् इति तिलक-व्याख्याने, सूत्रं अष्टाध्यायीलक्षणं, वृत्तिः सूत्रार्थमात्रप्रतिपादकग्रन्थः, अर्थपदं वार्तिकं उक्तानुक्तदुरु-क्तादिविन्तापरं, महार्थं भाष्यं विस्तरविवरणरूपं, संग्रहं प्रकरणादि इति गोविन्दराजीये च व्याख्यातम् ।

‘महेश्वराणि सूत्राणी’ति कौमुदीवाक्यमुपादाय महामहोपाध्यायेन नागेशभट्टेन इत्थमुपवर्णितं लघुशब्देन्दुशेखरे—‘ननु चतुर्दशसूत्र्यामक्षरसमाम्नाय इति व्यवहारानुपपत्तिः, आम्नायसमाम्नायशब्दयोः वेद एव प्रसिद्धेरित्यत आह महेश्वराणीति । महेश्वरादागतानीत्यर्थः । महेश्वरप्रसादलब्धानीति फलितम् । एवं चैवमानुपूर्वीका श्रुतिरेवैषा तत्प्रसादात्पाणिनिना लब्धा । श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वम् । अत्र प्रमाणम्—‘येनाक्षरसमाम्नायमधिगम्य महेश्वरात् । कृत्स्नं व्याकरणं प्रोक्त’ मिति शिक्षावचनम् ।अनुबन्धाश्च महेश्वरकृता एव’ इति ॥

अनेन ग्रन्थेन एतेषां सूत्राणां श्रुतित्वं, श्रुतिमूलकत्वादस्यैव वेदाङ्गत्वं, अनुबन्धानाञ्च महेश्वरकृतत्वमित्युक्तं भवति । तत्रैतेषां श्रुतित्वं नोपपद्यते, पाणिनिकृतान्येवेमानि सूत्राणीति, सूत्राणि महेश्वरकृतानि, अनुबन्धाः पुनः पाणिनिकृता इति, अनुबन्धा अपि महेश्वरकृता एवेति च बहवो बहुधा प्रत्यवतिष्ठन्ते । तत्र किमुचितमिति किञ्चिद्विमृश्यते ॥

ननु ‘किमर्थो वर्णानामुपदेशः’ इति भाष्येण वर्णोपदेशोऽयं पाणिनिकृत एवेति स्पष्टं लभ्यते । एवं सति पाणिनये महादेवकृतोऽयमुपदेशः इति भाष्यकृदनुक्तमेषां महेश्वरत्वं स्ववासनयैव नागेश आह, न प्रमाणानुगृहीतमित्यवधेयमिति चेत्, उच्यते—‘अथ किमर्थो वर्णानामुपदेशः, इत्यनेन कथं पाणिनिकृत इति लभ्यते । तत्र गुरुशिष्यव्यवहारविशेषे प्रसिद्धोपदेशपदोपादानेन शिष्याय आचार्येण वर्णा उपदिष्टा इत्येव लभ्यते । स चोपदेशः महेश्वरकृत एव । ननु पाणिनिकृतः । पाणिनिना कस्मैचन शिष्याय शास्त्रमुपदिष्टमित्यत्र, वर्णसमाम्नायो वा उपदिष्ट इत्यत्र च न किञ्चित्प्रमाणं पश्यामः । पाणिनये महेश्वरेणोपदिष्ट इत्यत्र ‘येनाक्षरसमाम्नाय’ मिति शिक्षावचनं प्रमाणं भवति । किञ्च अनन्तरं “वृत्तिसमवायार्थ उपदेश” इति प्रयोजनमुक्तम् । तत्र वृत्तिः शास्त्रप्रवृत्तिः, तदुपयोगी समवायः वर्णगतः क्रमविशेषः । सः अर्थः प्रयोजनं यस्येत्यर्थः । शास्त्रप्रवृत्त्यर्थः इति यावत् । अत्र कस्य शास्त्रस्येत्याकांक्षायां पाणिनिशास्त्रस्येति लभ्यते । न त्वन्यस्य । तेषामेतन्मूलकत्वाभावात् । एवं च पाणिनिशास्त्रप्रवृत्त्यर्थ इत्युक्तौ अन्येनैवायमुपदिष्ट इत्यर्थः प्रतीयते । न तु पाणिनिनेति । एतेन पाणिनिशास्त्रप्रवृत्तेः पूर्वत्वं अक्षरसमाम्नायस्येति शास्त्राद्वहिर्भावात् अन्योपदिष्टत्वं स्पष्टमेव । अन्यथा अस्यापि अष्टकान्तर्गतत्वं स्यात् । तथा न लोके व्यवहारः । तदनन्तर्गतत्वादेव वृद्धिसंज्ञासूत्रे भाष्ये ‘माङ्गलिक आचार्यः महतः शास्त्रौघस्य मङ्गलार्थं वृद्धिशब्दमादितः प्रयुङ्क्ते’ इत्युक्तं संगच्छते । किञ्च महेश्वरानुपदिष्टत्वे ‘येनाक्षरसमाम्नाय’ मिति श्लोकोपात्तयोः ‘अधिगम्य महेश्वरात्’ इत्यनयोः पदयोरस्वारस्यं स्पष्टमेव ॥

एवं ‘नृत्तावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम् ।

उद्धर्तुकामः सनकादिसिद्धानेतद्विमर्शे शिवसूत्रजालम् ॥’

अत्र सर्वत्र सूत्रेषु अन्त्यं वर्णचतुर्दशम् ।
धात्वर्थं समुपादिष्टं पाणिन्यादीष्टसिद्धये ॥

इति नन्दिकेश्वरकारिकावाक्यादपि महेश्वरोपदिष्टत्वमेव लभ्यते । पाणिन्युपदिष्टत्वे च कथं सनकाद्युद्धरणोक्तिः पाणिन्यादीष्टसिद्धयुक्तिश्च संगच्छेत ? अत एवैषां न पाणिन्युपदिष्टत्वम् । अनेनाक्षरसमाम्नायेन सनकाद्युद्धरणं च ब्रह्मोपदेशकत्वात् भवतीति नन्दिकेश्वरव्याख्यानाल्लभ्यते । तच्चावसरे उपपादयिष्यामः ।

नन्वक्षरसमाम्नायस्य सर्वस्य पाणिनिकृतत्वाभावेऽपि अनुबन्धाः पाणिनिकृता एव । समुपादिष्टमित्यस्य एवमनुबन्धाः आसक्तव्या इति महेश्वरेणोपदिष्टमिति चेत् उच्यते । तथा सति पाणिन्यादीष्टसिद्धये इत्यत्रादिपदेन सनकादीष्टसिद्धयर्थमनुबन्धकरणमिति प्रतीतस्यार्थस्य तैरनुबन्धैः क्रियाबोधः, अतः अः = परमात्मा, इं = मायामाश्रित्य, उः = व्यापकः, ण् = आसीत् इत्येवं व्याख्यानस्य चासाङ्गत्यापत्तिः । किञ्च पाणिनिकृतत्वे पाणिन्यादीष्टसिद्धये इत्यत्र पाणिनिशब्दोपादानमसङ्गतं स्यात् । अतः अनुबन्धा अपि न पाणिनिकृताः किन्तु महेश्वरकृता एव ।

ननु 'अनुबन्धकरणार्थश्च वर्णानामुपदेश' इत्यत्र भाष्ये आदेशोपदेश इत्यादाविव उच्चारणार्थ एवोपदेशशब्दः । एवञ्चानुबन्धातिरिक्तानामपि महेश्वरकृतत्वमेवेत्युक्तिरपि न समीचीना । अनुबन्धकरणार्थश्च वर्णानामुपदेश इत्यत्र करणशब्दोपादानेन चतुर्दशसूत्रीघटकेष्वेकत्र प्रत्यासत्त्या उपदेशकर्तृकर्तृकप्रतीतेरितरेषामनादित्वसूचनात् । अत एव तस्य साम्नायशब्देन व्यवहारः ।

नन्वनादित्वे न मानम् । 'नृत्तावसाने' इत्यादितोऽपि सनकादीष्टसिद्धये प्रथममन्त्यवर्णरहितानां पश्चात्पाणिन्यादीष्टसिद्धये अन्त्यवर्णसहितानां च करणस्यैव स्वरसतः प्रतीतेरिति चेन्न । नृत्तावसान इत्यनेन अक्षरसमाम्नायाविर्भावस्य प्रतिपादनात्तेषां महेश्वरोच्चरितत्वस्यालाभेन महेश्वरकर्तृकत्वाप्रतीतेः । किञ्च तथात्वे सनकादीनामपि क्रियावाचकपदाभावेन अनुबन्धरहितानामेषां बोधकत्वानापत्त्या सनकाद्युद्धरणार्थत्वं च न सिध्यति । एवं च भेदेनोपदेशो फलमपि चिन्त्यम् । किञ्च पाणिन्यादीष्टसिद्धये इत्यत्रादिपदेन सनकादीनामिष्टसिद्धयर्थमनुबन्धकरणमिति प्रतीतोऽप्यर्थः बाध्येत । अतः भाष्ये उपदेशशब्दस्य सिद्धोच्चारणपरत्वेन व्याख्यानादनादित्वेन श्रुतित्वं सिद्धम् ।

ननु उपदेशशब्दस्य अज्ञातज्ञापनविषयत्वात् सिद्धपरत्वं च कथमिति चेत्, न । 'मन्त्रोपदेशः' इत्यादिषु सिद्धस्यापि मन्त्रस्योच्चारणे उपदेशव्यवहारस्य दृष्टत्वात् । न हि तत्र

मन्तः आचार्येण कृत इति प्रतीयते । अत एव भाष्ये ‘अथ क उपदेशः, उच्चारण-
मित्येवोक्तम् । न त्वाद्योच्चारणमित्यादि । अस्य श्रुतिवाभावे ब्रह्मस्वरूपाबोधकत्वेन सनका-
दीनामुद्धरणोक्तिर्न संगच्छेत ।

‘श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभिः ।

मत्वा च सततं ध्येय एते दर्शनहेतवः ॥’

इति ‘श्रोतव्यो मन्तव्यो निदिध्यासितव्य’ इति श्रुतिविहितश्रवणस्य श्रुतिवाक्येभ्य एव
कर्तव्यतास्मरणात् ।

ननु चिन्त्यमेतत् । गीतादीनां श्रुतिवाभावेन ब्रह्मोपदेशकत्वासाङ्गत्यापत्तेः । न च
‘श्रोतव्यः श्रुतिवाक्येभ्य’ इति स्मृतिविरोध इति वाच्यम् । तत्र श्रुत्यर्थप्रतिपादकवाक्येभ्य
इत्यर्थकरणेनादोषात् इति चेन्न । सनकादीनामुत्तमाधिकारित्वेन श्रोतव्य इति श्रुतिबोधित-
श्रवणस्य श्रुतीतरतोऽनुचितत्वात् ।

‘स्त्रीशूद्रद्विजबन्धूनां तयी न श्रुतिगोचरा ।

इति भारतमाख्यानं कृपया मुनिना कृतम् ॥’

इत्युक्त्या गीताशास्त्रस्योत्तमाधिकारिणां स्वरसतः श्रवणानुपयोगित्वप्रतीतिश्च । वेदान्तशास्त्रस्य
मननोपयोगितया न श्रोतव्य इति श्रुतिविषयता । एवं च ‘श्रोतव्यः श्रुतिवाक्येभ्यः’ इत्यत्र
न लक्षणाऽऽश्रयणीया । लक्ष्यार्थस्वीकारे भाषान्तरितग्रन्थानामपि श्रोतव्य इति विधिवि-
षयता स्यादित्यनधिकृतानामप्यधिकारित्वमापतेत् ।

ननु गीतोपदेशस्य न ब्रह्मोपदेशरूपत्वं, तस्य धनञ्जययुद्धप्रवृत्तिमालफलकत्वादिति
चेन्न ; तस्य ब्रह्मोपदेशरूपत्वस्य सर्वैरपि तीर्थकरैरुपवर्णितत्वात् । तथा हि—तत्रभवद्भिः
शङ्कराचार्यैः गीताभाष्ये—‘इमं द्विप्रकारधर्मं निःश्रेयसप्रयोजनं परमार्थतत्त्वं च वासुदेवाख्यं
परब्रह्माभिधेयभूतं विशेषतोऽपि व्यञ्जयद्विशिष्टप्रयोजनसंबन्धाभिधेयवद्गीताशास्त्रम् । यतः
तदर्थविज्ञाने समस्तपुरुषार्थसिद्धिः, अतस्तद्विवरणे यत्नः क्रियते मया’ इत्युक्तम् ।

श्रीमद्भिर्यामुनार्थैरपि गीतार्थसंग्रहे—

‘स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः ।

नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥’

इति स्पष्टमुक्तम् । व्याख्यातं च श्रीमद्भिर्निगमान्तमहादेशिकैः गीतार्थसंग्रहरक्षायाम्—

“तत्त्वं जिज्ञासमानानां हेतुभिस्सर्वतोमुखैः ।

तत्त्वमेको महायोगी हरिर्नारायणः परः ॥

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणस्सदा ॥

इत्यादिभिः तत्त्वहितरूपं समस्ताध्यात्मशास्त्रार्थसारं महर्षयः सज्जगृहुः । तदेतदुभयं सर्वोपनिषत्सारसङ्कलनात्मिकायां भगवद्गीतायां प्रतिपाद्यतया प्रदर्शयन् तत्ताप्युपनिषदां तत्त्व-
प्राधान्यस्य शारीरके सूत्रितत्वादिहापि तत्प्रधानतया व्यपदिशति । गीतैव तत्त्वहितयो-
र्यथावच्छासनात् शास्त्रम् । उपनिषत्समाधिना सिद्धव्यवहारनिरूढेः स्त्रीलिङ्गनिर्देशः । एतेन
शास्त्रान्तरात् अस्य शास्त्रस्याधिक्यं व्यञ्जितम्, इति ।

तत्रभवद्विरानन्दतीर्थभगवत्पादैरपि गीताभाष्ये ‘ संसारे - क्लिश्यमानानां वेदानधि-
कारिणां स्त्रीशूद्रादीनां च धर्मज्ञानद्वारा मोक्षो भवेदिति कृपालुस्सर्ववेदार्थोपबृंहितां तदनुक्त-
केवलेश्वरज्ञानदृष्टार्थयुक्तां च सर्वप्राणिनामवगाह्यान्वगाह्यरूपां केवलभगवत्स्वरूपपरां परो-
क्षार्था महाभारतसंहितां अचीकलपत् ’ इति । एतच्च भाष्यमित्थमवतारितं जयतीर्थटी-
कायाम्—‘ महाभारतान्तर्गतत्वाद्गीतायाः तस्य प्रामाण्यादिसिद्धौ तस्या अपि तस्मैत्यती-
त्याशयवान् महाभारतस्य प्रामाण्यादिकं साधयितुमाह । ’ इति ॥

अस्याक्षरसमाम्नायस्य श्रुतित्वे—

‘ येनाक्षरसमाम्नायमधिगम्य महेश्वरात् ।
कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ॥ ’

इति शिक्षावाक्यमपि प्रमाणं भवति । तत्र वेद एव प्रसिद्धस्य समाम्नायशब्दस्य अस्मिन्नक्षर-
राशौ प्रयोगात् । ननु नेदं प्रमाणम्, शिक्षायाः पाणिनिशिष्यकृतत्वेन, शिष्येण गुरो-
राधिक्येन वर्णनस्य, गुरुवाक्यस्य वेदवत्परिरक्षणस्य च, लोकप्रसिद्धत्वेन समाम्नायपदो-
पादानस्य प्रशंसापरत्वात् इति चेन्न, तस्य पाणिनिशिष्यकर्तृकत्वे प्रमाणाभावात् । न च
पाणिनिनमस्काररूपत्वेन, शिष्यकर्तृकत्वमेवेति वाच्यम् ; तावन्मात्रेण तथा वक्तुमशक्यत्वात् ।
तथा सति—

‘ व्यासं वसिष्ठनसारं शक्तेः पौत्रमकल्मषम् ।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥
जज्ञे बहुज्ञं परमत्युदारं यं द्वीपमध्ये सुतमात्मवन्तम् ।
पराशरात्सत्यवती महर्षिं तस्मै नमोऽज्ञानतमोनुदाय ॥ ’

इति व्यासनमस्कारात्मकश्लोकदर्शनेन ‘ व्यास उवाच ’ इति दर्शनेन च भारतादिग्रन्थ-
स्यापि व्यासकृतत्वं न स्यात् । अतः पाणिनिकृतैव व्याकरणशिक्षा । ननु अस्य श्लोकस्य

नमस्कारात्मकस्य तत्र ग्रथनं कथं संगच्छत इति चेच्छृणु । स्वोक्तार्थे सर्वेषां प्रत्ययेन प्रवृत्त्यर्थं अन्योक्तस्याप्यर्थस्य स्वेनानुवादः कृत इति । किंचास्य शिष्यकृतत्वेऽपि स्तुति-परत्वं न स्यात् । महेश्वरादक्षरसमाम्नायस्य प्राप्तिः, तन्मूलकमिदं पाणिनीयं व्याकरणं प्रवृत्तम्, तादृशशास्त्रकरणाच्चास्य नमस्कार्यत्वं इति तथ्यार्थप्रतिपादकत्वे तात्पर्यात् । किं च पाणिनेरुक्तौ समाम्नायशब्दोपादानेन प्रशंसापरत्वकल्पनोपपत्तावपि महेश्वरोक्तवर्णराशौ तादृ-शार्थकल्पने मानाभावः । प्रतीतिार्थस्य बाधे किल लक्षणया प्रशंसापरत्वमाश्रयणीयम् । तस्य श्रुतित्वमेव युक्तमिति पूर्वं निरूपितत्वात्प्रतीतिार्थस्य न किंचिद्बाधकम् । अत एव हरिणा 'सोऽयमक्षरसमाम्नायः वाक्समाम्नायः पुष्पितः फलितः, चन्द्रतारकवत्प्रतिमिण्डितो वेदि-तव्यो ब्रह्मराशि'रिति भाष्यं, 'यथैवेदमव्युच्छिन्नं चन्द्रतारकादि एवमक्षरसमाम्नायस्य न कश्चिदाधुनिकः कर्ताऽस्ति । एवमेव वेदपारम्पर्येण स्मर्यमाण'मिति व्याख्यातम् । अत्र अव्युच्छिन्नं अनश्वरं, आधुनिकः शरीरी, वेदपारम्पर्येण स्मर्यमाणं परम्परैव पारम्पर्यं गुरुशिष्यपरम्परेति यावत् । वेदसम्बन्धिनी या परम्परा तया स्मर्यमाणमित्यर्थः । वेदस्य ये अध्यापकाः ये चाध्येतारः तैरध्याप्यमानत्वादधीयमानत्वाच्चास्यापि वेदत्वमिति भावः ।

ननु महाप्रलये चन्द्रादेर्नाशात्तद्वृष्टान्तेन अनश्वरमित्यर्थोऽव्युच्छिन्नमित्यस्यायुक्तः । किंतु चिरस्थायी इत्येव । एवं आधुनिक इत्यस्य अधुनातन इति योगार्थं परित्यज्य शरीर्यर्थ-कत्वाश्रयणे मानाभावेन शरीरीत्यर्थोऽयुक्तः । अतः चिरन्तनः कर्ता अस्तीत्येव प्रतीयते । किंच शरीर्यर्थकत्वेऽपि अशरीरिणः कर्तुः प्रतीतिर्दुष्परिहरैवेति चेन्न । चन्द्रादेरनश्वरत्वेन ज्ञान्प्रत्येव अयमुपदेश इति तद्वृष्टान्तेनानश्वरत्वबोधनात् । किंच लोके शाखायां चन्द्र इत्युक्ते यथाऽसत्येनाप्यर्थेनाऽऽकाशे वर्तमानस्य चन्द्रस्य प्रतीतिः, तथा नश्वरेणापि वस्तुना चिरस्थायित्वादिभिरनश्वरस्य प्रतीतिरुपपद्यत एव । अधुनातनपुरुषस्य कर्तृत्वबोधकप्रमाणाभावा-दाधुनिकशब्दस्य शरीर्यर्थकत्वे न किंचिद्बाधकम् । शरीर्यर्थकत्वे अशरीरिणः कर्तृत्वप्रतीति-रपि न । अन्यथा वेदस्य रघुवंशादिकाव्यवृष्टान्तेन शरीरी कश्चन कर्ता नास्तीत्युक्तावशरीरी कश्चन कर्ता स्यादिति प्रतीयेत । न चेष्टापत्तिः, 'वाचा विरूपनित्यये'ति श्रुतेः— 'अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ।' इति स्मृतेः, 'अत एव च नित्यत्व'-मिति शारीरकसूत्राच्च वेदस्यापौरुषेयत्वनिर्णयात् । तस्माच्छरीरी कर्ता नास्तीत्युक्तेः कोऽपि कर्ता नास्तीत्येवार्थः । अतोऽस्यानादित्वेन श्रुतित्वं सिद्धम् । एवमेव ऋक्तन्त्रव्याकरणे ऽप्युक्तम्—'इदमक्षरच्छन्दो वर्णशस्समनुक्रान्तं, यथा आचार्या ऊचुः, ब्रह्मा बृह-स्पतये प्रोवाच, बृहस्पतिरिन्द्राय, इन्द्रो भरद्वाजाय, भरद्वाज ऋषिभ्यः, ऋषयो ब्राह्मणेभ्यः । तं खल्विममक्षरसमाम्नायमाचक्षते, न भुक्त्वा न नक्तं प्रब्रूयाद्ब्रह्मराशिरिति' । ब्रह्मराशि-रित्यस्य ब्रह्मप्रतिपादको वर्णराशिरित्यर्थः । एवं छान्दोग्योपनिषदि व्याकरणमुपक्रम्य वेदानां

वेदः इत्युक्तिरक्षरसमान्नायविषयैव । महाभाष्येऽपि “सोऽयमक्षरसमान्नायः, वाक्स-
मान्नायः पुष्पितः फलितश्चन्द्रतारकवत्प्रतिमण्डितो वेदितव्यो ब्रह्मराशिः, सर्ववेदपुण्य-
फलावाप्तिश्चास्य ज्ञाने भवति, मातापितरौ चास्य स्वर्गे लोके महीयेते,” इति सर्ववेदाध्य-
यनकृतस्य पुण्यस्य यत्फलं तत्प्राप्नोतीति प्रतिपादनं श्रुतित्वमेवावगमयति ।

नन्विदमयुक्तम् । भारतादेरपि सर्ववेदपारायणजपुण्यफलकत्वोक्तेरिति चेन्न ; महा-
भारतदेवेदपारायणजपुण्यफलसदृशपुण्यफलस्यैवाङ्गीकारात् । अक्षरसमान्नायस्य तु तत्फलस्यैव
भाष्येण बोधनात् । न च ‘भारतः पञ्चमो वेदः’ इति वेदत्वोक्त्या तस्यापि तत्फल-
मस्त्विति वाच्यम् : तेनापि वाक्येन वेदसादृश्यस्यैव बोधनात् ।

एवं श्रुतिमूलकत्वापाणिनीयव्याकरणस्यैव वेदाङ्गत्वम् । ननु यदि श्रुतिमूलकत्वमेव
वेदाङ्गताहेतुस्तर्हि ज्योतिरादीनां तदभावेन वेदाङ्गत्वानुपपत्तिः । यदि श्रुत्युपयोगित्वमपि
तद्धेतुस्तदा व्याकरणान्तरस्यापि वैदिकशब्दव्युत्पादकत्वेन श्रुत्युपयोगित्वादङ्गत्वं स्यात् ।
किंचैतस्यैव व्याकरणस्य वेदाङ्गत्वे तत्प्रणयनात्पूर्वं वेदस्य पञ्चाङ्गत्वापत्तिरिति चेन्न । साक-
ल्येन श्रौतशब्दसाधुत्वस्योक्तरीत्या एतच्छास्त्राधीनत्वात्तस्यैव वेदाङ्गत्वौचित्यात् । न हि
यत्किंचिदंशविकलमङ्गं भवति । सर्वेषामपि व्याकरणानां सादित्वेन तत्तत्करणात्पूर्वं पञ्चाङ्ग-
त्वापत्तिस्तव दुष्परिहरैव । मम तु पाणिनीयव्याकरणस्याक्षरसमान्नायश्रुतिमूलकत्वाद्धीजवदन्यायेन
तत्त्वान्तर्गतत्वेनानादित्वान्न षडङ्गताहानिः । ज्योतिरादीनां श्रुतिमूलकत्वाभावेऽपि वेदा-
पेक्षितसर्वार्थबोधकत्वेनाङ्गत्वमक्षतम् । न ह्यन्येन तादृशार्थस्तिथ्यति । अतोऽस्यैव व्याकरणस्य
वेदाङ्गत्वं सिद्धम् । एवं नागेशोक्तमक्षरसमान्नायस्य श्रुतित्वम्, तन्मूलकत्वापाणिनीय-
व्याकरणस्यैव वेदाङ्गत्वञ्च सिद्धमिति सुधियो विभावयन्तु ॥

SUMMARY

माहेश्वरमुत्राणां महेश्वरोपदिष्टत्वमेव, न तु महेश्वरकृतत्वम् । नापि पाणिनि-
कृतत्वम् । किं चानुबन्धानां पाणिनिकृतत्वमितरेषां महेश्वरकृतत्वमित्यपि न । अतोऽस्याक्षर-
समान्नायशब्देन व्यवहारः, श्रुतित्वं च सिद्धम् । एतन्मूलकत्वेन श्रुतिमूलकत्वापाणिनीयस्यैव
व्याकरणस्य वेदाङ्गत्वं च सिद्धमिति संक्षेपः ॥

॥ संस्कृतभाषोद्धारः ॥

BY

Sri GUNDERAO HARKARE, Gadwal.

भारतीयानामासेतुशीताचलमासिन्धुकलिङ्गञ्चाधिवस्तां मिथः समवाये संस्कृतभाषयैव व्यवहारः कार्य इति युक्ततरमुत्पश्यामः । यद्यप्ययं बहोः कालात् विवादपदमारूढ एव विषयः । विप्रवदन्ते चाद्यापि बहवः । तथाऽपि नास्माकं तैः सह कल्हः । वयं तु तथा प्रयतामहे, संस्कृतभाषा सर्वसाधारणव्यवहारविषये प्रतिदिनं व्यापिका यथा स्यात् । नाप्यस्मत्सिंहाधियैषा असाध्यदोषदूषिता । साधारणव्यवहारस्थानमारूढचरैव सा । दिष्ट्या मुकृतिनो धन्या वयम्, यदतिक्रान्तेऽप्येतावत्यनेहसि पुनःपुनः प्रतिहन्यमानाऽपि सा अस्मन्सौभाग्यातिशयायैवाद्यापि प्राणान् धारयति । तस्या अभिवृद्ध्यर्थमुपायाः परिकल्पनीयाः । अभ्यस्तसंस्कृतानामपि विपश्चिन्तां संस्कृतव्यवहारे न तथा सौलभ्यं यथा तदितरदेशभाषाव्यवहारे दैनंदिनाभ्यासाभावात्, शब्दनियमबाहुल्याच्च । द्विविधस्याप्यस्य क्लेशस्यापनुत्तये व्यवहारसौलभ्योत्पादनाय चास्माभिः प्रयतितव्यम् ॥

भाषायाः स्वविचाराविष्करणमात्रपर्यवसायित्वाभावात् शब्दविशेषाणां विलक्षणग्रथनेन परेषां स्वविशिष्टसंस्कारापरपर्यायस्वाभिप्रेतार्थविषयकधीजनकत्वेनैव मुख्यप्रयोजनत्वात् परेषां स्वप्रतिभाविषयकभावनोत्पादने व्याकरणनियमविशेषाणां शब्दार्थौचित्यविमर्शानां नियमितभिधावृत्तिकशब्दविशेषसंग्रहाणां कोशानां लक्षणाव्यञ्जनादिवृत्तिविशेषाणां नियमेन हेतुत्वकल्पनमत्यावश्यकम् । तथापि अनत्युपयुक्ताप्रकृतप्रत्ययाद्यसंख्येयनियमानामनूह्यगुस्तरभावेन स्वयमेव वैक्लव्यं प्राप्तायाः अतितरां वैक्लव्योपादानं को नाम सकरुणः सहेतुः ? न चैतेन प्राचीनपरम्परासमासादितशब्दशास्त्रसंप्रदायोच्छेदः शक्यः । तादृशनियमान् परिपालयैव भाषाया व्यवहारे सौलभ्योत्पादनस्यास्मदभिमतत्वात् । दृश्यते च भेदो नियमजालैः सुदृढं स्थिरीकृतायामपि गीर्वाणभाषायां देशकृतः कालकृतश्च ।

अत्र केचन आचक्षीरन् । व्यवहृतायामेव भाषायामेते अन्ये च भेदा भेदहेतवो वा दृश्यन्ते न तु कुण्ठितव्यवहारायामस्यां संस्कृतायां मृतरूपायामिति । इयं तु प्राचीनकाले कदाऽपि लोकव्यवहृता नैवासीत् । मध्येपण्डितमण्डलं यदि भवेत् भवतु नाम विनोदेन कालक्षेपार्थः कश्चन परस्परविचारविनिमयहेतुरिति च । हन्त ! अदूरदर्शिन एव खलु ते । व्यवहारविषय एव मृतपदव्यवहार इति चेत् वज्रेषु द्राविडभाषाया अपि तथात्वप्रसङ्गः । संस्कृतभाषायाः व्यवहारविषयाऽत्यन्ताभावस्त्वप्रसिद्धः । स्वरूपेण, रूपान्तरेण, स्वजन्यविभिन्न-

देशप्रसिद्धभाषात्वेन च व्यवहारविषयत्वमेव दृष्टं तस्या लोके । एतेन गृह्यव्यवहाराभाव एव मृतपदव्यवहार इति परास्तम् । पूर्वस्मिन्नपि काले लोकव्यवहृतैषा भाषा नैवासीदिति तु निर्मूलमेव । महाभाष्ये ‘भाषैषा लोकव्यवहृताऽऽसी’दिति तत्रतल्ल सुस्पष्टं प्रतिपादितं दृश्यते । पण्डितेतरजनतोचितानां केवलव्यवहारप्रसिद्धानां शब्दानां व्यवहारबाहुल्येनैव शब्दशास्त्रनियमानतिल्लंघ्य परिणतरूपविशेषाणां बहूनां गणपाठादिषु दर्शनात् । देशकृत-सर्वसाधारणस्वरादिविशेषोच्चारणभेदविधायकस्यापि ‘प्राचां प्फः’ ‘उदीचामातः’ ‘दूराद्धूते च’ ‘हैहे प्रयोगे’ इत्यादिनियमसमूहस्य जागरूकत्वात् । न च वाच्यं संस्कृतवाण्या देश-भाषात्वेन परिणतिस्वीकारे कृतं संस्कृतयेति । सर्वाङ्गसुन्दर्याः समवाप्तमदोन्नतपदायाः वर्तमानव्यवहियमाणभाषाशतेनाप्यनाकलितदिव्यमहिम्नः अतिमिताक्षरेणाप्यमितगम्भीरभावप्रकटनपटोर्माधुर्यादिसद्गुणमण्डितायाः यमकरूपकादिचित्तविचित्रालङ्कारभूषितायाः निरतिशयानन्दरसभावचेतनशक्तेर्व्यङ्ग्यसौभाग्यमण्डिताया गीर्वाणशारदायास्तुलां न काप्यारोहति अन्या वाक् । अत एव यदस्यां सौकर्यम्, न तदन्यस्यां कस्यांचित् । अयं तु सर्वानुभवोचरो वस्तुस्थितिविशेषः यदितरासु भाषासु दीर्घतरवाक्यसमूहैरपि यो विवक्षितोऽर्थः स्फुटतरं न प्रतीयते स स्तोत्रैरेव पदैः सुसुलभम्, सुललितम्, सगम्भीरभावं बोधयितुं शक्यते अस्यामेव भाषायाम् । सैषा विलक्षणजीवशक्तिसमुल्लसिता मृतरूपा अमृतस्वरूपा वेति प्रेक्षावन्त एव परिष्कुर्वन्तु ॥

एवं स्थितेऽपि विशिष्टशब्दसाधनैकपरायणानां स्वाभिप्रेतार्थमाविष्कर्तुं सत्स्वप्यन्येषु सुलभशब्दवाक्यादिसाधनेषु विशिष्टप्रत्ययान्येव पदानि साग्रहं प्रयुञ्जानानां क्लेशातिशयः । सा तु सरणिः भाषायाः अस्याः परमोन्नतवाक्यामपि नैवाहतासीदिति ज्ञायते । उपनिषदादिषु प्राचीनग्रन्थेषु सारल्यमेव दृष्टं रीतेः । शास्त्रेषु च यदा नवनवोन्मेषशालिनी बुद्धिर्व्यरंसीत् विदितविषयाणामेवानुवादात्मकतया संग्रहग्रन्थान् रचयितुं विदुषां मतिरुपाक्रमत, तदैवैषा सरणिर्भाषाभूषास्थानमलभत । वैदिकीं प्रक्रियां प्रातिशाख्यं च पर्यालोच्य शाकलशाकटायनादीन् पाणिनेर्यास्कादपि पूर्वभूतान् शब्दशासनप्रवर्तकान् सम्यक्परामृश्य तत्तद्देशकालपरिस्थित्यनुरोधेन देवभाषाया अस्या विकृतिविशेषानुसारेणानुसूज्यन्त नियमविशेषा इति स्पष्टं प्रतीयते । तस्मिद्धं भाषाया अस्याः कालकृतं देशविशेषकृतं व्यवहारविशेषकृतं चान्तरराष्ट्रीय-सामाजिकराजकीयवाणिज्यादिविविधपरिस्थित्यनुरोधेन, परराष्ट्रीयसंबन्धविशेषैश्च विकृतिविषयत्वम् । ‘संस्कृते’ति श्रवणादेवेयं पूर्वस्मिन्नपि काले संस्कारविशेषैर्मण्डिताऽऽसीदिति, अधुनाऽपि संस्कार्या इति च ज्ञायते । तस्मात्, अधुना परिस्थित्यनुरोधेन केचन नियमाः प्रयोजनागुरुपं संकोच्यन्तेऽन्ये चातिदिश्यन्ते चेत् संस्कृतभाषाव्यवहारः सुसुलभः निष्प्रत्यूहश्च

भविष्यति । एतादृशसंस्कारविशेषसंस्कृता चेयं भाषा स्वविशेषलिङ्गैरत्यन्तविलक्षणपदवीमध्या-
रोप्यमाणा विंशतितमशताब्दीयगीर्वाणभाषेति व्यवहरिष्यते ॥

व्यवहारे व्याकरणनियमानिष्पन्नानां शब्दानां प्रयोगोऽपि न दोषायेति शक्यं प्रति-
पादयितुम् । याज्ञे कर्मण्येवासाधुशब्दप्रयोगे दोष इति व्यवस्थापितत्वात् । तथापि याव-
च्छक्ति क्रियते यत्नः नियमानवरोधं भाषाया व्यवहारसौलभ्योत्पादने ॥

तथा हि—

१. सत्स्वप्यन्येषु शब्देषु स्वाभिप्रेतार्थद्योतनाय, अदन्ता एव शब्दास्त्रियां
टावन्ता डीवन्ता एव यथाशक्ति प्रयोक्तव्याः ।

अथवा

सर्वे हल्न्ताः पुत्रपुंसकयोरदन्ताः कार्याः स्त्रियां डीवन्ता आवन्ता एव ।
यथा वाचा दिशा निशेति ।

२. अतिप्रसिद्धवत् साधारणसिद्धमपि पदं निश्शङ्कं प्रयोक्तव्यम् । म्लेच्छप्रसि-
द्धग्रन्थसंरचनादिकमलानुसन्धेयम् ।

३. द्विवचनं त्याज्यम् ।

४. लोके यल्लिङ्गव्यवहारयोग्याः पदार्थास्तद्वाचकाः शब्दा अपि तल्लिङ्गा एव
प्रयोक्तव्याः । तेन कलत्रं मित्रं दारा इत्यादिक्लेशो न भविष्यति ।

५. सर्वेऽपि धातवः शब्दविकरणाः प्रयोक्तव्याः । गणकार्यस्य अनित्यत्वात् ।
न विश्वसेदविश्वस्तमित्यादिनिर्देशात् । अथवा सत्स्वप्यन्येषु धातुषु
व्यवहारसौलभ्याय भ्वादय एव उपयोक्तव्याः ।

६. स्वरितञित एव धातवः प्रयोक्तव्याः ।

७. लकारेषु लट् लृट् लोट् लङ् लिङ् एव प्रयोक्तव्याः ।

८. तत्करोति तदाचष्टे इत्यनेनान्यत्रापि अर्थसौकर्याय णिच् विधेयः । प्राति-
पदिकात् धात्वर्थे बहुलमिति वचनात् करोतेः धात्वर्थोपलक्षकत्वात् ।

९. सन् यङ् यङ्लुक् इत्यादिप्रक्रिया अनावश्यक्ये । वाक्येन क्रियाविशेषणेन
वा अधिगतार्थत्वात् ।

१०. व्यवहारानुरोधेन धातवो विवर्धनीयाः । वर्धते च धातुगणः इति वचनात् ।
वैदिकाः सौताश्च धातवः व्यवहारसौलभ्याय ग्राह्याः ।
११. पर्यायार्था धातवः अंशतोऽपि अर्थवैलक्षण्यमद्योतमानाः परिहार्याः ।
१२. अतिप्रसिद्धा एव कृतप्रत्यया उपयोज्याः । अनतिप्रसिद्धाः, उणादयश्च
व्युत्पत्तिमात्रोपयोगिनः समानार्थबोधका असरूपप्रत्ययाश्च त्याज्याः ।
१३. समर्थानां प्रथमाद्वैति विकल्पश्रुत्या महाविभाषया च कृत्स्नस्यापि तद्धितप्र-
पञ्चस्य वैकल्पिकत्वमङ्गीकार्यम् ।
१४. वाक्यवत् एकपदधातूपसर्गसमासेष्वपि संहिताया विवक्षाधीनत्वमङ्गीकार्यम् ।
१५. तत्तद्रसानुगुणत्वेन शब्दसङ्घटनाया आवश्यकत्वमिति नियमस्य अनित्यत्वं
कल्प्यम् । तेन समासकल्पनाक्लेश ओजस्यपि शाम्यति ।

इत्थं शब्दशास्त्रनियमानामैच्छिकव्यवहारः अदुष्टत्वेन ग्राह्यः । तेन संस्कृतभाषा
व्यवहाराय सुलभा कल्पते ॥

सुललितपदविन्यासः देवि ! तवातर्क्यभावगाम्भीर्यम् ।

सुगुणाश्चालङ्काराः पुनः कदा गोचरीभविष्यन्ति ॥

॥ शुभम् ॥

श्रीः

श्रीनिवासपरब्रह्मणे नमः

॥ वाल्मीकिः नीतिशास्त्रञ्च ॥

BY

N. S. RAJAGOPALATACHARYA, Śiromani.

श्रूयन्ते किल—

प्रजानां विनयाधानाद्रक्षणाद्भरणादपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥

इति महाकविकालिदासवचनम् ,

पर्जन्य इव भूतानामाधारः पृथिवीपतिः ।

विकलेऽपि हि पर्जन्ये जीव्यते न तु भूपतौ ॥ १४.

न्यायप्रवृत्तो नृपतिः आत्मानमथ च प्रजाम् ।

तिवर्गेणोपसन्धत्ते निहन्ति ध्रुवमन्यथा ॥ का. नी. १५.

इत्यादिनीतिवचनानि च ।

नहि प्रजानां धर्म्येण मार्गेण पालनं विना राज्ञां श्रेयोऽन्तरं विद्यते । रक्षणं च विना तदीयसुखदुःखादिपरिज्ञानं राज्यस्थितिज्ञानं च । ते च, विना आसाद्युपदेशेन स्वसाक्षत्कारा-नुमानादिभिः संपादयितुं न शक्येते अतिसमर्थेनापि पुरुषेण । अतः आप्तैः कुशलैः लोक-व्यवहारज्ञैस्साकं संमन्य प्रजापालने सति तासां स्वस्य च सौख्यं जायेत । सकलविधसंशया उच्छिद्यन्ते । निश्चयं च अधिगच्छति । एवमादिप्रकारराज्यपालनविषये आदिकविः वाल्मीकिर्महर्षिः श्रीमद्रामायणे स्वकीयनीतिकौशलेन नीतिसारमेव शब्दतः अर्थतः व्यङ्ग्यत-श्चोपदिशतीत्ययमंशः किञ्चिद्विमृश्यते ।

आदौ अयोध्याकाण्डे चित्तकूटे भरतसमागमे रामः कुशलं पृच्छति । तत्र च—

कच्चिदात्मसमाश्रूराः श्रुतवन्तो जितेन्द्रियाः ।

कुलीनाश्चेज्जितज्ञाश्च कृतास्ते तात मन्त्रिणः ॥ १००. १५.

मन्त्रो विजयमूलं हि राज्ञां भवति राघव ।

सुसंवृतो मन्त्रधरैरमात्यैश्शास्त्रकोविदैः ॥ १००. १६.

इत्यादिभिः, मन्त्रविषये । अत्र वाल्मीकिः

मन्त्रमूलो विजयः ॥ बा. नी. ४. २७.

मन्त्रमूलास्सर्वारम्भाः ॥ चा. नी. २२.

मन्त्रनिस्त्रावः सर्वं विनाशयति ॥ २४.

मन्त्रसंपदा हि राज्यं विवर्धते ॥ २७.

मन्त्रपूर्वाः सर्वारम्भाः ॥ कौ. नी. १४. ११.

मन्त्रार्थकुशलो राजा सुखं विजयमश्नुते ।

विपरीतस्तु विद्वद्भिः स्वतन्त्रोऽप्यवधूयते ॥ का. नी. १२. २.

सर्वविद्यासु कुशलो नृपो ह्यपि सुमन्त्रवित् ।

मन्त्रिभिस्तु विना मन्त्रं नैकोऽर्थं चिन्तयेत्प्रभुः ॥ शु. २. २.

मन्त्रमूलमिदं राज्यम् अतो मन्त्रं सुरक्षितम् ॥ या. स्मृ.

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।

विशेषतोऽसहायेन किन्तु राज्यं महोदयम् ॥ म. स्मृ. ७. ५५.

इत्यादिबार्हस्पत्यचाणक्यकौटिलीयशुक्रनीतिशास्त्राणि मनुयाज्ञवल्क्यादिस्मृतीश्च अनुसरति ।

उत्तरत्र च कीदृशैर्मन्त्रिभिरालोचनीयं, तेषां संख्या च का इत्यस्मिन्नंशेऽपि—

कुलीनाश्चेज्जितज्ञाश्च कृतास्ते तात मन्त्रिणः । अ. १००. १५.

मन्त्रस्त्रिभिर्हि संयुक्तः समर्थैर्मन्त्रनिर्णये ।

मित्रैर्वाऽपि समानार्थैः बान्धवैरपि वा हितैः ॥ यु. ६. ७.

कच्चिन्मन्त्रयसे नैकः कच्चिन्न बहुभिस्सह ॥ अ. १००. १८.

मन्त्रिभिस्त्वं यथोद्दिष्टं चतुर्भिस्त्रिभिरेव वा ।

कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे बुध ॥ अ. १००. ७१.

इत्यादिना मन्त्रिणां लक्षणं संख्या मन्त्रप्रकारश्च नीतिशास्त्रानुसारेणैव प्रदर्शितानि । प्रत्यभिज्ञापितानि च नीतिशास्त्राणि—

नैकं चक्रं परिभ्रमति ॥

नासहायस्य मन्त्रनिश्चयः ॥

सहायः समः सुखदुःखयोः ॥ चा. नी. १६, १५, १७.

तस्माद्ब्रह्ममेको मन्त्रयेदिति भारद्वाजः ॥

नैकस्य मन्त्रसिद्धिरिति विशालाक्षः ॥

प्रत्यक्षपरोक्षानुमेया हि राजवृत्तिः अनुपलब्धस्य ज्ञानम्, उपलब्धस्य निश्चयः, निश्चितस्य बलाधानम्, संशयच्छेदः, एकदेशदृष्टस्य शेषोपलब्धिरिति मन्त्रिसाध्यमेतत्.....

नेति कौटिलीयः ; अनवस्था ह्येषा । मन्त्रिभिः त्रिभिश्चतुर्भिर्वा सह मन्त्रयेत् । मन्त्रयमाणो ह्येकेन अर्थकृच्छ्रेषु निश्चयं नाधिगच्छेत् । एकश्च मन्त्री यथेष्टं अनवग्रहश्चरति । द्वाभ्यां मन्त्रयमाणो हि द्वाभ्यां संहताभ्याम् अवगृह्यते । विगृहीताभ्यां विनाश्यते । त्रिषु चतुर्षु वा नैकान्तं कृच्छ्रेणोपपद्यते महादोषः । ततः परेषु कृच्छ्रेण अर्थनिश्चयो गम्यते । मन्त्रो वा रक्ष्यते । देशकालवशेन त्वेकेन द्वाभ्याम् एको वा यथा-सामर्थ्यं मन्त्रयेत् । तानैकैकशः पृच्छेत् समस्तांश्च । कौ. १. १५. ११

अभिजनप्रज्ञाशौचशौर्यानुरागयुक्तानमात्यान् कुर्वीत ॥

गुणप्राधान्यादिति । सर्वमुपपन्नमिति कौटिल्यः ।

षाड्गुण्यनिश्चितमतिः गुह्यं गूढप्रचारवान् ।

मन्त्रयेतेह मन्त्रज्ञो मन्त्रज्ञैस्सह मन्त्रिभिः ॥ का. १२.१

मन्त्रयेतेह कर्माणि सहाप्तेन विपश्चिता ॥ का. १२.२

एकैकेनापि कार्याणि प्रविचार्य पुनः पुनः ।

प्रविशेत्स्वहितान्वेषी मतमेषां पृथक् पृथक् ॥ का. १२. ५०.

अतः सहायान् वरयेद्राजा राज्यविवृद्धये ॥ शु. २. ७.

कुलगुणशीलवृद्धान् शूरान् भक्तान् प्रियंवदान् ।

हितोपदेशकान् क्लेशसहान् धर्मरतान् सदा ॥ शु. २. ८.

पृथक् पृथक् मतं तेषां लेखयित्वा ससाधनम् ॥ १. ३६४.

त्यक्तवा सभां ततः कुर्यान्मन्त्रं तु सह मन्त्रिभिः ॥ वि. धर्मोत्तरे.

मौलान् शास्त्रविदः शूरान् लब्धलक्ष्यान् कुलोद्भवान् ।

सचिवान् सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥ मनु. ७. ५४.

तेषां स्वस्वमभिप्रायम् उपलभ्य पृथक् पृथक् ।

समस्तानां च कार्येषु विदध्याद्धितमात्मनः ॥ मनु. ५७.

स मन्त्रिणः प्रकुर्वीत प्राज्ञान् मौलान् स्थिरान् शुचीन् ।

तैस्सार्धं चिन्तयेद्राज्यं विप्रेणार्थं ततः स्वयम् ॥ या. स्मृ.

बहुभिर्मन्त्रयेन्मन्त्रं राजा कामं पृथक् पृथक् । मा. पु. ॥

एवमादीनि । अनन्तरं च—

कच्चित्ते मन्त्रितो मन्त्रो न राष्ट्रं परिधावति । रा. अ. १००. १८.

इति श्लोकार्धेन—

मन्त्रसंवरणे कार्यसिद्धिर्भवति ॥ चा. २३.

मन्त्रनिष्ठावः सर्वं विनाशयति ॥ चा. २४.

सर्वद्वारेभ्यो मन्त्रो रक्षितव्यः ॥ चा. २६.

श्रेष्ठतमां मन्त्रगुप्तिमाहुः ॥ चा. २८.

षट्कर्णो मन्त्रश्छिद्यते ॥ चा. ३२.

तदुद्देशः संवृतः कथानामनिष्ठावी पक्षिभिरप्यनालोच्यः स्यात् । श्रूयते हि शुक्शारिकाभिः मन्त्रो भिन्नः श्वभिः अन्यैश्च तिर्यग्योनिभिः । तस्मान्मन्त्रोद्देशमनायुक्तो नोपगच्छेत् । तस्य रक्षणम् अयुक्तपुरुषरक्षणमाकार्यकालादिति

तस्मान्मन्त्रं रक्षेत् । मन्त्रभेदोऽयोगक्षेमकरः राज्ञः तदायुक्तपुरुषाणां च ।

तस्मान्नास्य परे विद्युः कर्म किञ्चिच्चिकीर्षितम् ।

आरब्धारस्तु जानीयुः आरब्धं कृतमेव वा ॥ कौ. १. १५. ११.

नास्य कर्म परे विद्युः छिद्रं विद्यात्परस्य च । १. १५. ११.

अप्रयत्नधृतो मन्त्रः प्रचलन्नाविदहेत् ।

आप्ताप्तसन्ततेर्मन्त्रं संरक्षेत्तत्परस्तु सन् ॥ का. १२. ४४.

अरक्ष्यमाणं मन्त्रं हि भिनत्त्याप्तपरम्परा ॥ ११. ४५.

मन्त्रयेन्मन्त्रिभिस्सार्धं भाविकृत्यं तु निर्जने ॥ शु. १. ३५.

मन्त्रमूलमिदं राज्यमतो मन्त्रं सुरक्षितम् ।

कुर्याद्यथाऽस्य न विदुः कर्मणामाफलोदयात् ॥ या. स्मृ.

राज्ञा संवृतमन्त्रेण सदा भाव्यम् द्विजोत्तम ।

तस्यासंवृतमन्त्रस्य ज्ञेयाः सर्वापदो ध्रुवाः ॥ वि. ध.

मन्त्रिणामपि नो ब्रूयान्मन्त्री मन्त्रप्रकाशनम् ॥ मा. पु. नी. मि. रा. नी. प्रक.

एवमादिसकलनीतिशास्त्रेषु प्राधान्येन परिणमितां मन्त्रगुप्तिं विदधाति । अन्यत्र च मन्त्रकारयितुः भेदं मन्त्रभेदं च बार्हस्पत्यनीतिमनुसृत्यैव तत्प्रत्यभिज्ञापकपदैः निरूपयति ।

इथा— त्रिविधाः पुरुषा लोके ह्युत्तमाधममध्यमाः ।
 तेषां तु समवेतानां गुणदोषौ वदाम्यहम् ॥ यु.
 मन्त्रिभिर्हितसंयुक्तैः समर्थैर्मन्त्रनिर्णये ।
 मिलैर्वाऽपि समानार्थैर्बान्धवैरपि वा हितैः ॥
 सहितो मन्त्रयित्वा यः कर्मारम्भान् प्रवर्तयेत् ।
 दैवे च कुरुते यत्नं तमाहुः पुरुषोत्तमम् ॥
 एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः ।
 एकः कार्याणि कुरुते तमाहुर्मध्यमं नरम् ॥
 गुणदोषावनिश्चित्य त्यक्तवा दैवव्यपाश्रयम् ।
 करिष्यामीति यः कार्यम् उपेक्षेत् स नराधमः ॥

नुमत्प्रवर्षितां लङ्कां श्रुत्वा भीतभीतेन रावणेन प्रवर्तितायां मन्त्रिसभायां मन्त्रपूर्वाङ्गप्रस्तावे
 नैव प्रयुक्ताः मन्त्रप्रयोजकविषयाः श्लोका इमे । एषां बार्हस्पत्यनीतिगर्भतां पश्यन्तु
 धियः ।

मन्त्रमूलो विजयः ॥ बा. नी. २७.

त्रिविधाः पुरुषा उत्तमाधममध्यमाः ॥ २८. मन्त्रोऽपि ॥ २९.

बन्धुभिः बान्धवैः विहितैः मिलैः बहुश्रुतैः धीरैः सह यत्कर्म आरभते
 स उत्तमः ॥ ३०.

अर्थपरैः सह मन्त्रयित्वा य आरभते स मध्यमः ॥ बा. ४. ३१.

गुणदोषागमं निश्चित्य मौर्ख्यवाहुल्याद्य आरभते सोऽधमः । ३३.

वं मन्त्रविषयेऽपि—

यथेमे पुरुषा नित्यं उत्तमाधममध्यमाः ।

एवं मन्त्रा हि विज्ञेया उत्तमाधममध्यमाः ॥

ऐकमत्यमुपाश्रित्य शास्त्रदृष्टेन चक्षुषा ।

मन्त्रिणो यत्र निरताः तमाहुर्मन्त्रमुत्तमम् ॥

बह्व्योऽपि मतयो भूत्वा मन्त्रिणामर्थनिर्णये ।

पुनर्यत्कैतां प्राप्तास्स मन्त्रो मध्यमः स्मृतः ॥

अन्योन्यं मतिमास्थाय यत् संप्रतिभाष्यते ।

न चैकमत्ये श्रेयोऽस्ति मन्त्रस्सोऽधम उच्यते ॥ इति ॥

एभिः रामायणश्लोकैराहृतानि नीतिवचनानि इमानि—

ऐकमत्येन दण्डनीतिनेत्रेण धीरैर्मन्त्रिमिर्यो मन्त्रः सः उत्तमः ॥ बा.नी.४.३४.

पूर्वं बहुबुद्धयः पश्चादेकमतयो भवन्ति यत् स मध्यमः ॥ ४. ३५.

यत्र कलहं भर्त्सनं च एकस्य क्रोधः एकस्य रुदितं यस्मिन् सोऽधमः ॥ ४. ३६.

मन्त्रणानन्तरं कर्तव्यविषये च—निश्चितार्थेन राज्ञा तत्कार्यविलम्बे नीतिदोषं नीतिशास्त्रविरोधं च हृदि निधाय शीघ्रकरणमुपदिशति—

कच्चिदर्थं विनिश्चित्य लघुमूलं महोदयम् ।

क्षिप्रमारभसे कर्म न दीर्घयसि राघव ॥ रा. अ. १००. १९.

तथा च नीतिशास्त्राणि—

नातीयात्कार्यकालं हि कृत्वा मन्त्रविनिश्चयम् ।

अतिक्रामे तु तं भूयो यथायोगं प्रकल्पयेत् ॥ का. १२. १७. ५२.

न कार्यकालं मतिमान् आतिक्रामेत्कदाचन ।

कथंचिदेव भवति कार्ययोगः सुदुर्लभः ॥ का १२. १७. ५३.

अवाप्तार्थः कालं नातिक्रामेत् ॥ कौ १. १५. ११.

अलसेन लब्धमपि न रक्षितुं शक्यते ॥ चा. ३९.

अनन्तरं च प्रधानतमं प्रकृतिद्वेषनिवारकं नीतिशास्त्रसंमतं उपायमुपदिशति—

कच्चिन्नोप्रेण दण्डेन भृशमुद्वेजितप्रजम् ।

राष्ट्रं तवानुजानन्ति मन्त्रिणः कैकयीसुत ॥ रा. अ. १००. २७.

तथा च नीतिशास्त्राणि—

दण्डपारुष्यात् सर्वजनद्वेष्यो भवति ॥ चा. ७५.

उद्वेजयन्ति तीक्ष्णेन मृदुना परिभूयते ।

तस्माद्यथाहृतो दण्डं नयेत्पक्षमनाश्रितः ॥ का. ६. ९. १५.

राज्ञः प्रबलदण्डेन नृपं मुञ्चन्ति वै प्रजाः ॥ शु. १. १४०.

नेति कौटिल्यः तीक्ष्णदण्डो हि भूतानाम् उद्वेजनीयः । मृदुदण्डः परिभूयते ।
यथार्हदण्डः पूज्यः ॥ कौ. १. ४. ३.

समीक्ष्य स धृतः सम्यक् सर्वा रञ्जयति प्रजाः ।

असमीक्ष्य प्रणीतस्तु विनाशयति भूपतिम् ॥ म. ७. १९.

न राज्ञा मृदुना भाव्यं मृदुर्हि परिभूयते ।

न भाव्यं दारुणेनातितीक्ष्णेनोद्विजते जनः ॥ वीर. नी.

अनन्तरं च भृतिविषये रामायणे अयोध्याकाण्डे—

कच्चिद्वलस्य भक्तं च वेतनं च यथोचितम् ।

संप्राप्तकालं दातव्यं ददासि न विलम्बसे ॥ अ. १००. ३२.

कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः ।

भर्तुरप्यतिक्रुष्यन्ति सोऽनर्थः सुमहान् स्मृतः ॥ १००. ३३.

इत्यादिभिः आहतानि

नीतिशास्त्राणि—

न कुर्याद्भृतिलोपं तु तथा भृतिविलम्बनम् । शु. २. ३९६.

ये भृत्या हीनभृतिकाः शतवस्ते स्वयं कृताः । शु. २. ४००.

काले स्थाने च पात्रे च न हि वृत्तिं विलम्बयेत् ।

एतद्भृत्तिविलम्बेन राजा भवति गर्हितः ॥ का. ६४.

राजा कर्मसु युक्तानां स्त्रीणां प्रेण्यजनस्य च ।

प्रत्यहं कारयेद्भृत्तिं स्थानं कर्मानुरूपतः ॥ म. ७. १२५.

अथ वाल्मीकिः युद्धकाण्डे रावणरामसमाप्रवर्तनव्याजेन नीतिशास्त्रोक्तविधिना सभा-
प्रवर्तने राज्ञो राष्ट्रस्य च महत्सौख्यं भवति, वैपरीत्ये फलांशेऽपि वैपरीत्यं भवतीत्यमुंशम्
अतिकौशलेन प्रकटयति । किञ्चिदत्र विमृश्यते । एकेन हनुमता लङ्का आन्दोलिता,
बहवो मुख्यतमाः राक्षसा हताः । बलेषु चतुर्थोऽशः व्यापादितः । अस्याम् अवस्थायां
भीतभीतो रावणः त्वरया मन्त्रिसमां प्रावर्तयत् । तत्र ‘पूर्वं स्वामिना कार्यनिवेदनम्’
(वा. ४.३७)’ इति नीत्यनुरोधेन कार्यनिवेदनावश्यकतया आलोचनीयांशं वदति—

धर्षिता च प्रविष्टा च लङ्का दुष्प्रसहा पुरी ।
 तेन वानरमालेण दृष्टा सीता च जानकी ॥ यु. ६.
 तस्माद्वै रोचये मन्त्रं रामं प्रति महाबलाः ॥ १. ६.

इत्यादिना । तत्र सभायां दोषचतुष्टयं प्राधान्येन वक्तुं शक्यते—१. कालदोषः. २. प्रवर्तकदोषः. ३. मन्त्रिदोषः. ४. मन्त्रदोष इति । सर्वेऽपि रावणसभायां समुच्चित्य वर्तन्ते । तथा हि, प्रथमं कालदोषं निरूपयामः । सीताहरणे प्रवृत्तः रावणः स्वयमेक एव अनिश्चित्य तदारब्धवान् । तस्य इदानीं फलकाले वैपरीत्ये मन्त्रिसभां प्रावर्तयत् ॥

(१). अथ तत्र कालदोषः निरूप्यते—

॥ रामायणम् ॥

अतीतसमये काले तस्मिन् वै युधि रावणः ।
 अमात्यैश्च सुहृद्भिश्च प्राप्तकालममन्यत ॥ युद्ध.

कुम्भकर्णवचनम्—

यदा तु रामस्य सलक्ष्मणस्य प्रसह्य सीता खलु सा इहाहता ।
 सङ्कृत् समीक्ष्यैव सुनिश्चितं तदा भजेत चित्तं यमुनेव यामुनम् ॥ १२. २८.
 सर्वमेतन्महाराज कृतमप्रतिमं तव ।
 विधीयेत सहासाभिरादावेवास्य कर्मणः ॥
 हितानुबन्धमालोच्य कार्याकार्यमिहात्मनः ।
 राजा सहायतत्त्वज्ञैः सचिवैः स हि जीवति ॥ ६३. १३ ॥
 काले धर्मार्थकामान् यस्समन्व्य सचिवैस्सह ।
 निषेवेतात्मवान् लोके न स व्यसनमाप्नुयात् ॥

इत्यादिना, सीताहरणकाले कार्याकार्यमन्त्रणपूर्वं कर्तव्यम् अनालोच्य तत्कृत्वा तेन कार्येण विपरीतफले जाते तदुपायमात्रप्रश्नः अयुक्तः इति कुम्भकर्णादीनामभिप्रायः आविष्कृतः ।

मन्त्रकालपरा नीतयः ॥

पूर्वं मन्त्रिभिर्निश्चित्य पश्चादारभेत ॥ चा. १०० ॥
 बुद्धिजीवनैरमात्यैस्सह कार्यमकार्यं च निरूपयेत् ॥ बा. ६. ५.
 मन्त्रपूर्वाः सर्वारम्भाः ॥ कौ. १. १४. ११.

कृतस्वपक्षपरपक्षोपग्रहः कार्यारम्भांश्चिन्तयेत् ॥

अविचार्य बलाबलं द्विषामहमित्येव समुद्धतोऽनयात् ।

चपलः स्वमतेन संपतन् न निपत्याल्पमना न बुद्धयते ॥ का. १२. १७. ५७

(२) अथ पुरुषदोषः निरूप्यते—

॥ रामायणम् ॥

सभाप्रचारकाले प्रथमं स्वाभिप्रायाविष्कारः (१) कोपः (२) मन्त्र्यवज्ञा (३) मन्त्रिसंमताकरणम् (४) ॥ एते नीतिनिस्तृताः स्वामिदोषाः । एतेषां सर्वेषां मन्त्रकाले ऋणे समवायो दृश्यते ।

(१) स्वाभिप्रायाविष्कारः ॥ रामायणे युद्धकाण्डे सभाप्रवर्तने प्रथमं रावणवचनम्—

अदेया च यथा सीता वध्यौ दशरथात्मजौ ।

भवद्विर्मन्त्र्यतां मन्त्रस्सुनीतं चाभिधीयताम् ॥

सेनापते यथा ते स्युः कृतविद्याश्चतुर्विधाः ।

योधानधिकरक्षायां तथा व्यादेष्टुमर्हसि ॥ १२. २.

ते सीताऽप्रदानपूर्वकं युद्धकरणे स्वाभिप्रायं सर्वान् मन्त्रिण उत्सृज्य सेनापतिं प्रावोचत् ।

॥ नीतिशास्त्राणि ॥

स्वामिसन्धिगोपनः प्रचारयेत् ॥ चा.

स्वहितायापि मनसा नैतान् सङ्कर्षयेत्कचित् ।

स्वधर्मनिरतान् शूरान् भक्तान् नीतिमतः सदा ॥ शु. २. १६. १७.

चपलः स्वमतेन संपतन् न निपत्याल्पमना न बुध्यते ॥

मन्त्रिणे स्वामिनोऽभिमतमुत्सृज्य कार्यं वक्तव्यम् ॥ बा. २. ४२.

(२) कोपः ॥ हितैषिणां वचने सर्वत्र रावणः क्रुद्धः प्रतिवचनमदात् ।

॥ रामायणम् ॥

ऋभकर्णवचने—

भ्रुकुटीं चैव सञ्चक्रे क्रुद्धश्चैनमभाषत ॥ यु. ६३. २२

माल्यवतो वाक्ये—

स बध्वा भ्रुकुटीं वक्रे क्रोधस्य वशमागतः ।

अमर्षात्परिवृत्ताक्षो माल्यवन्तमथाब्रवीत् ॥ ३६. २.

विभीषणवचने—

निशम्य तद्वाक्यमुपस्थितज्वरः प्रसङ्गवानुत्तरमेतदब्रवीत् ॥ ११. २८.

शार्दूलवाक्ये—

मनसा तं तदा प्रेक्ष्य तच्छ्रुत्वा राक्षसाधिपः ॥

॥ नीतिशास्त्राणि ॥

न तस्य वचने कोपमेतेषां तु प्रवर्तयेत् ।

यस्मादेतैस्सदा वाच्यं न्याय्यं सुपरिनिष्ठितम् ॥ कात्या. वीरमि. १४७.

मन्त्रकाले न कोपयेत् ॥ बा. २. ५४.

मन्त्रकाले न मत्सरः कर्तव्यः ॥ चा. ३०.

॥ रामायणम् ॥

(३) मन्त्रिणामवज्ञारूपः पुरुषदोषः ॥ रावणः सर्वान् मन्त्रिणः धिक्कृत्यावज्ञातवान् ।

कुम्भकर्णावज्ञा—

मान्यो गुरुरिवाचार्यः किं मां त्वमनुशाससि ॥ रा. यु. ६३. २३.

माल्यवतः—

हितबुद्ध्या यदहितं वचः परुषमुच्यते ।

परपक्षमुपाश्रित्य नैतच्छ्रोतं गतं मम ॥ ३६. ३.

वीरद्वेषेण वा शङ्के पक्षपातेन वा पुनः ॥ ३६. ६.

विभीषणं प्रति—

अन्यस्त्वेवंविधं ब्रूयाद्वाक्यमेतन्निशाचर ।

अस्मिन्मुहूर्ते न भवेत्त्वां तु धिक् कुलपांसनम् ॥ १६. १५.

॥ नीतिशास्त्राणि ॥

विदुषां शासने तिष्ठन् नावमन्येत कञ्चन ॥ का. १२. १७. ३१.

मदोद्धतः क्रियामूढो योऽतिक्रामति मन्त्रिणम् ॥ का. १२. १७. ३२.

न कञ्चिदवमन्येत सर्वस्य शृणुयान्मतम् ॥ कौ. १. ४. ११.

नालपेष्वाप्यवज्ञा कर्तव्या । स्वजनावमानो हि मनस्विनां दुःखमावहति ॥ चा.

ज्ञातिवैरं कुलद्वयमुन्मूलयति ॥ बा.

प्रकृतिकोपः सर्वकोपेभ्यो गरीयान् ॥ चा.

राजपुत्रः सुदुर्वृत्तः परित्यागं हि नार्हति ।

क्लिश्यमानस्स राजानं परानाश्रित्य हन्ति हि ॥ शु. २. २६.

सामभेददानादि मन्त्रिषु ॥ बा. १. ४७.

(४) भूयिष्ठमन्यमिप्रायाकरणरूपः पुरुषदोषः ॥

॥ रामायणम् ॥

विभीषणेन न्याय्यं सीतार्पणमुक्तं, कुम्भकर्णेन च । सभायामन्येषामपीदमेव अभिमतं
इति चोक्तम् ॥

तदेवं प्रस्तुते कार्ये प्रायश्चित्तमिदं क्षमम् ।

रोचते यदि वैदेही राघवाय प्रदीयताम् ॥ १०. २२.

श्रावणे चास्य दोषस्य निवृत्तास्सर्वमन्त्रिणः ॥ १०. २५.

असंमानाच्च सुहृदां पापः पापेन कर्मणा ॥ ११. १.

माल्यवान्—

न शत्रुमवमन्येत ज्यायान् कुर्वीत विग्रहम् ।

तन्मह्यं रोचते सन्धिः सह रामेण रावण ॥ ३५. १०.

यदर्थमभियुक्तास्सः सीता तस्मै प्रदीयताम् ॥ ३५. ११.

कुम्भकर्णः—

यदुक्तमिह ते पूर्वं क्रियतामनुजेन च ।

तदेव नो हितं कार्यं यदिच्छसि च तत्कुरु ॥ ६३. २१.

रावणेन कुम्भकर्णप्रतिवचनम्—

विभ्रमाच्चित्तमोहाद्वा बलवीर्याश्रयेण वा ।

नाभिपन्नमिदानीं यद्व्यर्थास्तस्य पुनः कथाः ॥ ६३. २४.

अस्मिन् काले तु यद्युक्तं तदिदानीं विधीयताम् ॥ २५.

रावणेन माल्यवद्वचनप्रतिवचनम्—

आनीय च वनात् सीतां पद्महीनामिव श्रियम् ।

किमर्थं प्रतिदास्यामि राघवस्य भयादहम् ॥ ३७. ८,

शार्दूलवचनोलङ्घनम् । शार्दूलः—

पुरा प्राकारमायाति क्षिप्रमेकतरं कुरु ।

सीतां वाऽस्मै प्रयच्छाशु सुयुद्धं वा प्रदीयताम् ॥ ३०. १३.

रावणः— यदि मां प्रति युद्धयेरन् देवगन्धर्वदानवाः ।

नैव सीतां प्रदास्यामि सर्वलोकभयादपि ॥ ३०. १५.

विभीषणवचनोलङ्घनम्—

भयं न पश्यामि कुतश्चिदप्यहं न राघवः प्राप्स्यति जातु मैथिलीम् ।

सुरैः सहेन्द्रैरपि सज्जतः कथं ममाग्रतः स्थास्यति लक्ष्मणाग्रजः ॥

॥ नीतिशास्त्रम् ॥

त्रयाणामैकवाक्ये^१ संप्रत्ययः ॥ चा. ३३

तत्र यद्व्युत्पिष्टाः कार्यसिद्धिकरं ब्रूयुः तत्कुर्यात् ॥ कौ. १. १४. ११.

महापक्षो यथाशास्त्रं दृष्टकर्मा हितः सुधीः ।

यद्यद्व्यान्मतारूढः तत्तत्साधु समाचरेत् ॥ का. १२. १७. ५१.

यत्र मन्त्रिमनस्साम्यं यत्र चेतो न शङ्कते ।

यत्र सन्तो न निन्दन्ति तत्परीयाच्चिकीर्षीतम् ॥ का. १२. १७. ३०.

तेषां स्वं स्वमभिप्रायम् उपलभ्य पृथक् पृथक् ।

समस्तानां च कार्येषु विदध्याद्धितमात्मवान् ॥ म. ७. ५. ७.

१. अत्र संप्रत्यय इति पदात् पूर्वम् अकारप्रश्लेषः चौर्वाबामुद्रणालयमुद्रितचाणक्यसूत्रे कृतः । परन्तु अस्मत्पुस्तकभाण्डागारस्थलिखितपुस्तके न नास्ति । युक्तश्चायमेव पाठ इति भाति ।

युक्तम् अत्र व्याख्यायां, M. R. विद्याशंकरमिश्रैः M. A. ॥ “ त्रिभिः कृते मन्त्रे सम्भवद्दूषण-
मप्याह ”^१ इत्यवतरणपूर्वकं पूर्वसूत्रस्वारस्यात् त्रिभिः मन्त्रिभिः ऐकमत्येन वचने स्वामिनः तत्र अवि-
श्रामः भवेदिति । “ षट्कर्णो मन्त्रः छिद्यते ” (३२. चा.) इत्यस्य सूत्रस्य मन्त्रित्रितयनिषेधपरत्वेन
तदानुगुण्येनास्यार्थो वर्णित इति च । तत् कैटिलीये एकेन द्वाभ्यां सह मन्त्रणस्य मतान्तरनिरासपूर्वकं
युक्त्या निषेधात् “ त्रिभिः चतुर्भिर्वा मन्त्रयेत् ” इति स्वाभिप्रायदानाच्च सर्वेषाम् अस्मदुदाहृतनीति-
पुराणवचनानां च मन्त्रिबहुत्वे तात्पर्येण तद्विरोधापातात् “ षट्कर्णो मन्त्रश्छिद्यते ” इत्यस्य मन्त्री-
तरविषयत्वेन अस्य सूत्रस्य उपरिष्ठादवृत्तेः तथाऽवतरणानावश्यकत्वाच्च, “ मानी प्रतिपत्तिमान् आत्म-
द्वितीयं मन्त्रिणमुत्पादयेत् ” इत्यस्य च मनुस्मृत्याशुक्तरौला सभामन्त्रिव्यातिरिक्तान्तरज्ञोपयोगि-
ब्राह्मणपरत्वेन, “ अकामबुद्धयः...” इति सूत्रेण अत्रापि मन्त्रिबहुत्ववचनाच्च सर्वनीतिशास्त्रकाराभिमतस्य
ऐकमत्येन सभायां मन्त्रिनिश्चितस्य राज्ञा अनुष्ठानस्य, “ यत्र मन्त्रिमनस्साम्यं यत्र चेतो न शङ्कते ”
का. इत्यादिविरोधात् बहुतालपत्रपाठविरोधाच्च अनुपादेयम् । तदेतत् विपुलतरं चाणक्यसूत्राविमर्शे
निरूपयिष्यते ।

सभ्याधिकारिप्रकृतिसभासत्सु मते स्थितः ।

सर्वदा स्यान्नृपः प्राज्ञः स्वमते न कदाचन ॥ शु. नी. २. ३

यत्र तच्चेतसां साम्यं तेषु साधु समुत्पतेत् ॥ का. १२. ३८.

(३) अथ मन्त्रिदोषः—

॥ रामायणम् ॥

रावणसभायां केचित् भयात् तत्त्वं नाश्रावयन्, केचित् बालिशः परबलाबलाज्ञा वीर्य-
दर्पेण विपरीतमवोचन् । ते न मन्त्रयोग्याः ॥

द्विषत्पक्षमविज्ञाय नीतिबाह्यास्त्वबुद्धयः ॥ ७. २.

अयं च दोषः सर्वस्य जनस्यास्योपलक्ष्ये ।

श्रावणे चास्य दोषस्य निवृत्तास्सर्वमन्त्रिणः ॥

विभीषणः कुम्भकर्णश्च मन्त्रायोग्यैर्मन्त्रणे दोषमुद्धाटयतः—

न तात मन्त्रे तव निश्चयोऽस्ति बालस्त्वमद्याप्यविपक्वबुद्धिः ॥ १५. ९.

अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः ।

प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥ ६३. १४.

अवेक्ष्य मन्त्रबाह्यास्ते कर्तव्याः कृत्यदृषणाः ॥ १६.

॥ नीतिशास्त्राणि ॥

अकामबुद्धयो मन्त्रतत्त्वार्थदर्शिनो मन्त्रिणः ॥ चा. ३४.

आप्तं मूर्खमनाप्तं च मन्त्रिणं परिवर्जयेत् ॥ का. १२. ३.

अभिजनप्रज्ञाशौचशौर्याभिरागयुक्तान् अमात्यान् कुर्वीत गुणप्राधान्यादिति ॥

कौ. १. ७. ५.

बालं दुष्टं साहसिकम् अज्ञातशास्त्रं मन्त्रे न प्रवेशयेत् । मूढाः दुराचाराः
तीक्ष्णाः आत्मबुद्धयः क्षिप्रकुद्धाः बालाः मन्त्रयोग्याः न ॥ बा. २. ५१, ५२.

मौलान् शास्त्रविदः शूरान् लब्धलक्षान् कुलोद्भवान् ॥ म. ७. ५४.

कुमार्गगं नृपमपि बुद्धयोद्धर्तुं क्षमान् शुचीन् ।

निर्मत्सरान् कामक्रोधलोभहीनान् निरालसान् ॥ शु. २. ८.

हितोपदेशकान् क्लेशसहान् धर्मस्तान् सदा ॥ शु. २. ७.

(४) अथ मन्त्रदोषः निरूप्यते—

॥ रामायणम् ॥

सभायाम् अधममन्त्रः अनैकमत्येन स्वमौर्यात् कृतः धर्मशास्त्रविरुद्धः अयशस्करः अश्रेयस्करश्च । सीताऽप्रदानेन युद्धकरणं निश्चितम् । सर्वनीतिविरुद्धमेतत् । किंचात् रावण-विभीषणयोः कलहः विभीषणेन्द्रजितोस्तथा विभीषणप्रहस्तयोश्चेति कलहसूयस्त्वाच्च ॥

॥ नीतिशास्त्राणि ॥

यत्नः कलहभर्त्सनम् एकस्य धर्मे एकस्य अर्थे एकस्य रुदितम् एकस्य क्रोधः यस्मिन् सोऽधमः ॥ बा. ४. ३७.

रामसभायां नीतिसारूप्यम् अर्थतः निरूपयामः—

रावणापमानितः विभीषणः “सर्वलोकशरण्याय” इत्यादिना राघवं शरणम् आगतः । विभीषणसंग्रहविषये रामेण मन्त्रिसभा प्रचालिता । तत्र सुग्रीवः विभीषणसंग्रहं नानुमेने । पुनः रामः सर्वान् अपृच्छत् ॥

तत्र सुग्रीवः— आगतश्च रिपोः पक्षात् कथमस्मिन् हि विश्वसेत् ॥ १७. २३.

एवमेव सन्दिह्य अङ्गदः तत् अपवादं नीतिसंमतम् अवदत्—

गुणतः संग्रहः कार्यो दोषतस्तु विवर्जयेत् ॥ १७.

शरभोऽप्येतदङ्गीचकार । मैन्दस्तु—

भावमस्य तु विज्ञाय तत्त्वतस्त्वं करिष्यसि ॥

ततो हनुमान् विदितविभीषणवृत्तान्तः अङ्गदाद्युक्तम् एकैकं युक्तिपुरस्सरम् अयुक्तमिति सविनयं विज्ञाप्य स्वाभिप्रायं वदति । तत्र चोक्तिस्वारस्यं पश्यन्तु—

न भवन्तं मतिश्रेष्ठं समर्थं वदतां वरम् ।

अतिशाययितुं शक्तो बृहस्पतिरपि ब्रुवन् ॥

न वादात् नापि सङ्घर्षात् नाधिक्यान्न च कामतः ।

वक्ष्यामि वचनं राजन् यथार्थं राम गौरवात् ॥ १७. ४९, ५०.

अनन्तरम् अङ्गदमतम् उपायेन परिहरति—

अर्थानर्थनिमित्तं हि यदुक्तं सचिवैस्तव ।

ऋते नियोगात्सामर्थ्यम् अवबोद्धुं न शक्यते ।

सहसा विनियोगो हि दोषवान् प्रतिभाति मा ॥

शरभमतं परिहरति—

चारप्रणिहितं युक्तं यदुक्तं सचिवैस्तव ।
अर्थस्यासंभवात्तत्र कारणं नोपयुज्यते ॥

जाम्बवन्मतं युक्त्या परिहरति—

अदेशकाले संप्राप्त इत्ययं यद्विभीषणः ।
दौरात्म्यं रावणे दृष्ट्वा विक्रमं च तथा त्वयि ।
युक्तमागमनं तस्य सदृशं तस्य बुद्धितः ॥

मैन्द्रमतं युक्त्या प्रतिक्षिपति—

अज्ञातरूपैः पुरुषैः स राजन् पृच्छ्यतामिति ।
पृच्छ्यमानो विशङ्केत सहसा बुद्धिमान् वचः ।
तत्र मितं प्रदुष्येत मिथ्यादृष्टं सुखागतम् ॥ ५८.

एतेषां सर्वेषां बार्हस्पत्यनीत्यनुसारित्वेऽपि मतानां तदभिप्रायं सूक्ष्मम् एते न जानन्ति ।
पूर्वोक्तानाम् अयं भावः—गुणदोषा इङ्गितानि च प्रत्यक्षत एव दर्शने ज्ञातुं शक्यन्ते असं-
शयम् । दूतादिप्रणयनद्वारा तद्वेदने संशय एव जायेत इति । तदेव विवृणोति—

न त्वस्य ब्रुवतो जातु लक्ष्यते दुष्टभावता ।
प्रसन्नं वदनं चापि तस्मान्मे नास्ति संशयः ॥
राज्यं प्रार्थयमानश्च बुद्धिपूर्वमिहागतः ।
एतावत्तु पुरस्कृत्य युज्यते त्वस्य संग्रहः ॥

इत्यादिना । रामः स्वाभिप्रायमाह—सर्वैरपि शरणागतत्वाणरूपा प्रधाननीतिः विस्मृतेति
तां च स्मारयन्—

मित्त्रभावेन संप्राप्तं न त्यजेयं कदाचन ॥
न वयं तत्कुलीनाश्च राज्याकाङ्क्षी च राक्षसः ॥

इति युक्त्या नीत्या च सर्वान् मन्त्रिणः सान्त्वयचनेन ।

यदुक्तं कपिराजेन रावणावरजं प्रति ।
वाक्यं हेतुमदर्थ्यं च भवद्भिरपि तच्छ्रुतम् ॥ १७. ३०.

हेतुतो मतिसंपन्नास्समर्थाश्च पुनःपुनः ॥

इति न्यायेन एकैकाभिप्रायं प्रथमं स्वाभिप्रायानाविष्कारपूर्वं लब्ध्वा नीतितः युक्तितश्च सर्वान्
मन्त्रिण आमन्त्र्य तदभिप्रायम् ऐकमत्येन लब्ध्वा विभीषणं तद्वाग्भिरेवानाययामासेति नात्र
किञ्चित् नीतिशास्त्रवैपरीत्यं, फलंशेऽपि न वैपरीत्यम् ॥

॥ नीतिशास्त्रम् ॥

शत्रुपक्षादागतं न विश्वसेत् ॥ बा. ५. १९.

गुणतः संगृहीयात् ॥ बा. ५. २०. .

भावैः परीक्षयेत् ॥ बा. ५. २१.

इङ्गितैर्ज्ञातुं शक्यते ॥ बा. ५. २१.

अशङ्कितमति स्वस्थः ॥ बा. ५. २४.

अकोपनश्च....बालादयोऽपि हि विवृण्वन्ति तम् ॥ बा. २६.

शरणागतं सर्वपातकयुक्तमपि रक्षेत् ॥ बा. ३. ५१.

भक्तं च भजमानं च तवासीति च वादिनम् ।

लीनेतान् शरणं प्राप्तान् विषमेऽपि न संत्यजेत् ॥ (विदुरनीतिः)

सामभेददानानि मन्त्रिषु ॥ बा. १. ४७.

तानेकैकशः पृच्छेत् ॥ कौ. १. ४. ११.

श्रीविकटेशाय नमः

कोऽसौ योगसूत्रस्य भाष्यकृद् व्यासः?

BY

Vyākaraṇa Vidyā Pravīṇa R. RAMAMURTI SARMA

विदितमेवेदं समेषां—यत् श्रुतिस्मृतीतिहासादिषु प्राधान्येन प्रतिपादितमोक्षा-
त्यपरमपुरुषार्थसाधनभूतस्य भगवत्साक्षात्कारस्य कारणं यमनियमाद्यष्टाङ्गयुक्तो योगः,
तस्य च योगस्य स्वरूपं प्रतिपादयितुं भगवान् पतञ्जलिर्योगसूत्राणि प्रणिनाय । तेषां सूत्रा-
णां व्यासाभिधः कश्चिदाचार्यः भाष्यमकरोत्-इति ।

अत्र किञ्चिद्व्यं विमृशामः—किमसौ भाष्यकारो ब्रह्ममीमांसाशास्त्रकृत्, इतिहास-
पुराणादिप्रसिद्धः पाराशर्यो व्यासः? आहोस्विदन्यः कश्चिद्व्यासनामा पण्डितः? इति ।

एतद्भाष्यं, भाष्यानुसारेण सूत्रञ्च व्याकुर्वाणा बहवः पण्डिताः ‘पराशरसुतोऽयं व्यासः’
इत्यभिप्रयन्ति इति तेषां ग्रन्थतोऽवगम्यते । तथाहि—

१. हरिहरानन्दः पातञ्जलभाष्यव्याख्याने भास्वतीनाम्नि-आदिमे श्लोके- ‘तथा
प्रशान्तं मुदिताप्रतिष्ठं तं भाष्यकृद्व्यासमुनिं नमामि’ इति व्यासं स्तौति ।

२. तथा वाचस्पतिमिश्रः-(9th Century A. D.)¹ तत्त्ववैशारद्यां भाष्यव्याख्यायां
‘नत्वा पतञ्जलिमृषिं वेदव्यासेन भाषिते’ इति ।

३. पातञ्जलरहस्याख्ये तत्त्ववैशारद्याष्टिपण्ये-‘पतञ्जलेर्व्यासमुनेश्च वक्ष्ये’ इति ।

४. विज्ञानभिक्षुर्वार्तिककारश्च-(The second half of the 16th Century
A. D.)

‘श्रीपातञ्जलभाष्यदुग्धजलधिर्विज्ञानरत्नाकरो
वेदव्यासमुनीन्द्रबुद्धिखनितो योगीन्द्रपेयामृतः’

इति,

‘सर्ववेदार्थसारोऽत्र वेदव्यासेन भाषितः ।

योगभाष्यमिषेणातो मुमुक्षूणामिदं गतिः ॥

1. न्यायसूचीनिबन्धोऽसावकारि सुधियां मुदे ।

श्रीवाचस्पतिमिश्रेण वत्सङ्कवसुवत्सरे ॥

इति वाचस्पतिमिश्रकृतन्यायानुक्रमणिकायां (898) ८९८-तमे संवत्सरे लिखितमिह ।

इति व्यासं प्रशस्य, 'अथ योगानुशासनं—तदिदं सूत्रमारभ्य समग्रं शास्त्रं सर्वलोकहिताय भगवान् बादरायणो व्याचष्टे' इति, 'तज्जपस्तदर्थभावनम्' (योगसू. १. २८) इति सूत्रभाष्यस्थस्य, 'तथा चोक्तम्—

स्वाध्यायाद्योगमासीत् योगात्स्वाध्यायमामनेत् ।

स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते ॥ इति

इति श्लोकस्यावतरणग्रन्थे^१—'उक्तार्थे स्वपितुर्वाक्यं विष्णुपुराणस्य प्रमाणयति—तथा चोक्तमिति' इति च वदन्, स एवायं पराशरसूनुर्व्यासोऽस्य योगसूत्रस्य भाष्यकार इत्याशेते ।

५. नारायणतीर्थाभिधो भिक्षुः योगसिद्धान्तचन्द्रिकायां—

'स्वातन्त्र्यसत्यत्वसुखं प्रधाने सत्यञ्च चिद्भेदमभेदवाक्यैः ।

व्यासो निराचष्ट, न भावनाख्यं योगं स्वयंनिर्मितब्रह्मसूत्रैः ॥'

इति तुरीयेण श्लोकेन 'एतेन योगः प्रत्युक्तः' (ब्रह्मसू. २. १. ३.) इति योगशास्त्र-प्रत्याख्यानपरस्य व्याससूत्रस्य, योगशास्त्रप्रतिपादिते श्रुत्यादिदिरुद्धे प्रकृतिसत्यत्वादिविषये, आत्मभेदसत्यत्वादिविषये च अप्रामाण्यबोधकत्वं, न तु श्रुत्यादिसम्भतेऽष्टाङ्गयोगविषये' इति तात्पर्यं सूचयन्,

सूत्रार्थबोधिण्यां—'तेषु च सूत्रेषु भगवान् बादरायणो भाष्यं चकार' इति, तत्रैव 'ते व्यक्तसूक्ष्मा गुणात्मानः' (यो. सू. ४. १३.) इति सूत्रे 'अत एवोक्तं भाष्यकृता व्यासदेवेन' इति च वदन् ब्रह्मसूत्रकृद्वासा एवायमित्यभिप्रैति ।

एतत्सर्वमभिप्रेत्यैव आब्रूचूनामपण्डितः शर्मण्यप्राच्यविद्यासङ्घे मुद्रापितायां संस्कृत-वाङ्मयतत्कर्तृणामनुक्रमणिकायां—('CATALOGUS CATALOGORUM,' by Theodor Aufrecht. Printed for the German Oriental Society) व्यासेन विनिर्मितान्^२ कोशान् प्रदर्शयन्, ब्रह्मसूत्रकृता योगभाष्यं प्रणीतमित्यावेदयति स्म ॥

1. See Page 94. 'Kasi Sanskrit Series,' Hari Dās Granthamālā No. 110. (Yoga Sāstra Section No. 3.)

२ १. इतिहास

२. गोलध्याय

३. तीर्थपरिभाषा

४. प्रतिमालक्षण

५. बालकृष्णाष्टक

६. दत्तकदर्पण

७. तत्त्वबोध

८. ब्रह्मसूत्र

९. योगसूत्रभाष्य

१०. महाभारत

११. बृहत्संहिता

१२. शिवतत्त्वविवेक etc.

तथा चैते सर्वेऽपि विपश्चिदपश्चिमा वाचस्पतिमिश्रादयो नामसाम्यमात्रवासनावसितान्तः-
करणा भाष्यकारो व्यासः पराशरसूनुरेवेति निश्चिन्वते ।¹

नैतद्गोचरे विमर्शकनिष्णातेभ्यः आधुनिकेभ्यः, यतोऽयं कृष्णद्वैपायनो मुनिः द्वापर
आसीदिति ‘द्वापरे द्वापरे विष्णुर्व्यासरूपी जनार्दनः’ इत्यादीतिहासादितो विज्ञायते ।
योगसूत्रकारो मुनिवरः पतञ्जलिस्तु कलौ अष्टशतोत्तरद्विसहस्रसंवत्सरेषु (२८००) गतेषु²
(2nd Century B. C.) योगसूत्राणि चकारेति प्रतीमः । अतः कृष्णद्वैपायनान्मुनेरत्यन्त-
मर्वाचीन एवाऽयं पतञ्जलिः । नितरामर्वाचीनस्य योगसूत्रस्य भगवान् बादरायणो भाष्य-
मकरोदित्येतत् न युक्तिपदमारोढुं कल्पते ॥

तर्हि कथम् “एतेन योगः प्रत्युक्तः (ब्र.सू. २. १. ३) इति ब्रह्मसूत्रेण व्यासो
भगवान् बादरायणो योगतन्त्रमर्वाचीनं प्रत्याख्यातुमीष्टे ? तत्र योगस्त्वयं पातञ्जल एवेति
वर्णयन्ति । अतो वयमनुमिनुमः पतञ्जलेरर्वाचीन एव बादरायण” इति केचिदाचक्षते ।

उष्णीषमस्तकन्यायमनुकुर्वाणास्ते त्वविश्वसनीया एव । यतो भगवतः पराशरसूनो-
र्व्यासस्य पतञ्जलेः प्राचीनतां मुनित्रयवचनादेवावगच्छामः ॥

तथाहि—भगवान् पाणिनिः ‘पाराशर्यशिलालिभ्यां भिक्षुनटसूत्रयोः’ (पा.सू.
४. ३. ११०.) इति सूत्रे पाराशर्येति बादरायणस्यैव नाम निर्दिशति । किञ्च
‘गर्गादिभ्यो यञ्’ इति (पा.सू. ४. १. १०५) सूत्रे गर्गादिगणे पराशरशब्दं पठति ।
गर्गादिभ्यो यजिति सूत्रस्य गोत्राधिकारे पाठात् व्यासस्य गोत्रत्वाभावेन कथं यजिति न
शङ्कावकाशः ; अनन्तरापत्ये गोत्रत्वारोपेण, अनन्तरापत्येऽपि व्यासे यञ्प्रत्यय इति ‘पारा-
शर्यशिलाली’ ति सूत्रे तत्त्वबोधिन्त्यादावभिधानात् । एतेन पाराशर्यपदेन पराशरसूनुर्यास एव
सूत्रकारेण विवक्षितः । अत एवोक्तं शैखरे ‘पाराशर्यो व्यास’ इति ।

‘सुधातुरकड्च’ (पा.सू. ४. १. ९७.) इति सूत्रे सुधातृव्यासयोरिति वररुचि-
वचनेऽपि व्यासपदं कृष्णद्वैपायनपरम् । अत एव हरदत्तेन काशिकाव्याख्यायां पदमञ्जर्यां
‘वेदं व्यस्यतीति वेदव्यासः, कर्मण्यण्, तस्यैकदेशप्रयोगो व्यास इति, भीमसेनो भीम
इतिवत्’ इति प्रत्यपादि ॥

1, It has actually been asserted that Vyāsa, the author of a late commentary on Patañjali's Yōgasūtras, is the same person as Vyāsa, the Collector of the Vēdas, the reputed author of the Mahābhārata and of the Vēdānta Sūtras (Max Muller's Indian Philosophy, page 313.)

2. There seems, moreover, to be no sufficient ground to doubt the correctness of the native tradition identifying the founder of the Yōga system with the grammarian Patañjali. The Yōga Sūtras therefore probably date from the 2nd century B. C. (Macdonell's Sanskrit Literature, page 396.)

महाभाष्येऽपि तत्रैव 'वैयासिकः शुक्रः' इत्युदाहरणे भाष्यकृता पतञ्जलिना 'शुक्र' इत्युक्तेः शुक्रतातस्यैव व्यासस्य वार्तिकस्थव्यासपदेन ग्रहणमिति सुस्पष्टम् ॥

एतेन मुनित्रयवचनेन ब्रह्ममीमांसाकृद्ब्रह्मासः पुरातनः, न तु पतञ्जलेरर्वाचीन इति निश्चप्रचम् ॥

महाभाष्यकारादन्यः कश्चित्पतञ्जलिर्योगसूत्राणि रचयामासेति तु वस्तुतत्त्वादपेतोऽय-
मंशः । यतस्स एवायं पतञ्जलिरित्यत्र प्रमाणबाहुल्यमुपलभामहे । तथाहि—

चरकव्याख्यात्रा चक्रपाणिना (1060 A. D.) कृते व्याख्याने

‘पातञ्जलमहाभाष्यचरकप्रतिसंस्कृतैः ।

मनोवाक्कायदोषाणां हन्त्रेऽहिपतये नमः’ ॥ इति,

कैयटेन महाभाष्यव्याख्यात्रा—

‘योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।

योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥’

इत्यादिना भगवतः पतञ्जलेः, योग-चरक-महाभाष्यकर्तृत्वं सुविशदमुपपादितम् ।

किञ्च ‘शब्दार्थप्रत्ययानां’ (यो. सू. ३. १७) इति सूत्रे स्फोटं स्मारयति । अपि च महाभाष्ये प्रस्तावे ‘अथ शब्दानुशासनम्’ इत्यारभ्य व्याख्यातम् । अस्मिन् योग-सूत्रेऽपि आदौ ‘अथ योगानुशासनम्’ इत्येवारब्धम् । किं बहुना ; भर्तृहरिरपि (4th Century A. D.) “योगेन चित्तस्य” इत्यादिपूर्वोक्तश्लोकार्थं मनसि निधाय, तत्समानार्थिकां काञ्चन कारिकां वाक्यपदीये विलिलेख—

‘कायवाग्बुद्धिविषया ये मलाः समवस्थिताः ।

चिकित्सालक्षणाऽऽध्यात्मशास्त्रैस्तेषां विशुद्ध्यः’ ॥ १. १४७.

इति । तस्मादेतादृशैः कारणैर्महाभाष्यकृदेव पतञ्जलिर्योगसूत्रकार इति वक्तुं पारयामः । एवञ्च ‘एतेन योगः प्रत्युक्तः’ इत्यनेन पातञ्जलयोगसूत्रस्य निराकरणमसम्भूतम् । अतो मन्यामहे पातञ्जलयोगो न साक्षात्प्रत्याख्यानविषयः, अपि तु हैरण्यगर्भ एव इति । तस्य प्रत्याख्यानेन तदनुयायि सर्वं योगशास्त्रं प्रत्याख्यातप्रायमिति मनवानाः ‘पातञ्जलयोगोऽनेन प्रत्याख्यात’ इति व्यवहरन्ति ॥

पातञ्जलस्य हैरण्यगर्भयोगशास्त्रानुरोधित्वं तद्व्याख्यातृवचनादेवावगच्छामः । तथा हि—‘हिरण्यगर्भो योगस्य वक्ता नान्यः पुरातनः’ इति भारतवचनात् हिरण्यगर्भः कमलासनो योगशास्त्रमरचदिति निर्विवादम् । अत एव ‘अथ योगानुशासनम्’ इति सूत्रवृत्तौ हिरण्यगर्भाद्युपदिष्टस्यैव योगस्य विविच्य बोधनमिति नागोजीभट्टो वदति ।

योगसुधाकारोऽपि ‘हिरण्यगर्भं शास्त्रमनुसृत्य शिष्यते व्याख्यायते’ इति ।

मिश्रोऽपि—यदि हिरण्यगर्भो योगस्य प्रणेता तर्हि पतञ्जल्योगशास्त्रकर्तृत्वं कथ-
मित्याशङ्क्य, सूत्रकारेण (पतञ्जलिना) उक्तम्—अनुशासनमिति, शिष्टस्य शासनं अनुशासन-
मित्यर्थः—इति व्याख्याति ।

ततश्च कमलासनप्रणीत एव योगः प्रत्याख्यातो वादरायणेन ॥

अत एव श्रीरामानुजीये ‘एतेन योगः’ इति (२. १. ३.) ब्रह्मसूत्रभाष्ये ‘हिरण्य-
गर्भप्रणीतत्वाद्योगस्य, हिरण्यगर्भस्यापि क्षेत्रज्ञत्वेन भ्रमसंभवात्’ इति व्याख्यातम् ।
योगसूत्रभाष्यकृद्ब्रह्मासः अन्य एवेत्याधुनिकानां च चारितविमर्शकानामाशयः ॥

‘मेग्डानल् (Macdonell) नामकः पाश्चात्यः, सातशतिकाऽयं (7th Century
A.D.) व्यासो योगसूत्रस्य भाष्यकार इति वदति ।

दास् गुप्तः (Dasgupta), सर् पदोपपद राधाकृष्णः,^१ अन्येच — क्रिस्तोः परं
तुरीयशताब्द्यामयमासीदित्याहुः ।

इदमेव युक्तमुत्पत्त्ययामः—यतोऽयं भाष्यकारः, तृतीये विभूतिपादे—‘जानिलक्षण-
देशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः’ (यो. सू. ३. ५३), इति सूत्रभाष्ये ‘अत
उक्तं मूर्तिव्यवधिजातिभेदाभावाच्चास्ति मूलपृथक्त्वम्, इति वार्षगण्यः इति, योगशास्त्रनिष्णात-
माचार्यं वार्षगण्यं स्मरति । तथा—चतुर्थे कैवल्यपादेऽपि—‘ते व्यक्तसूक्ष्मा गुणात्मानः’
(यो. ४. १३.) इति सूत्रव्याख्यानभाष्ये—‘तथा च शास्त्रानुशासनम्—

गुणानां परमं रूपं न दृष्टिपथमृच्छति ।

यत्तु दृष्टिपथं प्राप्तं तन्मायेव सुतुच्छकम् ॥’

इति च तस्यैवाचार्यस्य वाक्यं प्रमाणतया उपन्यस्यति ।

अत एव श्रीशाङ्करब्रह्मसूत्रभाष्यव्याख्यायां—^२द्वितीयाध्याये प्रथमपादीयतृतीय-
सूत्रे—‘योगशास्त्रं व्युत्पादयिताऽऽह स भगवान् वार्षगण्यः—गुणानां परमं रूपमिति’ इति
प्रतिपादितम् ॥

1. The oldest and best Commentary of this book (Yoga Sūtras) is that of Vyāsa
dating from the 7th Century A. D. (Macdonell Skt Literature, page 398)

2. Vyāsa's Commentary on the Yoga Sūtra (4th Century A. D) gives the stan-
dard exposition of the Yoga Principle (Sri Radhakrishnan.)

3. See page 215 (Kasi Sanskrit Series), Haridās Granthamālā No. 116 (Vedānta
Section No 19.)

अयं च वार्षगण्य आचार्यः वसुबन्धोः¹ (C. 320.) पूर्वं द्वितीयशताब्द्यामासीदिति ज्ञायते । तस्य नाम्न उद्धरणात् ततोऽप्यर्वाचीनः कश्चित् व्यासनामा पण्डितवरोऽस्य भाष्यं चकारेति निर्णयामः ।

ब्रह्मसूत्रकृद्वासास्तु—अन्येन केनचित्प्रणीतं ग्रन्थं व्याख्यातवानिति न शृणुमः, नापि पश्यामः विप्रतिपन्नादेतस्मात् भाष्यादन्यं व्याख्यानग्रन्थम् ।

तस्मात् वेदान्तिनो व्यासादयमन्य एवेति निश्चिनुमः ॥

SUMMARY

Vācaspatimiśra, Vijñānabhikṣu, Nārāyaṇa Tīrtha and others hold the view that Vyāsa, the author of Pātañjala Yōgabhāṣya, is one and the same as the well known Vēdavyāsa, the author of the Brahma-sūtras and the Purāṇas.

It is shown in this article that Vyāsa, the author of Yōgabhāṣya is different from Vēdavyāsa, the author of the Brahma-sūtras and the Purāṇas.



1. From Bhuddhist sources we hear of an older contemporary of Vasubandhu (C. 320), Varshaganya who wrote a Śaṣṭitantra on the Sāṃkhya, his pupil Vindhya-vāsa corrected his master's views in a set of seventy verses known as the Golden seventy verses, which Vasubandhu criticized in his Paramārtha-Saptati. A. B. Keith, History of Sanskrit Literature.

ANĀKĀVALI

नागानन्दे चतुर्थोऽङ्कः

BY

M. RAMAKRISHNA KAVI, M.A.

Ankāvali is a collection of verses occurring in several dramas in Sanskrit in the order in which they are found in each Act with introductions in verses by the compiler and additional verses to maintain the connection of the story. But these additions in the middle of an Act are always marked at the beginning and the end by flowers (पुष्पिका). The closing of each Act is noted. The name of the drama is given at the end of each drama. Such a compilation is found in Malabar for about 250 dramas. Verses between the flowers (पुष्पिका) are either the compiler's own or culled from older Kāvya. Ankāvali existed when Sūktiratnahāra was composed in the 13th century A.D. Besides dramas certain Kāvya like Kumārasambhava, Amṛta-mathana are also summarised. Ankāvali is useful in determining the textual purity of various old dramas which appear either in mutilated or puffed up form. For instance, quotations given by Sāgaranandin and Bhoja from Mālatīmādhava and Mṛchchakatī respectively are not found in them as quoted by them.

Nāgānanda presents an additional feature in reading, in that one entire Anka (Act IV) is not found in any of the printed editions. It is reproduced here from my manuscript—a fragment of Ankāvali containing only a few dramas—and the palm-leaves are badly mouse-eaten on one side.

.....सा महत्यपि व्यसने ।

युक्तं न तां प्रवक्तुं दुर्गतिपदवीं खलीभूताम् ॥

हिंसाप्रभवो विजयस्तस्य फलं श्रीस्ततस्सुखं क्षणिकम् ।

तस्मात्तये विशुद्धं धर्मं च यश्च को ॥

.....स्वच्छं पयो नैर्ज्वरं,

भूयश्चन्दनपङ्कशीतलशिलाह्लादी वसन्तानिलः ।

आलोका यदिवा दिवाकरकराः शुद्धश्च नक्तं शशी

सन्तश्चाभिति(?)वत्सला ननु मयाऽपास्तेव लक्ष्मी..... ॥

.....नः सङ्गशिशोश्चकर्ष ।
 तदन्तकोट्युल्लिखितैकपाणिः गां शोणिताताम्रतलां चकार ॥
 अभ्यागयोगादथ तस्य रक्तः तौ दंष्ट्रिणौ तज्जननीव हित्वा ।
 त्यक्तः कु.....व समं विचेरुः ॥
 (अ)त्यन्ततृप्त्यै पिशिताशनानां खं शोणितं सम्यगवेक्ष्य बुद्ध्या ।
 तुतोष लब्ध्वेव निधिं दरिद्रः तत्कारयुक्तार्थमिदं च दध्यौ(?) ॥
 न्मनेव मरणाय कल्पितेरहितोदयेषिणः ।
 प्रीतिरद्य महती शरीरके ॥
 काममेतदशुचिव्यपाश्रयं चेतसो बहुमतं तथाऽपि मे ।
 यत्क्षुधार्तिपरिपीडितात्मनां प्रीतये प्रणयिनां भविष्यति ॥
 तदाग.....प्यवनेषु भोक्ष्यते ।
 तदुष्णमेतद्विनिमीलितेक्षणः प्रबन्धसन्तां असृक् क पास्यति(?) ॥

॥ इति चतुर्थोऽङ्कः ॥

मित्रावसुः—

आधूतोभयपक्षपिण्डित
 ...धो फणिनो निरस्य तरसा ताक्ष्येण ये भक्षिताः ।
 सूर्यालोकविनीतनिस्सृतवसान्यस्थीनि तेषाममू-
 न्युद्भासश्शिरसाममी चरणयः (?) क्षिप्ताः क्षितावासते ॥
 नरकशिखिनां धूम.....
शोको मोहाद्यनदीन्धन्तामयम्(?) ।
 तरुरिव सरितीरोदीर्णः कथञ्चिदवस्थित-
 स्तदयमशुचिः कायो हेतुर्विपर्ययकर्मभाक् ॥
 आसर्गात्परपिशितार्थमाहतस्य, क्षुद्दुःखं नगमुपैत्ति.....।
दत दुर्वारव्यसनमधिष्ठितं तिरश्चाम् ॥
 क्षुद्दुःखसंस्कारविधौ विशान्ते त्रासक्षयाच्चेतसि निर्विचेष्टे ।
 भविष्यति प्रेमनिबद्धमूल...तस्यैह तेषां च क . र मैत्री ॥

इति सपदि दयान वक्त्रारविन्दः ।
 निजसुहृदतुलांसे पाणिमाधाय सव्ये लिखित इव मुहूर्तं निश्चलस्सोऽक्तस्थे ॥

वृद्धनागी—

स एवमासां दशकुक्षिणा मया धृतस्तनस्यन्दि.....।
कुलप्रदीपोऽद्य तिरोभविष्यति ॥

ययास्य ताराधिपचारुदर्शनं रहस्सविस्त्रब्धमवेक्षितं मुखम् ।
 तिरोगते भर्तरि सा कथं वधूः न मृत्युमुत्तासवती गमि॥
चैर्नहि लक्ष्यते फलम् ।
 यदद्य मे पुत्रवियोगविक्लवं सहस्रधा नो हृदयं विदार्थते ॥

नखावलुप्तं नयनं गरुत्मता विलोकयन् प्रक्षमिणं चक्र... ।
तास्य वृद्धो बत ... रिप्यति ॥

नागोचितैराभरणप्रकारैः रास्थाय वेषं तनयस्य तेऽहम् ।
 बुभुक्षितायाद्य शरीरमेतत् ताक्षर्याय दास्यामि न ॥
पद्यते वृत्तेन जनेन वार्यते ।
 गतो जनस्यास्य समानदुःखतां, सुहृत्तमः किं पुनरीदृशो भवान् ॥

श्रीः

श्रीविकटेशाय नमः

॥ धनुर्मासः ॥

BY

Sri T. A. P. KRISHNAMACHARYA

धनुर्मासो हि नाम सूर्यस्य धनुराशिप्रवेशप्रभृतिमकरराशिप्रवेशपर्यन्तस्त्रिंशद्दिनसमु-
दायः । सपादनक्षत्रद्वयमेको राशिः । ‘ अश्विनी ’ ‘ भरणी ’ ‘ कृत्तिका ’ पादो
मेषः । अन्या रीत्या ‘ मूल ’ ‘ पूर्वाषाढा ’ उत्तराषाढापादपर्यन्तो धनुराशिः । उत्तरा-
षाढाद्वितीयपादप्रभृति धनिष्ठार्धपर्यन्तो मकरराशिः । राशिप्रवेशसूर्यस्य दिवा वा रात्रौ वा
यदाकदाचिद्भवति । धनुर्मासे सूर्यस्योदयः परं धनुर्लग्न एव भवति । धनुर्लग्नस्य
विघटिकास्तन्मासदिनसंख्यया विभज्य प्राप्तेषु विघटिकांशेषु दिनक्रमेणोत्तरोत्तरविघटिकां-
शेषु सूर्योदयो भवति । इयमेव भुक्तिरित्युच्यते । मानुषमानेनैको वत्सरो देवानामेकं दिन-
मित्यविगीतम् । वत्सरश्चोत्तरायणदक्षिणायनरूपभागद्वयात्मकः । ततोत्तरायणं देवानामहः ।
दक्षिणायनं रात्रिः । मकरमासप्रभृति मिथुनमासपर्यन्ताः षण्मासा उत्तरायणम् । कर्काटक-
मासप्रभृति धनुर्मासान्ताः षण्मासा दक्षिणायनम् । देवानां रात्रिभूतस्य दक्षिणायनस्यान्तिम-
भागोऽयं धनुर्मासः । ततश्च देवानामुषःकालतुल्यो भवति । उषःकालश्च मनसः प्रसा-
दावहः । तथाविधे च समये स्वामीष्टदेवतानां प्रबोधनं, वन्दनं, स्तवनं, पूजनं,
कीर्तनम्, इत्यादिकं भक्तानामतीव शुभप्रदम् । अत एव पाञ्चरात्रादिषु सर्वेष्वप्यागमेषु
(पूजाशास्त्रेषु) तत्तद्देवतानां धनुर्मास्युषःकाले पूजनादिकं विधीयते ।

विष्ण्वाल्यादिषु विघ्नेश्वरालयपर्यन्तेषु सर्वेष्वप्यालयेषु धनुर्मास्युषःकाले पूजनादिकं
क्रियमाणं दरीदृश्यते च ।

श्रीपाञ्चरात्रे श्रीविष्णुतिलकसंहितायामष्टमाध्याये ब्रह्माणं प्रति भगवता—

चापसंक्रममारभ्य तैषसंक्रमणावधि ।

अरुणोदयवेलायां प्रत्यहं मां समर्चयेत् ॥ २९४ ॥

मुद्गान्नं जुहुयादग्नौ तथैव च निवेदनम् ।

तन्मातृशुद्धैकादश्यामुषस्यर्भ्यर्च्य मां विधे ॥ २९५ ॥

उत्तरं द्वारमानीय कवाटोद्धाटनं चरेत् ।

सेवन्ते तत्र ये मर्त्यास्तेषां नास्ति पुनर्जनिः ॥ २९६ ॥

तन्मासे च तथाऽऽर्द्रायामभिषिक्तं चतुर्मुख ।

दृष्ट्वा नीराजने काले पुनर्जन्म न विद्यते ॥ २९६ ॥

इत्यादिना धनुर्मासि भगवतः पृथगाराधनम्, तस्यारुणोदयरूपः कालः, मुद्गान्नहोमः, मुद्गान्ननिवेदनम् । ततैव शुक्लैकादश्यामुत्तरद्वारे परमपदद्वाराख्ये भगवतो निवेशनम्, द्वारोद्घाटनम्, तत्र भगवद्दर्शनम्, तस्य फलं मुक्तिः इत्यादिविशेषो निरूपितः ।

अन्यश्च सम्प्रदायसिद्धो विशेषो विष्णुवाक्ये— प्रतिदिनं पूजाकाले श्रीगोदादेवीविरचितलिंशद्वाथात्मक 'तिरुप्पावै' नामकप्रबन्धस्य समग्रस्य पारायणम्, निवेदनानन्तरं प्रबन्धसमापनकाले प्रतिदिनमेकैकस्या गाथाया भगवतः श्रियःपत्युरग्रे पठनम् इत्यादिः । युक्तं चैतत् । धनुर्मासस्त्रिंशदिनात्मकः । प्रबन्धश्चायं 'तिरुप्पावै' नामको भगवदिच्छया लिंशद्वाथात्मको निष्पन्नः ।

उदाहृतसंहितायां “ चापसंक्रममारभ्य तैषमंकपणावधि ” इति पूजाकालो दर्शितः । प्रबन्धे चास्मिन् ‘मार्कण्डेय’ इत्यादिमगाथायां चापसंक्रमरूपपूजारम्भकालमुक्त्वा, एतत्प्रबन्धान्तिमगाथानन्तरं ‘नाच्चियार् तिरुमोर्’ प्रबन्धादिमगाथायां ‘तैयोरु तिङ्गळ्’ इत्यादिना धनुर्मासपूजावसानकालस्तैषसंक्रमो दर्शितः ‘मुप्पटुं तप्पामे’ इति त्रिंशद्वाथावाक्येन धनुर्मासीय त्रिंशत्पूजास्वपि उक्तप्रबन्धस्य समग्रस्यपारायणं प्रति पूजनं एकैकगाथापारायणं च सूचितम् ।

किञ्च संहितोक्तकवादोद्घाटनं “ नायकनाय् ” इत्यादिकायां षोडश्यां गाथायां सम्यङ् निरूपितम् । तत्र भगवतः सिंहासन उपवेशनं त्रयोविंशद्वाथायां ‘मारिमलै मुळ्ळिल्’ इत्यादिगाथायां ‘शीरिय शिङ्गासनत्तिलिरुन्दु’ इति प्रार्थितम् । चतुर्विंशद्वाथायां ‘अन्निवुलकमळन्दाय्’ इत्यादिकायां भगवद्दर्शनं, तज्जनितप्रीत्यतिशयेन मङ्गलाशासनादिकं सम्यङ् निर्वर्णितम् । अन्तिमेन गाथाद्वयेन भगवतः श्रियःपत्युर्दर्शनफलं ‘श्रीरङ्गे शरदः शतम्’ इत्यादिश्लोकोक्तप्रकारेण यावज्जीवमत्र निराबाधभगवत्कैङ्कर्यादिकं, एतद्देहावसाने देशविशेषे नित्यविभूतौ भगवदनुभवकैङ्कर्यादिकं च भगवदनुग्रहजन्यं संप्रार्थितम् । पूजाकालोऽरुणोदयकालः “ शित्तञ्जिरुकाले ” इत्यादिना निरूपितः । प्रबन्धस्य व्रतोपदेशरूपत्वात् देवताव्रतस्य मुद्गान्ननिवेदनगर्भत्वात्मुद्गान्ननिवेदनहोमादिकं सूचितम् ।

पूर्वं द्वापरान्ते महताऽवग्रहेण नन्दगोकुले पीड्यमाने तृणोदकादिशून्ये सति गोधना गोपवृद्धास्सर्वे मिलित्वा सुवृष्ट्या सुभिक्षार्थं कात्यायनीव्रतं धनुर्मासादिमदिनमारभ्यान्तिमदिवसावधि उषःकाले स्नानमुद्गान्ननिवेदनादिपुरस्सरमनुष्ठेयमिति गोपिकासमादिशन् । भगवान् नन्दसूनुः श्रीकृष्णो व्रतापेक्षितोपकरणदानेन विघ्ननिवारणादिना च रक्षणेन

व्रतपूरणाय संप्रार्थितः, अङ्गीचकार च प्रार्थनाम् । गोपिकाश्च गोपवृद्धानामाज्ञां शिरसा समादाय,

(१) “ हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।

चेरुहविष्यं भुञ्जाना मासं कात्यायनीव्रतम् ॥ ”

इत्युक्तप्रकारेण धनुर्मासि कात्यायनीपूजां मुद्गाननिवेदनेन तच्छेषभोजनेन च यावन्मास-
समाप्ति समन्वतिष्ठन् । इतीयं कथा श्रीभागवते प्रसिद्धा ।

श्रीविष्णुचित्तकुलनन्दनकल्पवल्लीयं गोदांवा कलियुगादौ ९८-तमे नखवर्षे
कर्कटकमासे शुक्लचतुर्दश्यां भौमवासरे पूर्वफल्गुनीनक्षत्रे तुलसीकानने समुदभवत् ।

श्रीविष्णुचित्तदिव्यसूरिणा पुत्रीनिर्विशेषं वर्धिता च श्रीमन्नारायणैकप्रवणहृदया
प्राप्तविवाहकाला मनुष्यवार्तामप्यसहमाना श्रीकृष्णमनुबुभूषुः, तस्मिन्नाज्ञां वर्धयित्वा बहु-
कालव्यवहितत्वात्तदलाभेन विरहमसहमानाऽभूत् ।

विरहसमाश्वासनाय पूर्वोदितकात्यायनीव्रतस्थाः श्रीकृष्णानुभवजनितसुखपरवशा
गोपिका अनुकरोति स्म । तन्मयीभवनयोग्यताबलेन स्वयं तास्वेका गोपिका सञ्जाता । तथा
भूत्वा तामिरनुष्ठितं व्रतानुष्ठानप्रकारमनेन “ तिरुप्पावै ” प्रबन्धेनानुभवति ।

तत्र प्रथमया गाथया व्रतमनुतिष्ठासन्तीनामाह्वानं, द्वितीयया गाथया व्रतस्थानां
नियमं, तृतीयया गाथया उक्तव्रतानुष्ठानेनानुषङ्गिकीं सम्पत्तिर्द्धिं, तुरीयया गाथया अत्रान्तरे
भगवदाश्रितेषु साहाय्याचरणेन सार्थकतां मन्यमानस्य समुपस्थितस्य पर्जन्यदेवस्य सुवृष्टिवर्षण-
निदेशम्, पञ्चम्या गाथया व्रताङ्गभगवन्नामसंकीर्तनादिना पूर्वोत्तरप्रतिबन्धकपापनिवृत्तिम्,
अनन्तरं च दशभिर्गाथाभिर्व्रतस्थानामन्यासां गोपिकानां प्रबोधनम्, षोडश्या सहाय्यीकृतकृष्ण-
प्रबोधनाय मिलित्वा सर्वासां गोपिकानां नन्दसूनोर्दिव्यालयं प्रति गमनं तत्र कवाटोद्घाटनाय
द्वारपालकप्रार्थनम्, सप्तदश्या प्रेमातिशयेन तद्रक्षार्थं श्रीकृष्णस्य पुरःकक्ष्यासु प्रसुप्तानां
श्रीनन्दगोपयशोदाबलमद्राणां प्रबोधनम्, अनन्तरं तिसृभिर्गाथाभिः श्रीकृष्णप्राणनायिकाया
नीलादेव्याः प्रबोधनम्, अनन्तरं गाथाद्वयेन भगवतः श्रीकृष्णस्य प्रबोधनं कटाक्षवीक्षणप्रार्थनं
च, त्रयोविंशया गाथया शयनागाराहहिरागत्य सिंहासने उपवेशनप्रार्थनम्, चतुर्विंशया
भगवद्दर्शनमङ्गलाशासनादिकं, पञ्चविंशया स्वागमनकारणनिवेदनं, षड्विंशया व्रतोपकरणदान-
प्रार्थनम्, सप्तविंशतितमायां व्रतस्थानां व्रतसमापनानन्तरं सहर्षकोलाहलावस्थानप्रकारम्,
अष्टाविंशया मध्येमध्ये संभावितापराधक्षमापणप्रार्थनम्, अन्तिमगाथाद्वयेन भगवद्दर्शनादीनां

(१) श्रीभागवते — १० स्कन्धे २२ अ, १ श्लो.

वास्तवं फलं, एतत्प्रबन्धाध्येतृणां तच्छ्रोतृणां च सर्वत्र भगवत्कृपाविषयीकारेण परमानन्दानु-
भवरूपं फलं च निरूप्य प्रबन्धः परिसमाप्तः ।

इष्टं हि महाप्रभूणां स्वलङ्कृताभिः सुवासिनीभिः सलक्षणाभिः प्रबोधनम्, प्रबोध-
नमये तन्मुखारविन्ददर्शनम्, तदालापश्रवणादिकञ्च ।

गोपिकानां स्वसंश्लेषदायके व्रतेऽस्मिन् व्रतार्थं गोपिकाभिमतमुद्गातृभोजनमपि
रसिकशिरोमणेर्नन्दमूनोर्भगवतोऽभिमतमेवेति च निर्विवादम् । प्रबन्धश्चायं गोपिकाभिः
प्रबोधनात्मक इति भगवदत्यन्ताभिमत इति न विवादास्पदम् । गोपिकानां स्वसंश्लेषदायक-
व्रतानुष्ठान—सहर्षकोलाहलावस्थान—मुद्गातृ—क्षीरातृ—दध्ना— भोजनादिस्मारकत्वे-
नात्यन्ताभिमत इति हि अस्मत्पूर्वैरैर्यनुर्मासिपूजायां विशिष्टैतत्प्रबन्धपारायणं, मुद्गातृनिवेदनं,
गाथाविशेषानुरोधेन गुडातृ—क्षीरातृ—दध्नादिनिवेदनानि च व्यवस्थापितानि ।

॥ इति शम् ॥

श्रीमते वैकुण्ठाय नमः ॥ श्री गोदादेव्यै नमः ॥

॥ रामायणम् अभिज्ञानशाकुन्तलम् ॥

BY

T. A. VARADACHARYA

शाकुन्तलं सप्तकाण्डपरिमितरामायणवत् सप्ताङ्कपरिमितम् ।

तथा हि-----

तत्र रामायणे रामस्य आश्रमप्रवेशः तत्रप्रसक्त्या सीताप्राप्तिश्च बालकाण्डे ।

शाकुन्तले प्रथमेऽङ्के आश्रमप्रवेशः शकुन्तलाप्राप्तिश्च ।

अयोध्याकाण्डे रामस्य नगरवासनैः पृथक् यथा तथाऽत्र द्वितीयेऽङ्के दुप्यन्तस्य तत् ।

आरण्यकाण्डे रामस्य आश्रमवासनैः यत्नं तथाऽत्रापि दुप्यन्तस्य तृतीयेऽङ्के तत् ।

विष्किन्धाकाण्डे यथा सीतावियोगस्तस्य तथा शकुन्तलापरिणयविस्मरणस्य तुरीयेऽङ्के ।

सुन्दरकाण्डे यथा साङ्गुलीयकहनुमतः प्रस्थानं तथा साङ्गुलीयकशकुन्तलाप्रस्थानं पञ्चमेऽङ्के ।

युद्धकाण्डे यथा सीताप्राप्तिस्तस्य तथाऽस्य षष्ठेऽङ्के शकुन्तलापरिणयविस्मरणम् ।

उत्तरकाण्डे रामस्य यथा सपुत्रपत्नीसमागमः वाल्मीक्याश्रमे, तथा अस्य मरीच्याश्रमे सः । एवं च शाकुन्तलं रामायणमिति ।

एवमत्र रूपके वस्तु रामायणादेव गृहीत्वा क्वचित् विपरिणमय्य कालिदासमुनिना संयोजितम् ॥

ĀTHARVAVEĀDA

BY

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I

The Status of Atharvaveda

Vedas were originally four, Ṛk, Yajus, Sāma and Ātharvaṇa.

श्रुति. -- “ ऋग्यजुस्सामाथर्वणः चत्वारो वेदाः ” इति ॥ नृ. पू. ता. ॥

“ तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः ” इति ॥ मु. ॥

स्मृति. — चत्वारो वेदा विज्ञाता भवन्ति । ऋग्वेदः यजुर्वेदः सामवेदः अथर्ववेदश्चेति ॥

In South India there are now two strong notions, (1) that Atharvaveda is either an Ābhicāragrantha dealing with witchcraft or other superstitious stuff, perhaps dealing with devils and their enchantments for evil purposes including warfare, and (2) that Atharvaveda is a section reserved for the Asuras and therefore the three vedas and their followers have normally nothing to do with it. There is also the view-point of the Śrauta-sampradāya that Atharvaveda in the main is only the repetition of the śrutis of the first three vedas and therefore merits no separate existence.

I feel that we should be better informed of the contents of the Atharvāṅgīrasaveda and its connected Brāhmaṇas and examine their import and bearings upon the religious practices of the Brahmins and the vedic karma including the heavy yajña and other śrauta rituals.

In the list of the religious karma contemplated by the vedas, Yajña tops the list in both magnificence and utility. The sublime Yajña is a quadrangular karma comprising of 1. Hotram, 2. Ādhvaryam, 3. Audgātram, and 4. Brahmaṭvam corresponding to the functions of the aesthetisation, operation, referencing and direction of the modern surgical theatre, and are respectively carried out by the professors of the Ṛk, the Yajus, the Sāma and the Atharvāṅgīrasa vedas in regular order. Here are for instance categorical instructions given to Lord Soma by Prajāpati himself.

श्रुति: — “ प्रजापतिर्यज्ञम् अतनुत् । स ऋचैव हौत्रम् अकरोत् । यजुषा आध्वर्यवम् । साम्नोद्गात्रम् ।
अथर्वोङ्गिरोभिर्नृङ्गणम् ” ॥ इति ॥ गो. ब्रा. ३-३. ॥

श्रुतिः—“अथ प्रजापतिः सोमेन यक्ष्यमाणो वेदान् उवाच । कं वो होतारं वृणीयात् । कम् अध्वर्युम् । कम् उद्गातारम् । कं ब्रह्माणम् इति ॥ तम् ऊचुः । ऋग्विदम् एव होतारम् वृणीष्व । यजुर्विदम् अध्वर्युम् । सामविदम् उद्गातारम् । अथर्वान्निविदम् ब्रह्माणम् । तथा हास्य यज्ञः चतुष्पात् प्रतिष्ठति ॥ इति ॥ गो. ब्रा. २-२४. ॥

And it will be found from the record that Prajāpati actually demonstrated the conduct of a yajña to fix up the positions and the correct procedure.

श्रुतिः—“प्रजापतिर्यज्ञमतनुत् । स ऋचैव होतम् अकरोत् । यजुषा अध्वर्यवम् । साम्नोद्गातम् । अथ-
वोङ्निरोभिर्ब्रह्माणम् ” इति ॥ गो. ब्रा. ३-३. ॥

श्रुतिः—“ऋग्वेदेन होता करोति । सामवेदेनोद्गातम् । यजुर्वेदेन अध्वर्युः । सर्वैर्ब्रह्मा ” इति ॥ गो. ब्रा. ॥

It will also be seen from the above śruti, that while the first three, hotā, adhvaryu and udgātā required proficiency in the respective veda alone, the office of the Brahmā involved the mastery of all the four vedas, and therefore carried the greatest responsibility ; wherefore, the Brahmā was made the supreme director and the rest put down to subordinate duties as his corporals. It was also rightly decided that the assets should be divided into halves, one of which should be equally distributed between the corporals and the other half exclusively given over to the Atharvavedist Brahmā.

श्रुतिः—“स वा एषां त्रिभिर्वेदैः यज्ञस्यान्तरः पक्षः संस्क्रियते ।

मनसैव ब्रह्मा यज्ञस्यान्तरं पक्षं संस्करोति ” इति ॥ गो. ब्रा. ॥

But, it will now be seen that every yajña in these parts is invariably conducted without the Atharvavedist and as often without the Sāmavedin in the Āndhra districts even if one is available.

Atharvaveda mainly comprises two sections, one the Atharva dealing with medicine and the other the Āṅgīrasa section dealing with Rasa chemistry in its two divisions, the organic and inorganic, and again biochemistry. Both these sections contain all about the duties of Brahmā, the director of ceremonies and all about the work of the purohit. For this reason that the veda deals with the Brahmatva, which is not covered by any and all of the other three vedas, this veda is also called Brahma Veda, and its swādhyāyi called the Brahmavedin or Brahmā.

श्रुतिः—“अथर्वाङ् एनम् एतास्वेवाप्स्वन्विच्छ ” इति अशरीरया वाचोक्तत्वात् अथर्वस्थोऽप्य-
भवत् ” इति ॥ गो. ब्रा. १-४. ॥

“श्रेष्ठो हि वेदः तपसोऽधिजातः ब्रह्मज्ञानं हृदये संबभूव ” इति ॥ गो. ब्रा. १-६. ॥

“एतद्वै भूयिष्ठं ब्रह्म । यद् भृग्वङ्निरसः । येऽङ्गिरसो स रसः । येऽथर्वानां तद्भेषजम् । यद्भेषजं तदमृतम् । यदमृतं तद्ब्रह्म ॥ एवं सारभूतब्रह्मात्मकत्वात् ब्रह्मकर्तव्यप्रतिपादनाच्च
अयं वेदः ब्रह्मवेद इत्यप्यारम्भ्यते ॥ इति ॥ गो. ब्रा. ३-४ ॥

Atharvaveda is therefore a matter for universal adoption by all the four Śākhādhyāyis and every bit of paurohitya whether śrauta or smārta must be conducted in strictest accordance with its directions, especially the Rājapaurohityam and the political ceremonies including the Pattābhiseka and other public ceremonies of the palace and the royal family.

“तदेवं आपुष्मिकफलेषु दर्शपूर्णमासादिषु अयनान्तेषु तथैव विहितकर्मसु अपेक्षितं ब्रह्मत्वं अनन्य-
लभ्यत्वात् अथर्ववेदैकसमधिगम्य इति स्थितम् । तद्वदेव ऐहिकफलानि शान्तिकपौष्टि-
कानि कार्याणि राजकर्माणि अपरिमितफलानि तुलापुरुषादीनि महादानानि चाथर्ववेदप्रति-
पादितानि । तस्मात् पौरोहित्यं च अथर्ववेदैव कार्यम् । तत्कर्तृकणां राजाभिषेकानां तत्रैव
विस्तरेण प्रतिपादितानि ” ॥ इति विष्णुपुराणे ॥

The same view was emphasised by the famous commentator Bhattācārya who further charges the ruler of the land enforcing the rule that even the rural paurohityam should be done according to the Atharvaveda.

श्रुतिः—“ पौरोहित्यं शान्तिकं पौष्टिकानि राज्ञां अथर्ववेदेन कारयेत् ” इति महाचार्येणेोक्तम् ॥

Nītisāstra goes a step further and directs that all paurohitya not only of the usual Śānti and Puṣṭi, but also all the preventive, health and quarantine work called Ābhicāra, should invariably be done according to the Atharvaveda whether it be of the one veda or all the other three vedas put together.

“ शान्तिपुष्ट्यभिचारार्था एकब्रह्मर्त्विगा त्रया क्रियन्तेऽथर्ववेदेन त्रय्येवात्मीयगोचराः ” इति नीतिशास्त्रे ॥

Mātsya Purāṇa is more liberal and permits that any of the three former Śākhādhyāyis who is qualified in Daṇḍanīti or jurisprudence and trained in the Atharvavedaprayoga may undertake the Śānti and the Puṣṭi sections of paurohitya though not the Ābhicāra or infection and epidemic work.

“ त्रय्यां च दण्डनीत्यां च कुशलः स्यात् पुरोहितः अथर्ववेदविहितं कर्म कुर्यात् शान्तिक-
पौष्टिकम् ” इति मात्स्यपुराणे ॥

Mārkaṇḍeya Purāṇa also endorses this view.

“ पुरोहित्यं तथाऽथर्वणब्राह्मणपारगम् ” इति मार्क. पुराणे ॥

Atharvaveda-Pariśista clearly mentions the importance of Atharvaveda in politics and health, and emphasises on the ruler of the state the necessity of maintaining competent and contented Atharva Swādhyāyis on the clergy and the cabinet to secure the peaceful progress of the state, all the more so upon one who indulges in dissipation and hunting. It is emphatically brought home to the ruler of the state that he should himself be well posted and proficient

in Atharvaveda besides maintaining scrupulous Atharvavedis as his advisers.

“यस्य राज्ञो जनान्दे अथर्वा शान्तिपारगः । निवसत्या तद्राष्ट्रं वर्धते निरुपद्रवम् ॥
तस्मात् राजा विशेषेण अथर्वान् जितेन्द्रियम् । दानसंमानसत्कारैर्नित्यं समभिपूजयेत् ॥

अ. वे. प. ४. ६.

“ज्योतिर्विदो ह्यथर्वानः कीराः पौराणपाठकाः । श्राद्धे यज्ञे महादाने वरगीयाः कदापि न ॥”

“श्राद्धे च पितरो धोरं दानं चैव तु निष्फलम् । यज्ञे च फलहानिरस्यात् तस्मात् तान् परिवर्जयेत् ॥”

अ. स्मृ. ३८३, ३८४.

Atri vehemently condemns the astrologer, the Atharvavedin, the *kīra*, the *Sāmavedin* and the *gāyaka*, and the *purāṇa-pāṭhaka* (the story-teller). In ancient times, as now, there was the system of embassy not only for political purposes but also for various social and ecclesiastical purposes. A separate department for ecclesiastical intelligence seems to have flourished, where erudite all round scholars were sent out all the world over to carry on the fifth column work and not merely to watch the deviations but also to investigate into their adaptability and effects as well. This department was called *Yāyāvaraśākhā* and was manned by experts who were religiously scrupulous, *i.e.*, *Vratīs* and therefore dependable. These men were respected with the rank and honour of the State deputing them and like the knights of honour merited the respect and hospitality of the authorities of the palaces they visited. So says *Rājaśekhara* :

“पूर्वे हि विद्वांसः सहस्रशः साङ्गं वेदमदगाद्वा, शास्त्राणि चावबुध्य, देशान्तराणि द्वीपान्तराणि परिभ्रम्य, यानथोनुपलभ्य प्रणीदन्तः तेषां देशकालान्तरदेशेन अन्यथात्वेऽपि तथात्वेनोपनिबन्धो यः स कविसमयः ॥

“कविसमयशब्दार्थस्तु अयं मूलमपश्यद्भिः प्रयुक्तमात्रदर्शिभिः प्रयुक्तो रुढश्च ’ ॥ इति काव्यमीमांसा, अ. १४. ॥

The *Yāyāvaraśākhā* corresponds to the *Carana Vaidya* branch of one of the nine departments of the Atharvaveda. The two terms *yāyāvara* and *carana* denote iteneration and intelligence. and led the useful object of rectification of errors in practice and also for the improvement of the primitive methods adopting the changes in the time of progress of science. The law of adaptation was called *Samayavidyā*. In the 12th chapter *Rājaśekhara* describes some of the lines of improvement contemplated and accomplished by the *yāyāvara* department. For instance, he mentions the improvement over *durāpa*, *i.e.*, a smarting drug like silver nitrate and an *asprṣtam*, *i.e.*, an untouchable like the silver nitrate itself, from the unsightly and standing stains on the skin and the clothing, and how it could be

improved into a Silvol, Argyrol, Protorgol and so on and its employment in eyework greatly facilitated. It is possible, therefore, that the maintenance of the yāyāvāra department and the carāṇa vaidyas was richly compensated by the application of the intelligence of the samayavidyā they collected in their extensive tours.

“पुराणकविक्षुण्णे कर्मणि दुरापं अस्पृष्टं वस्तु ततश्च तदेव संस्कर्तुं प्रयतते ” ॥

“तत्प्रतिभासाय च परप्रबन्धेषु अवदधीत ” इति ॥ का. मी. ३७. १२. ॥

Why? Even the Yajurveda has a department of *Vārtā and Vārtāntaveya*, Kāṭha śākhās similar to the carāṇa vaidya department of the Atharva. Yajurveda has twelve Kāṭhas with the name of *caraka* and caraka is an attribute to Vaidyaśāstra, the science of medicine.

“यजुर्वेदस्य षडशीतिर्भेदा भवन्ति । तत्र चरका नाम द्वादशभेदा भवन्ति । चरका आङ्गिरका कठाः प्राच्यकठाः औपमान्यस्य कठाः.....वाराणसीया चाराण्यणीया वार्तान्तवेया श्यामा श्यामायनीयाश्चेति ” ॥ चरका अत्र वैद्यार्थवाची ॥ इति चरणव्यूहे ॥

Coming back to Atri, he appears to have been inspired by Āśvalāyana, the Rk leader and also by Āpastamba, the Yajus leader, who were in majority and coalesced to usurp the Atharvavedin from his Brahmasthāna and paralyse the Sāmavedin, his supporter. It was argued by them that the work of the yajña is only threefold, *Hothra-Adhvarya-Audgāthra* and there is no special function for the Brahma of the Atharvaveda, and that the yajña had best be conducted without him by the three vedists and the three vedas alone and that Atharvaveda does not contain anything not mentioned in the three vedas regarding the yajña ; the presence of the Atharvavedin was therefore unnecessary, even meddlesome and harmful—*Phalahānissyāt*.

श्रुतिः—“वेदैरशून्यस्त्रिभिरेव सूर्यः ” इति । तै. ब्रा. ३. १२. ६.

„ “ऋचस्सामानि जज्ञिरे । यजुस्तस्मादजायत ” इति ॥ ऋ. वे. १०. ६०. ६.

„ “तयो वेदा अजायन्त ऋग्वेदो वाग्नेरजायत । यजुर्वेदो वायोः । सामवेद आदित्यात् ” इति ॥ ए. ब्रा. ३२.

„ “ऋग्वेदेन होता करोति । सामवेदेनोद्गाता । यजुर्वेदेनाध्वर्युः । सर्वैर्ब्रह्मा ” इति ऋ. ॥

„ “अतः चतुर्णां होत्रादीनाम् ऋत्विजानाम् अपेक्षितस्य क्रियाकलापस्य तस्यैव सिद्धत्वात् न चतुर्थस्य वेदस्याकाङ्क्षाऽस्ति ” ॥

„ तेन ऋगादयो विस्तरेण प्रयोजनम् । ता अस्यतु, त्रयीव्यतिरिक्तत्वेन कर्मशेषामावात् अथर्ववेदस्य न प्रयोजनार्हता ” ॥

Āśvalāyana next advanced the theory that the prādhānya of Brahmasthāna should go exclusively to the Rgvedin and that the Yajurvedin should continue as only his corporal as the adhvaryā.

यद्वै यज्ञस्य साम्ना यजुषा क्रियत क्षिथिलं यदरुचा तददृढम् ॥ तै. सं. ६. ५. १०. ३. ॥
तेन ऋगादयो वित्तरे प्रयोजनम् । ता अस्यतु तथीव्यतिरिक्तेन कर्मशेषाभावात् अथर्ववेदस्य
प्रयोजनानर्हता ॥ आश्व. सू. ४. १३. ॥

Thus the Atharvaveda and the Atharvavedist were thrown into utter disuse and a general evacuation was next organised. It was perhaps felt necessary to prevent their return from the strongholds of the Atharvaśākha and from the neutral States where the refugees made homes. Atri demanded therefore that not only should the embassies be returned once for all but that all transactions and social intercourse with these States should be closed down permanently.

मागधो माथुरश्चैव कापटः कीकटानजौ । पञ्च विप्रा न पूज्यन्ते बृहस्पतिः समा यदि ॥
आविकश्चित्रकारश्च वैद्यो नक्षत्रपाठकः । चतुर्विप्रा न पूज्यन्ते बृहस्पतिसमा यदि ॥

Atrismṛti, 386.

Along with this it must have also occurred that inclinations and leanings of the other three classes on the Atharvaveda or its śākha were vigorously suppressed by enforcing the rule of rustication called *Pāṅktibahiṣkaraṇa*.

II

Medical side of Atharvaveda

I shall now dwell upon the medical side of the Atharvaveda and dilate upon the branch of Carāṇa Vaidya and incidentally upon the Cārāyaṇeya and Vārāyaṇīya and Vārtānthaveya Kāṭha Carakas of the Yajurveda.

Rogas were primarily divided into two main heads 1. the Āhāra-vihāra-nimittaka *i.e.*, the dietetic and environmental diseases, and 2. the Pāpa-nimittaka *i.e.*, the diathetic and metabolical. The former were covered by the ordinary manuals of medicine like the Caraka, and the latter were reserved for treatment according to the Daiva Vyapāśraya Cikitsaka methods of Pāyana, *i. e.*, medication, Bandhana *i.e.*, induction and radiation, Homa, *i.e.*, fumigation and other methods of the Atharvāṅgīrasaveda.

“ द्विविधा व्याधयः । आहार(विहार)निमित्तः अन्यजन्मपापनिमित्तश्चेति । तत्र आहारादि-
निमित्तानां वैद्यशास्त्रोक्तचिकित्सया उपशमनम् । पापनिमित्तानां तु आथर्वणिकहोमबन्धनपाचनादिभि-
र्भेषज्यकर्मभिरुपशमनम् ॥ इति विद्यारण्यभूमिकायाम् अथर्ववेदभाष्ये ॥

औषधिवनस्पतीनां अनुक्त अन्यप्रातिषिद्धानि भेषज्यानाम् अंहोलिङ्गादिभिः ॥ इति कौशिकसूक्ते
४. ८. ११. ॥

Atharvaveda is again treated by the five kalpas, *viz.*, 1. Nakṣa-
trakalpa, 2. Kauśikasūtra, 3. Vaitānasūtra, 4. Āṅgīrasakalpa, and

5. Śāntikalpa, each of which in its own way applies to medicine and deals with a peculiar method of treating the otherwise incurable diseases as detailed below. They also deal with the procedure of the Vaidikakarma and the Brahmakarthavyam not elsewhere mentioned in the former three vedas.

Kauśikasūtra is considered the mainstay of the five kalpas. It deals among other things, with Medhājanana or brain-development, *Janānām aikamatyasampādani i.e.*, measures to develop union and co-operation among the subjects; *Putra-paśu-dhānya-prajā-strī-kari-turaga-ratha-āndolikādi-sarva-sampādani, i.e.*, development of all round prosperity; *Grāma-nagara-avaśāla-karmāḍini i.e.*, town-planning and building-construction; *Pāpakṣayaṇi* or sanitation, *Nirṛtikarmāṇi i.e.*, pastimes, re-creations and entertainments; *Citra-karmāṇi* or Lalitakalās *i.e.*, fine arts; *Gosamṛddhikarmāṇi i.e.*, agiculture and dairy work; *Lakṣmīkarāṇi i.e.*, industrial and economical development; and *Agrahāyaṇikarma i.e.*, rural development and *grāmābhivṛddhi*, etc.

Vaitānasūtra deals with the duties of the ṛtviks and the Brahma according to their offices of Agnīdhra, Anvāhārya, Pras-thitā and Yajvā and the special duties of the Brahma in Anujā and Anumantraṇa of the directorate and the inspection of the instruments and their sterilisation by Brahma. Various types of vivisections and transplantations like the testicular graft and other skin and other grafts in plastic and rejuvenatory surgery leading to the restoration of lost limbs and their functions are described.

Nakṣatrakalpa is self-significant in its application to the pūjā homa vidhi of the twenty-seven nakṣatras with special reference to endocrinology, beginning with the Adbhutamahāśānti *i.e.*, control of endocrinal tragic developments and other metabolical tragedies like the Thailajīrṇa or the Pancratic tragedy which would yield only to the peculiar śānti and would otherwise kill the individual in a few hours. Shocks and strokes of every type and severity were critically studied and treated in this kalpa, as well as perversions and manias. There are prescriptions and śāntis for various diseases.

Āngīrasakalpa deals with Ābhicārakarma or infections. In the first place it provides for all measures for the protection and immunisation of the staff engaged on epidemic and infectious diseases, whether in the ward or in the home ;

आभिचारकर्म आदौ कर्तुं कारयितुं सदस्यानां आत्मरक्षाकारणम् ।

description and disinfection of the instruments, apparatus, wards and rooms of the infectious hospitals.

आभिचारोपयुक्तदेशकालमण्डपकर्तृकारयितृदीक्षादिकर्मसमिदाज्यादिसंभारादिनिरूपणादिकम् ।

Principles and rules of quarantine work—Ābhicāra-kakarma-kārika; prevention of disease carriage and other measures—

परकृताभिचारनिवारणादीनि अन्यान्यकर्मोदीनि ।

Śāntikalpa deals with the Navagrahaśānti, Navagrahayajña, and gives the details of the articles and the procedure of their performance, beginning however with the Vaināyakamahāgraha śānti *i.e.*, the cure for intoxications and sepsis and other toxomias arising as a complement or as a supplement or independently in a disease. Graha does not mean the planet or the devil, as is usually supposed, but denotes a symptom complex in a psycho-physical phase, *vide* Bhāradvāja Āyurveda sūtra No. 30 in chl. where he defines a graha as

आमज आमयकथिहेतुक चित्तक्षोभमयनिग्रहविग्रहः ग्रहः ॥

Grahacikitsā should not be foolishly confounded with witchcraft or sorcery but should be studied and understood as psycho-physical treatments are studied and appropriated on the plane of medico-physics.

In the light of these recorded facts one cannot refuse to be well impressed with the extreme utility of the Atharvaveda.

III

Medhajana and Agnikarya.

The above initiation is called *Upanayana* or *Medhā-janana*. Upanayana marks the beginning of *Brahmacaryadīkṣā*. Brahmacaryā is a comprehensive term and includes the development of not only the proper musculature but also the required faculties and intellectual powers. All the major physiological systems, independent as they seemingly are, are intricately interdependent upon each other and are guided principally by the central and the vegetative nervous system. But the nervous system takes its guidance from the nerve ganglia in the centres of the brain and twelve such convolutions were studied in the vedic religion under the denomination *Dwādaśa Kapālāh*.

The nervous system and its impulses on the growth and development of the main physiological systems are governed by certain endocrinal glands, each of which was attributed to a God or a self-willed force, usually beyond the power and control of man. Out of them, the major endocrines were dedicated to the major Gods and the minor endocrines were dedicated to the minor Gods. Out of the

major ones, four were especially studied as the motives of the Sāttvika, Rājasa, Tāmasa, and the last the mixed guṇa or the miśra guṇa or the unmanifested.

The Pinial represents the Sattva guṇa and the intellectual power, and is called the *Brahma Granthi* or *Sthāṇu*. The Pituitary called the *Ardhanārīśvara* and sometimes the *Śivagranthi* or the *Pāśupatasthāna*, controls the musculature and strength. The Thyroid is called the *Kramuka Granthi* and is the seat of Viṣṇu or the *Puṣṭi-sthāna* and controls the *Medhā* and growth of the sex and its function. These granthis represent the three guṇas, and there are three more granthis which either reciprocate or compliment their action. They are the Thymus which inhibits the sex, and the *Kṣudra Granthi* (the Adrenal capsule) which complements the Thymus. The Thymus is called the *Śiśu Granthi*.

There is yet another gland, the *Vināyaka Granthi*, corresponding to the modern Thymus, which is active from before the birth to the eighth year and spontaneously wanes away between the eighth and the twelfth year. The *Vināyaka Granthi* interferes with the growth and even the life of the child, and is believed to be the cause of the several *bāla-ariṣṭas* and infantile mortality. It also impedes the development of the brain and the body, and suppresses the growth of the secondary sex characters and the glands, and is the cause of nearly every phase of Hermaphroditism and non-manifestation of the sex of the individual. Sometimes, the gland persists after the twelfth year as in the case of *Mārkaṇḍeya* and *Śuka*, and the individuals, though men for the appearance are either permanently juveniles, or nymphophobiacs—*Smarabharāh*. In some cases they are idiots and have to be taken care of eternally.

For this and many other reasons, the child may not develop the proper standard of brain and other physical organs and the reserve power of the heart, lungs and the vocal cords, and till the time he attains the requisite standard, he gets his vedic initiation and *Medhā-janana*, withheld up to the twelfth, sixteenth, or even the twentieth year of life, on account of *Anadhikāra*, and he will be put into the expectancy or waiting list.

Besides these physiological differences in the man, arising from certain disfunctioning endocrines, there are certain psychological or temperamental variations among men, naturally arising from certain disfunctioning cerebral convolutions, which markedly deviate the individual from the perfection and God-head. As many as sixteen deviations were recognised, and their causes were studied, with a

view to remedy. They are detailed below in the name of Tattvas or Kāyas or models.

Sixteen temperamental standards were recognised, viz. 1. The Brahmakāya, 2. Mahendrakāya, 3. Varuṇakāya, 4. Kubera-kāya, 5. Gandharvakāya, 6. Yamakāya, 7. Ṛṣikāya, 8. Asurakāya 9. Sarpakāya, 10. Pakṣikāyā, 11. Rākṣasakāya, 12. Piśācakāya, 13. Pretakāya, 14. Paśukāya, 15. Matsyakāya and 16. Vanaspatikāya.

The chief characteristics of these denominations are as follows :—

1. *Brahmakāya* is the nearest approach to the Godhead, and is pious, devotional, respectful, kind, benevolent and godly in every respect.
2. *Mahendrakāya* is commanding, imposing, majestic, diligent, investigative, scheming, and excursions.
3. *Varuṇakāya* is enduring, accommodative, hopeful and preservative, and possesses great immunity against the telluric influences and variations of temperature, especially cold.
4. *Kubera-kāya* is assuming, inviting, thrifty and ambitious, and perhaps entertaining as well.
5. *Gandharvakāya* is gay, gallant, fashionable, attractive and odoriferous, and likes changes and excursions.
6. *Yamakāya* is convictional, steady, firm-minded, impressive, convincing and unmoved.
7. *Ṛṣikāya* is celibate, investigative, philanthropic, and sacrificing.

These seven are only minor deviations from the perfect Godhead and are considered as the Deva order, that is to say, negligible or permissible deviations. Then we have the coarse deviations :

8. *Asurakāyā* is avaricious, unaccommodative, venturesome and aggressive.
9. *Rākṣasakāya* is selfish, peevish, greedy, fretful and wicked.
10. *Piśācakāya* is unprincipled, unscrupulous, envious, and loathsome.
11. *Pretakāya* is miserly, selfish, immoral, impious and meddling.
12. *Sarpakāya* is emotional, vindictive, deceitful, undependable, yet non-interfering generally and retiring.
13. *Pakṣikāya* is lustful, treacherous, fickle-minded, peevish, and even quixotic.

The grossest deviations from the Godhead are again three and they are :—

14. *Paśukāya* is coarse-featured and lazy, dull-looking, and slovenly in attire and carriage, drowsy and even wanting in impulse and initiative.
15. *Matsyakāya* is fickle-minded, idiotic, under-developed, and backward intellectually.
16. *Vanaspatikāya* is misanthropic, lazy and retiring and loathsome generally, and has no steadiness of mind.

Some of these *kāyas* have got specific relation and correspondence with the physiological models previously described.

At the time of Upanayana, the *Gāyatrī Mahāmantra* is taught and the analogy of the different Gods in relation to the human body grossly explained. The twenty-four spinal nerves are taught to the boy and they are demonstrated. He is taught how to exercise them daily in the name of *Caturvimśati Mudrāḥ* and through their stimulation how the major visceral organs are stimulated and their secretions are augmented, inhibited and controlled. He is also initiated into what is called *Prāṇāyāma* or deep breathing and to exercise his lungs and simultaneously exercise the vocal chords and the lungs. *Prāṇāyāma* has a number of modalities of *Kumbhaka*, in each of which the brain is retained and compressed against the apexes and other distant parts of the lungs and the pleural folds and similarly against the ethmoidal air spaces in the facial bones and the roots of the brain. Again, by the manipulation of the vocal cords and the other parts of the phonetic apparatus with the mouth forcibly closed, a variety of *vocal fremitus* is created which in its turn exerts a specific pressure upon a gland or other endocrine functionary in the brain or the throat or the thorax. It is said that the voice, although it manifests in the mouth, has its genesis not in the larynx, or the mouth, but in a distant corner somewhere else in the body. Voice is found to have four distinct stages of development before manifestation and audibility, out of which three go under the name of *fremitus* or unmanifested sound and often die away in the body itself. It follows, therefore, that by exercising the unspoken voice in its *fremitus* in the course of the *Prāṇāyāma*, the deep and distant endocrines are respectively exercised specifically and kept in good order and function. In fact they get rinsed and their stagnant contents get drained into the blood stream and thrown into the oxidising furnace in the lungs, to be burnt and thrown away.

IV

Nyasa Vidhana

In order to explain and demonstrate the speech-generating centres distributed in the various parts of the body, a system of Topography and surface-anatomy was developed, with the help of which all the internal organs and their relations could easily be studied on the surface of the body. To each of those centres a name is assigned and a symbol also given. There are as many as 108 of these superficial centres, denominated some by the individual letters of the alphabet and the rest with their inflections or radicals. It would also appear that the original alphabet of the Deva Bhāṣā or the language of the vedic symbolisation, had as many as 56 letters according to the Bhāradvājamata, and 63 letters according to the Sāmbhumata, and 96 letters according to the Kāśyapamata, and 54 only according to Yamamata. But in the Sanskrit language old or modern, we have only 48 and 50 letters, and the rest of the symbols should be radicaled. Nyāsa or identification or localisation of the Topographical anatomy is of many different kinds and types, of which 1. Aṅganyāsa or the Original Survey or Organal Topography, 2. Karanyāsa or the manual of the Spiuo-Nervous Topography or the Spinal Zono-Topography, are generally in vogue. There is the major Topographic Anatomy, which goes under the name of *Mahānyāsa* and the minor or concise Topographic Anatomy called the Nyāsa Khaṇḍa. The former was devised by the great *Rāvaṇa*, and the latter was devised by the hoary Jaimini Muni.

In the Nyāsa Khaṇḍa or the Laghu Nyāsa as it is also called, the Topography is condensed and the visceral and other organs were grouped and described and it is considered ordinarily enough for the routine procedures of identification and analysis. The *Mahānyāsa* gives attention to every individual Varga or group of the organs as well as the individual components of each group and the inter-relation of the organs and the groups collectively too.

V

Graha and Naksathra Sarira Anvaya

There is yet another method of the Topographical study of Human Anatomy and Human Physiology called the Graha Vidhāna and the Nakṣatra Vidhāna. The major organs and endocrines were identified with the seven major Planets of the universe and the smaller endocrines were identified with the 28 Nakṣatras or star constellations beginning with the Asvinī and ending with Abhijit

and not with Revatī as is ordinarily done in Astrology. Twenty-eight Topographical centres are counted in the right side of the body and similarly another set of centres on the left side of the body in contrast. Every star constellation is assigned a centre in the right or the left side, with the name of an Adhidevata and a corresponding centre on the opposite side with the name of a Pratyadhidevata. Perhaps they are so denominated from their representation by the two complementary Ganglionic Nerve Chains, the Sympathetic and the Para-sympathetic nerve chains of the Vegetative nervous system.

The Adhidevatas and the Prathyadhidevatas represent the physiological functions of the primary endocrines and the complementary endocrines. It is possible that some of these endocrines have their origins, commandants or principals or at least their counterparts in the cranium, and in this connection different authors have different methods of study and appropriation.

ROHINĪ.....RŪPAM KṚTVĀ

BY

D. T. TATACHARYA, Śiromani, M.O.L.

The following is a passage found in the Taittirīya Saṃhitā (VII—i—6. 2.):—

सा रोहिणी पिङ्गला एकहायनी रूपं कृत्वा त्रयस्त्रिंशता च त्रिभिश्च सहोदैत् ।

and this is translated by Prof. A. B. Keith into

“She came out in the shape of a red brown cow of one year old.”

There is no doubt that this is the idea intended to be conveyed ultimately by the passage, but this is not at all its literal meaning. The principal part of the passage—“Sā udait”—is an ordinary usage and there is no difficulty whatever so far as its meaning is concerned. But to construe properly the other part

‘रोहिणी पिङ्गला एकहायनी रूपं कृत्वा

seems to be a very difficult task. Prof. Keith will be justified in rendering this part of the passage as shown above into

“in the shape of old ”

if the words were like

रोहिण्याः पिङ्गलाया एकहायन्या रूपेण

instead of

रोहिणी पिङ्गला एकहायनी रूपं कृत्वा.

The infinitive has for its object *rūpam* ; but it requires a subject, an agent, and, according to the syntax we are familiar with and according to Pāṇini's rule ‘*Samānakartṛkayoḥ pūrvakāle* (III—4. 21), it would appear, “Sā,” the subject of the finite verb “udait” is itself the subject of the infinitive also. But the difficulty is, “How to construe the nominatives, ‘rohinī’ etc.”?

Besides, ‘*rūpam*’ requires a noun in the possessive case preceding it, that is to say, there is the question “Whose form is it that is meant here?” which has to be answered.

Bhaṭṭabhāskara shows a way out, and Sāyaṇa may be taken as almost agreeing with him. He thinks if we insert ‘*bhūtvā*,’ ‘*tadīyam ca*,’ between ‘*Ekahāyanī*’ and ‘*rūpam*,’ then the sentence would read as follows :

सा
 रोहिणी पिङ्गला एकहायनी भूत्वा
 तदीयं च रूपं कृत्वा
 उदैत् ।

This construction is what most scholars accept. And it is a simple and easy construction.

It may be pointed out here that one thing is clear from the way in which these authors of Bhāṣyas interpret the passage, and it is this, that, in their opinion, it is hardly possible to construe it *as it is* in any satisfactory manner. Since, however, according to interpretative rules accepted not only by *Mīmāṃsakas* but by all others as well, new words should not, except in unavoidable cases, be brought in by way of what is called *adhyāhāra*, there will be every justification to ask ourselves whether it is absolutely impossible to construe the passage *as it is*. The construction adopted by Bhaṭṭabhāskara and Sāyaṇa is unacceptable not only on account of the fault of *adhyāhāra*, the insertion of new words, as shown above, but also on account of the "sentence-split," *vākyabheda*, which it involves, and which is a fault by far greater than *adhyāhāra*; instead of one sub-sentence with the infinitive *krtvā* for its verb, we have two such sentences:—

रोहिणी पिङ्गला एकहायनी भूत्वा
 तदीयं च रूपं कृत्वा.

And, again, if *bhūtvā* is inserted, *rūpam krtvā* becomes superfluous, since both of them indicate the same thing. There are passages in the *Yajus Samhitā* itself where *bhūtvā* is used without *rūpam krtvā*:

तां वराहो भूत्वाऽऽहरत् । ७-९-५-१.

स क्षुरपविर्भूत्वाऽतिष्ठत् । ५-६-६-१.

And there are very many passages, like the one under consideration, using *rūpam krtvā*, none of which has *bhūtvā*.²

While such considerations lead me to think that Bhaṭṭabhāskara's construction of the passage is not natural, it seems to me that it is necessary and of much advantage to see whether the insertion of the words suggested by the commentator has really removed the difficulty felt without them. Perhaps these commentators consider that the words with nominative case-endings—

1. It is very interesting to note that in a similar passage in the *Brāhmaṇa* '*rūpam krtvā*' replaces *bhūtvā*

स वराहो रूपं कृत्वोपन्यमज्जत् ।

2. Vide V. 2. 6. 5; VI. 1, 3. 1, VI. 2, 4. 2; VI. 2, 7. 1, VII. 6, 3. 4.

rohiṇī, *pingalā*, *ekahāyani*—cannot go with the infinitive ‘*kṛtvā*’ but they can go with the infinitive, ‘*bhūtvā*’. The former part of this assertion can be accepted, but let us consider how they go with ‘*bhūtvā*’. Taking for the sake of convenience one of these words, let us ask, ‘what does ‘*rohiṇī bhūtvā*’ mean?’ Or rather what is the relation between ‘*rohiṇī*’ and ‘*bhūtvā*’? It needs hardly to be told that the relation between the verb and the noun in a sentence is always indicated and determined by the inflexional suffixes. In “*Vṛihibhir-yajeta*”, *Vṛihi* (paddy) is the *aṅga*, subsidiary thing, with which the sacrifice is to be performed, and this we know from the use of the instrumental case *vrihibhiḥ*. But in “*vrihin prokṣati*”, *vrihi* (paddy) is the object (*aṅgin*) of the action of sprinkling water (*prokṣaṇa*) which is simply an *aṅga*, a subsidiary, owing to the use of the accusative case, ‘*vrihin*’. Thus, a noun stands to the verb in the sentence in the relation of an object or an instrument or some such relation, which is indicated by the case-ending. Now, coming to the nominative case, we see that, according to Pāṇini, it indicates nothing but what its base, the noun, itself means: *prātipadikārthamātre prathamā* (II. 3. 46). Its relation to the verb however is to be determined as the subject (agent) or object, according as the verb is in the active or passive voice. In “*Rāmo jaghāna*” *Rāma* is the subject, because the verb is in the active voice; but in “*Rāvaṇo jaghne*”, *Rāvaṇa* is the object because the verb is in the passive voice. The idea conveyed by the former sentence is: (there was) the action of killing, having *Rāma* as its agent (doer), while the idea conveyed by the latter is: (there was) the action of killing, having *Rāvaṇa* as its object. Kātyāyana’s view here, however, is different. He thinks that the nominative case means the same thing, agency or objectness, as is indicated by the suffix in the verbal form—“*Abhihitakārakavācīnī prathamā*”. Though, thus, there is some difference of opinion between these two grammarians, regarding the significance of the nominative case, both of them agree in holding that the noun in that case supplies the agent required by the verb in the active voice or the object required by the verb in the passive voice.

Now the infinitives are not by themselves distinguished and the inflexion of the nouns going with them is governed by the form of the finite verb alone. In the following hemistich quoted in the *Jiṇṇāsādhikaraṇa* of *Śrutapṛakāśikā*,

सिंहेन भूत्वा बहवो मयाऽऽत्ताः

व्याघ्रेण भूत्वा बहवो मयाऽऽत्ताः

siṃha and *vyāghra* are used, like the personal pronoun *asmāt* in the singular, in the instrumental case, since *attāḥ* (*āttāḥ*) used in the place

of the finite verb is used passively. If the voice is changed, the passage will be as follows :

सिंहो भूत्वा बहूनहं आदम् (आददि) ।

व्याघ्रो भूत्वा बहूनहं आदम् (आददि) ।

Exactly similar to this is the Vedic passage, as construed by Bhaṭṭabhāskara, with which we are now concerned :

सा रोहिणी.....भूत्वा उदैत् ।

Since the finite verb here, 'udait' is actively used, the infinitive also is to be considered so, and that fact explains the nominative case of 'rohiṇī' etc. The relation, then, it would appear, between 'rohiṇī' and 'bhūtvā', is that of an agent and action.

रोहिणी भूत्वा would mean "the action of becoming, with 'rohiṇī' as its agent (or with its agency resting in 'rohiṇī')." "

Connecting this with the principal clause, सा उदैत्, we get the meaning that

there was the action of coming out	... (udait)
with its agency resting in her	... (sā)
and having the same agent as that of the	
action of becoming	... (bhūtvā)
with its agency resting in 'rohiṇī'	... (rohiṇī).

This way of construing a noun in the nominative case and the infinitive 'bhūtvā', supported as it is by such great authorities on grammar as *Pāṇini* and *Kāṭyāyana*, has been long forgotten. Bhaṭṭabhāskara himself never thought of this way of connecting the noun and the infinitive. 'Rohiṇī' is not a noun but an adjective and, therefore, it cannot be the agent of the action indicated by the infinitive. It simply supplies an answer to the question "becoming what?" and is a mere auxiliary to the infinitive, completing its sense. Thus thinks Bhaṭṭabhāskara, and this is the view now prevalent among the Sanskrit pandits and scholars. According to these scholars, all adjectives qualify their respective nouns, or when they fall within the predicate of a sentence, they complete the sense of the verb. Nowhere can an adjective stand to the verb in the relation of an agent or an object or an instrument or any such other thing.

A thorough examination of this view becomes now absolutely necessary, since it is exactly this prejudice that is responsible for making the real construction of the vedic passage quoted at the beginning of this paper obscure. What, according to *Pāṇini* and

Kātyāyana, the nominative means, has already been explained and they never make any distinction between the nominative appearing after a noun and the nominative appearing after an adjective. In their view, all words having a case-ending were nouns. The four-fold division of words into

नामाख्याते उपसर्गनिपाताश्च

found in *Yāska's Nirukta* seems to have been accepted by them. The distinction between *Nāman*-words as substantives and adjectives is not unknown to Pāṇini, as may be seen from his *sūtra*

विशेषणं विशेष्येण बहुलम् (II—1-57).

He, however, never refers to this distinction anywhere in the whole of the *Kāraka-prakaraṇa*--the context in which he deals with the nominal inflexion. Strictly following his grammatical rules, therefore, we have to treat alike the case-endings, the words having the same case-endings rather, in sentences such as

नीला गौर्गच्छति and
महता दण्डेन ताडयति.

To render these two sentences into

The black cow goes there, and
(He) strikes with the big stick

is wrong. For this, there must be a compound word :

नीलगौर्गच्छति
महादण्डेन ताडयति ।

Since, however, in the sentences quoted above, there are two separate words and not one compound word, the rendering would be as

There goes the cow, the black :
(He) strikes with the stick, with the big.

Under *sūtra*

अधिकरणे शेते : (III—2-15)

there is a *vārtika* which gives the forms *uttānaśaya* and *avamūrdhaśaya*. When analysed, these words mean :

उत्तानः शेते, अवमूर्धो शेते ।

There is no doubt whatever that the words "*Uttānaś*" and "*Avamūrdhā*" are adjectives and not substantives. *Kātyāyana*, however, would call them '*Kartṛ*', agents of action :

उत्तानादिषु कर्तृषु ।

It is very interesting to note that Jaimini, the founder of the *Pūrva Mīmāṃsā*, which is concerned with the correct interpretation of authoritative texts, holds the same view in the matter as *Pāṇini* and *Kātyāyana* do. His *sūtra*

अर्थैकत्वे द्रव्यगुणयोरैककर्म्यान्नियमः स्यात्

forms the famous *aruṇādhikaraṇa* which deals with the passage

अरुणया पिङ्गाक्ष्या एकहायन्या सोमं क्रीणाति ।

Here in this passage *aruṇayā* signifies the quality of red colour and *ekahāyanyā* and *piṅgākṣyā* signify a cow one year old and brown-eyed respectively. The *sūtra* of Jaimini quoted above declares that the quality and substance mentioned in passages like the one under reference, define each other only—the cow, *ekahāyanī* and *piṅgākṣī*, is the red and the red is the cow, *ekahāyanī* and *piṅgākṣī*, and the reason given for this restriction, *niyama*, is *aikakarmya* which means “having the same purpose of being connected with the action of buying the *Soma* plant (*Somakraya*) or some similar action.”

The following two points should be noted here :

1. The declaration that the quality indicated by *aruṇayā* is to be connected only with *ekahāyanyā* and no other substance, enables us to infer the view of the *pūrvapakṣa*, the *prima facie* case, which Jaimini rejects, that *aruṇayā* goes with all the substances that are mentioned in the context, among which *ekahāyanī* may be one.

Now there would have been no possibility for such a view, and Jaimini would have never felt in the least the necessity for refuting that view, if ever he thought that the adjectives have nothing to do with the verb but directly apply to the substantives in the sentence, thus giving a complex meaning.

2. In such a case, Jaimini's reason cannot be *aikakarmya*, being related to the same action, but it should be something like “being an adjective co-ordinate with—having the same case-ending as—the substantive in the sentence.”

Śrī Rāmānuja is not satisfied with the manner in which the *Mīmāṃsakas*, Śābara and others, interpret this *Sūtra* of Jaimini. In the *ānandamayādhikaraṇa* of his *Śrībhāṣya*, he rewrites this *adhikaraṇa* maintaining that the word *aruṇayā* itself is capable of indicating the substance qualified with red colour, though requiring the co-ordinate word *ekahāyanyā* for specifying the substance meant. He, however, never means to go against the *Mīmāṃsakas* in so far

as the relation between the adjectives with inflexional suffixes and the verb is concerned.

There is another *adhikaraṇa* in the *Pūrva Mimāṃsā* called *sāh-khyāmuṣṭyādhikaraṇa* wherein Jaimini is much more explicit than in the *aruṇādhikaraṇa* about the question on hand.

There is a sacrifice among many, collectively called *Vājapeya*, the god whereof is *Bṛhaspati*, and its oblation, *caru*, is prepared with seventeen platterfuls of *Nivāra-corn*. This is a *vikṛti* depending upon the *āgneya* sacrifice, one of the six called *darśapūrṇamāsa*, for its subsidiaries. All the subsidiaries required are not enjoined in the context. There are sacrifices which have all the required subsidiaries enjoined in the context, and the subsidiaries can be transferred to other sacrifices that need them, such as the *Bārhaspatya caru* sacrifice mentioned above. The former type of sacrifice is called *prakṛti*, and the latter type is called *vikṛti*. The transference of subsidiaries is called *atideśa*. When this *atideśa* brings the subsidiaries of a *prakṛti* to a *vikṛti* sacrifice, some of them will have to be left behind on account of reasons such as the purpose which they served in the *prakṛti* being absent in the *vikṛti*. It has been said that the *āgneya* sacrifice is the *prakṛti* of the said *Bārhaspatya caru* sacrifice. In this *prakṛti*, there is a subsidiary—*nirvāpa*—which means the separating,¹ the taking out, of that portion of something, corn etc., which serves as oblation. The injunction relating to this subsidiary, *nirvāpa*, is contained in the passage

चतुरो मुष्टीन् निर्वपति ।

There are three things mentioned here—the action, *nirvāpa*, the number four, and the measure, *muṣṭi*, meaning handful (literally fist). There is no doubt whatever that *atideśa* brings *nirvāpa* to the *vikṛti*, since it is necessarily required. But the case in respect of the number and the measure is quite different. A new number and a new measure are enjoined for the *vikṛti*—*saptadaśa sarāva* (seventeen platters). Four handfuls of corn is a quantity too small for *vikṛti* which has to have its oblation prepared with seventeen platterfuls of the corn *nivāra*. The number and the measure of the *prakṛti* therefore, cannot be adopted in the *vikṛti* as they have been in the *prakṛti*. Thus, there arises the question, whether both the number and the measure of the *prakṛti* are to be discarded or only one of them ; in the latter case whether the discarding of any one of them should be undefined or the number alone should be discarded or the measure alone. The first of

1. And not cooking as some think.

these four alternatives¹ is put forth in the third and the last² of the four *sūtras* comprising this *adhikaraṇa*. The second alternative is mentioned and rejected by Śābara, there being no *sūtra* relating to it. The first *sūtra* takes up the third alternative:—

मुष्टिलोपात्तु संख्यालोपस्तद्गुणत्वात् स्यात् ।

According to Śābara's interpretation this is more a refutation of the fourth alternative, the *siddhānta*, than an assertion of the third, the *pūrvapakṣa*. According to him the *pūrvapakṣin* wants to say to the *siddhāntin* thus:—

“You say that coming first in the sentence the number is to be taken and the other discarded. Where then will be the number without the measure to which it is subordinate and subservient? The number numerically defines the measure, *muṣṭi*, and therefore, subserves it and is subordinate to it, a subsidiary of it (*tadguṇa*). If you discard *muṣṭi*, then, since the number has nothing to subserve—*muṣṭi-lopāt*—the number cannot be there—*saṅkhyālopaḥ syāt*.

“If, on the other hand, *muṣṭi* is favoured and the number discarded, there will be no such difficulty. *Muṣṭi* is the subsidiary of *nirvāpa*

1. A fifth alternative is impossible. But in the editions of the *bhāṣya* we read —

तत्र संशयः— १. किं संख्यानुग्रहो मुष्टिलोपः ।

२. अथवा मुष्ट्यनुग्रहः संख्यालोपः ।

३. अथवा संख्यालोपः ।

४. अथवा किं संख्याया मुष्टीनां च लोपः ।

५. अथवा अन्यतरलोप इति ।

“There arises the following question in this connection (At the Vajapeya) (a) Should the *number* be admitted and the *handful* excluded? or (b) the *handful* admitted and the *number* excluded? or (c) the *number* excluded? or (d) the *number* and *handful* both excluded? or (e) either one excluded? —*Gangānāth Jhā*

Obviously the third alternative (c) here is absurd. If it means that the number alone is to be discarded, it follows that the measure is to be adopted. If so, it is the same as the second alternative. If on the other hand, it does not mean that, it will follow that *muṣṭi* also should be disregarded, and that is exactly the fourth (d) alternative. There is no doubt, therefore, that this is an interpolation for which somebody who misunderstood the true import of the first *sūtra* of this *adhikaraṇa*, and *bhāṣya* on it, was responsible.

2. The whole discussion in this *adhikaraṇa* relates to the number and measure of *prakṛti*, viz. four and *muṣṭi*. The following is the concluding sentence of the *bhāṣya*:—

तत्र चतुस्संख्यानुग्रहात् मुष्टिलोपो न्याय्यतर इति ।

“Then to discard *mūṣṭi* favouring the number four is more reasonable.”

Gangānāth Jhā, however, means to say quite a different thing here. He writes, “and it is more reasonable that the *handful* should be excluded in favour of the *number* (seventeen).”

and there 'is *nirvāpa* in the *vikṛti*, which *muṣṭi* is required to subserve. If the number 'four' is not there, there is no harm whatsoever.

"It follows then that the number is to be disregarded and *muṣṭi* favoured."¹

What one should not miss to note here is that the whole weight of the *prima facie* view, the *pūrvapakṣa*, rests on the presumption on the part of the *pūrvapakṣin* that in the passage '*caturō muṣṭin nirvapati*' the word *caturah* connects itself with *muṣṭin* and not with *nirvapati*; it is subordinate to *muṣṭi*—*tadguṇatvāt*—and not to *nirvāpa*.

In controverting this view, the *siddhāntin* says:—

न निर्वापशेषत्वात् ।

Not so, because it is subservient to *nirvāpa*.²

Jaimini is here as clear as one can be with regard to the point which is very helpful to decide the question we are now considering. *Caturah* is a numerical adjective, and there is the substantive, *muṣṭi*, immediately following it in the sentence. Notwithstanding this, Jaimini declares that it goes with the verb, the reason being as explained by Śābara³, that there is the inflexional suffix in the

1. Another interpretation of the *sūtra* is possible—"The discarding of the number is preferable to the discarding of the *muṣṭi*, since the former is subordinate to the latter." And this is the interpretation given by Rāmeśwarasūri in his *Vṛtti*.

2. Gaṅgānāth Jhā introduces this *sūtra* with the words: "Argument against *pūrvapakṣa*," and thinks that the view that the number should be favoured and *muṣṭi* rejected is a *pūrvapakṣa* (3) in spite of the fact that the printed editions of the *bhāṣya* have "si" at the end of the *bhāṣya* here, which indicates that this *sūtra* and *bhāṣya* are those of *siddhānta*.

3. Śābara's own words here and in *aruṇādhikaraṇa* are worth quoting.

नैतदेवम् । न संख्या मुष्टिषु श्रूयते । यदि मुष्टिषु श्रूयेत, तद्गुणत्वान्निर्येत । क्व तर्हि श्रूयते ? निर्वापे ? कथम् । नैवमसिम्बन्धः क्रियते—चतुरो मुष्टीनिति । कथं तर्हि ? चतुरो निर्वपतीति । मुष्टिगुणः संख्यागुणश्च निर्वापो निर्दिश्यते । क्रियासम्बन्धे हि द्वितीयाविभक्तिर्भवति । कथम् ? कारकविभक्तिर्हि सा । कारकं क्रियाया एव भवति, न द्रव्यस्य । अतश्चतुःसंख्या श्रुत्याऽवगता निर्वापस्य, वाक्येन मुष्टीनाम् । वाक्याच्च श्रुतिर्वलीयसी । तस्मात्संख्यानुग्रहान्मुष्टिलोप एवेति ।

"This is not so. The number is not indicated as relating to *muṣṭi*. If it were indicated as relating to it, it will stop away on account of its being subservient to it. To which then is it indicated as relating? To *nirvāpa*? How? The construction made is not as follows.—four fists (*muṣṭis*—handfuls). How then? Thus—one takes (separates) away the four. *Nirvāpa*—the taking away—is mentioned with *muṣṭi* as its subservient and with the number as its subservient as well. For, when the connection is with the action, there appears the accusative case. How? That, indeed, is a *kāraka* inflexion. There is a *kāraka* only for an action and not for a substance. The number, therefore, is known through 'expression' (*śruti*) for *nirvāpa*, (and) through co-mention (*vākya*) for *muṣṭi*. And 'expression' is more authoritative than 'co-mention'. Therefore, favouring the number, (one) has certainly to reject *muṣṭi*."

word, which means a *kāraka* which cannot be connected with anything but an action, *kriyā*, indicated by the verb. The conclusion which thus Jaimini arrives at is that the number may be taken and *muṣṭi* be rejected.¹

नैतदेवम् । न ह्ययमरुणाशब्द एकहायनीविशेषणं भवितुमर्हति । किं कारणम् ? करणविभक्त्या तृतीयया समुच्चरितोऽयम् । तेनैतेन तृतीयाश्रुतिसामर्थ्यात् क्रियाविशेषणेन भवितव्यम्, कारकाणां हि क्रियया संबन्धो न द्रव्येणेति । स एष श्रुतिसामर्थ्यात् क्रियाविशेषणम्...एकहायनीविशेषणम् । श्रुतिश्च वाक्याद्वलीयसी । तस्माच्चास्यैकहायनीसम्बन्ध इति ।

ननु च गुणस्य क्रियासंबन्धाभावादाविवाक्षिता कारकशक्तिरिति एकहायनीसंबन्धोऽयमध्यवसितः । एवमपि नोपपद्यते । यदि कारकाभिधानमविवक्षितमिति गुणशब्देनैतेन द्रव्यमभिधातुमिष्यते, तदा प्रातिपदिकार्थस्याव्यतिरेक इति प्रथमाविमक्तिः प्राप्नोति । न हि तृतीयान्तस्तमभिसंबन्धं शक्नोति वक्तुम् । न चान्यथानुपपत्तिरित्यन्योऽस्यानुपपद्यमानोऽर्थः शक्यः कल्पयितुम् । यथा अग्नौ तिष्ठति माणवक इत्युक्ते ज्वलनेऽनुपपद्यमानो न अग्ने गवि वा कल्प्यते ।

"This is not so. For this word *aruṇā* cannot be an attribute of *ekahāyanī*. What is the reason ? This is co-emanating with the third case which is the inflexion of instrument. So this, on the strength of śruti, the instrumental case, must be an attribute of the action. *Kāraka* undoubtedly has connection with action and not with substance. This on the strength of expression (*śruti*) (is) an attribute of *ekahāyanī*. And '*śruti*' is more authoritative than '*co-mention*.' Therefore its connection is not with *ekahāyanī*.

"And now," the objector says, "since the *kāraka* capacity is of no account due to the quality having no connection (at all) with the action, the connection here meant has been taken as the connection with *ekahāyanī*." But even so, it does not accord with reason. If it is intended to indicate the substance by this quality-word, saying that the expression of *kāraka* is of no account, then, there being no other sense than the meaning of *prātipadika* (the stem), the first case, nominative, must be there. Surely no word in the instrumental case is capable of indicating that connection. Nor indeed is it possible to give to it an unreasonable meaning, saying there is no other go e.g., when it is said that the boy stands on fire, the word 'fire' which cannot mean the burning substance, should not be taken to mean a horse or an ox."

The conclusion arrived by Jaimini in the *aruṇādhikaraṇa* is expressed by Bhartṛhari in the following śloka of his *Vākyaṭī*, (III. 75).

क्रियाया बोऽभिसंबन्धः स श्रुतिप्रापितस्तयोः ।

आश्रयाश्रयिणोर्वाक्यान्नियमस्त्ववतिष्ठते ॥

"The connection with the action is made known by śruti 'expression'. There is the mutual restriction of them, the support and the supported, the substance and quality—due to 'co-mention'."

The commentary of Puṇyārāja on the above may be referred to for further information

1. The practical bearing of this conclusion of Jaimini upon the actual performance of the *vikṛti* sacrifice is that a platter so big as to hold four and a quarter ordinary platters of corn should be prepared and the *nivāra* corn required should be measured with it four times, which will make up the seventeen ordinary platterfuls of the corn—*saptadaśa-śarāva*.

According to the *pūrvapakṣa*—the view that *muṣṭi* should be favoured and the number discarded—when measuring the corn seventeen times with the platter, the platter must be filled up with the corn each time by *muṣṭi*.

The two instances we have thus far considered are the instances of adjectives with the instrumental and the objective cases. There is an instance in which an adjective in the nominative itself is declared as not connecting itself with the co-mentioned substantive. One of the passages discussed in the *Citrādhikaraṇa* (I. iv. 2) is *pañcadaśāṇi ājyāni*. In this connection Pārthasārathī in his *Śāstraḍīpikā* says :

पञ्चदशान्याज्यानीत्यत्रापि समासाभावान्न विशिष्टप्रतिपत्तिरस्ति ।

“ In the case of *pañcadaśāṇyājyāni* too there is no complex idea, —the idea of the substantive together with its attribute—since there is no *saṁāsa*.”

Now turning to Bhaṭṭabhāskara's construction of the Vedic passage *sā rohinī*...etc., we may state that in the light of the considerations above made of the *vyākaraṇa* and *Mīmāṃsā* authorities, the only possible relation between *rohinī* and *bhūtva* is that of agent and action. That it is an adjective is of no consequence. The view that all the case-endings appearing after the adjectives mean nothing or that they signify only identity, non-distinction—*abheda*—is held by the modern school of the Nyāya philosophy¹; but it cannot point to any ancient authority for its support. That the identity between the things indicated by the adjective and the substantive is made known to us when they are co-ordinately used, is not denied either by *Vaiyākaraṇas* or *Mīmāṃsakas*, but they maintain that it becomes known through some other factor in the sentence, which is *sāmānādhikaraṇya*, co-ordination, that is to say, the sameness of inflexional suffix, and that it does not prevent the meaning of the base being related to the action indicated by the verb in the manner suggested by the suffixes.

We are now in a position to see whether the difficulty felt by Bhaṭṭabhāskara in construing *rohinī rūpam kṛtvā* as it is, does not continue even after the insertion of *bhūtva*. He thought, as already stated, that, in *rohinī rūpam kṛtvā*, *rohinī* in the nominative can be connected with the infinitive only as the agent of the action indicated

1. Gadādharma in his Vyutpattivāda says :

अथ नीले घटमानयेत्यादौ नीलादेर्वैष्टादावन्वयोपगमे नीलादिपदोत्तरविभक्त्यर्थकर्मत्वादेः कुत्रान्वय इति चेत् न कुत्रापि । विभक्तिपदं साधुत्वार्थमेव प्रयुज्यते । अमेद एव वा विशेषणविभक्त्यर्थः ।

—Vyutpattivāda with Gūḍhārthātattvāloka, Page 31.

Then if it be asked that in case it is accepted that in passages such as *nīlam ghaṭam ānaya* (bring the black pot) *nīla* etc., go with *ghaṭa* etc., what is it to which the objectness etc., signified by the inflexional suffixes are to be connected, (we reply) with nothing. The inflexional suffix is used only for the grammatical correctness (*sādhutva*) of the word. Or else, non-distinction (*abheda*) alone is the meaning of the inflexional suffix of the adjective.

by it, but this is not possible, since the infinitive does not require any agent other than *sā*, the agent of the finite verb. But, how does the insertion of *bhūtvā* make the matter easier? For there too, as elaborately shown above, *rohiṇī* cannot be related to *bhūtvā* in any other way than as its agent, and they say the infinitive does not need any agent other than that of the finite verb.

The only possible way out of the difficulty for those who have a bias for the method of the construction of the modern *Naiyāyikas* is to get rid of it first, and then reconcile themselves to the new idea of the ancient but generally long-forgotten method of construction.

सा रोहिणी भूत्वोदैत्

means, as already explained, only

There was the action of coming out
whose agent was she (and)
which had the same agent as the action of becoming,
whose agent was *rohiṇī*.

This is the exact idea literally conveyed by the sentence. The idea that *sā* (she) is *rohiṇī* is its corollary. When this method of construction is accepted here, it follows that the same method can be applied to the passage under consideration *as it is* without difficulty :

सा रोहिणी रूपं कृत्वोदैत्

means

There was the action of coming out
whose agent was she (and)
which had the same agent as the action of doing (putting on)
whose agent was *rohiṇī*
(and) whose object was *rūpam* (form),

and that *sā* became *rohiṇī* (red) is subsequently or simultaneously known otherwise.

The difference between *bhūtvā* and *kṛtvā* is that the former is intransitive and needs no object, and the latter is transitive and, therefore, needs an object, and the object here is *rūpam*. A question as to whose form is meant here by *rūpam* was raised before. The answer to that question is, that the form meant is that of *rohiṇī* etc., and this answer is suggested by the *vākya*-principle—the principle of co-mention.

In the place of *bhūtvā* of Bhaṭṭabhāskara, Sāyaṇa inserts *satī*. As the relation of *rohiṇī*, etc., with this *satī* which I should like to call a nominal verb, also is the same as with *bhūtvā*, there is no necessity for adding anything to what has been already said.

Since, as has been indicated before, *bhūtvā* and *rūpam 'krtvā* replace each other, it seems we have to understand that in the ancient language, any one of these two expressions was used indiscriminately to express the same idea of becoming something. In view of the fact that the use of *rūpam krtvā* with one or more nominatives preceding it, occurs in as many places as nine in the *Samhitā* and continues to occur in very many places in the *Brāhmaṇa*, we have also to understand that it was considered by the ancients as a regular form of expression of the idea based upon an established principle of construction, rather than an irregular, exceptional, one.

We may here suggest that this particular expression, *rūpam krtvā*, might trace its origin to the idea of *rūpa-karaṇa* implicit in the passages like,

नामरूपे व्याकरवाणि and नाम रूपं च भूतानां देवार्दानां चकार सः ।

An appreciation of the syntactical principle involved in the use of the nominative singular followed by *ca* in co-ordination with the verb in dual as in—*tā brhaspatisca anvavaitām*—enabled me to show elsewhere that it is unnecessary to take the nominative in passages like *Vāyavindraśca cetathaḥ* in the sense of vocative as Brugmann and Macdonell have done¹; and to justify the verb in dual in the following śloka of Vālmīki :

न च सीता त्वया हीना न चाहमपि राघव ।
मुहूर्तमपि जीवावो जलान्मस्याविबोद्धृतौ ॥

and the verb in plural in the following śloka of Vyāsa :

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तम ॥²

Similarly now the syntactical principle which as shown above underlies the proper construction of the vedic passage *sā rohiṇi* etc., enables us to see that Kālidasa is perfectly right in employing the language he has employed in the following śloka of his *Raghuvamśa* :

क्षितिरिन्दुमती च भामिनी पतिमासाद्य तमग्रवपौरुषम् ।
प्रथमा बहुरत्नसूरभूदपरा वीरमजीजनत् सुतम् ॥ VIII. 28.

“The Earth and Indumati having obtained him, the King Aja, of the supreme valour, as their lord, the first became one that yielded many precious things, and the other gave birth to a heroic son.”

1. Vide *Journal of the S. V. O. I.*, Vol. II, Page 71.

2. Vide *Udyāna Patrikā*, Book IX, pp. 137-38.

There are two finite verbs here *abhūt* and *ajījanat* and they have got their agents in *prathamā* and *aparā* respectively. *Kṣitih* and *Indumatī* can go only with the infinitive *āsādyā*, and that too, only as the agents of the action of 'obtaining' indicated by it. To attempt to make any other construction will be nothing but mere quibbling.

It may be doubted that though the agent of the infinitive and the finite verb can be indicated by different terms, yet the individual or individuals so indicated must be the same: neither the infinitive nor the finite verb should have a greater or lesser number of agents than the other. But in the above śloka, the infinitive has two agents, while the finite verbs each have only one of the two, and that affects the sameness of the agent of the actions.

But such difference in respect of the number of agents was considered permissible. In one of the *rūpam kṛtvā* passages of the *Samhitā*, we find the nominative going with the finite verb in the dual and the nominative going with the infinitive in singular, though, it may be said, the disagreement can be shown to be only apparent:

ऋक्सामे वै देवेभ्यो यज्ञायातिष्ठमाने कृष्णो रूपं कृत्वाऽपक्रम्यातिष्ठताम् । VI. 1. 3. 1.

Besides there is an independent source which supplies the evidence to show that such usages were permitted. The following is a *sūtra* found in the *Tolkāppiyam*, the most ancient extant grammar of Tamil, which is said to have been based on the *Aindra* school of Sanskrit grammarians:

ஆடுஉ வற்சொன் மகடுஉ வற்சொல்
பல்லோ ரறியுஞ் சொல்லொடு சிவணி
யம்முப் பாற்சொ லுயர்கிணை யவ்வே.

" Words indicating males and words indicating females
joining with words indicating many,
these three-fold words are of high caste.

What Senāvaraiyar, the most famous among the Tamilians for his thorough mastery over the branches of Sanskrit learning, says in his commentary on the *Tolkāppiyam* in this connection may be summarised as follows:

" One may ask how is it that the verb—'are of high caste'—of 'the three-fold words' is used here as the finite verb to which is related the infinitive 'joining', which has only two sorts of words as its agents—'words indicating males and words indicating females.'

But this is perfectly correct. The concerned rule requires only that the agent of the infinitive should also be the agent of the finite verb. But it does not exclude there being some *other* agent for the finite verb. Otherwise such usages as 'He and she play beating the drum and building the doll-house,' will have to be overruled."

Thus, it may be said in conclusion, we have seen that the vedic passage, a few words of which form the title of this paper, and similar ones, are instances of a mode of expression that was in vogue in ancient times; that they are perfect enough not to need any insertion of new words; and that the syntactical principle involved in them is very useful in explaining a certain usage of the classical poets which appears very peculiar and difficult to construe.

THE VIŚIṢṬĀDVAITIC THEORY OF PERCEPTION AND PERCEPTIVE ERROR—A CRITIQUE

BY

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It is always requisite in correct knowledge to know how we know any object. The consensus of opinion with regard to this is that sensation (*samvedanā*) is possible only if there are objects, sense-organs and the perceiver who cognizes the object through the sense-organs. These three factors, then, are the most important, as without the cognizer and his sense-organs, no object could ever be sensed, and without the sense-organs, it is impossible for any one to sense at all, lacking the instruments, so to speak, of cognition, and without the object what one might perceive is certainly not a sensation, whatever else that may be. These, then, are important, and no theory of perception can claim to have solved the problem of perception, if it did not take up the realistic aim of discovering these three factors. A metaphysical theory might, if so minded, claim that the one indubitable certainty about perception is the existence of the perceiver alone: and another might claim that the existence of the self or perceiver is only a reflective act, due to the perception of the object experienced as that of a subject. An empirical theory may claim to solve this quarrel by pointing out that both these, subject and object, fall within the sphere of consciousness, and as such both of them are but moments of the consciousness as such. All these explanations, however, do not touch the core of the problem of perception at all or its reality or falsity.

Truth must be self-consistent, and must be a proof of its own being. That is to say that, if we see truth, it must exhibit at once inner consistency and self-validity. It must fulfil the promises of its own being. In other words, even as the Buddhists, Jains and the pragmatists claim, the nature of truth is dynamic, and every truth exhibits purposiveness, which need not be specially that which pleases us or any one.

The nature of perception as a psychological process must be first understood. Indian thinkers hold generally that perception through senses (*pratyakṣa*) is due to the contact of sense-organs with the object.¹ The process of this contact is not that the object stimulates the

1. इन्द्रियार्थसन्निकर्षजन्यं ज्ञानं प्रत्यक्षम् । *Tarkasaṃgraha*.

subject's sense-organs, but that the subject's consciousness goes over to the object through the senses or rather through the instrumentality of the powers of the senses. For instance, the eye is the instrument of cognition of colours and forms, and it is claimed that the light-rays in the eye move to the object and apprehend the object.¹ This is a dynamic way of putting the case, and is in consonance with the dynamic nature of psychology that has throughout characterised the realistic schools of thought. The importance of this contactual relation in any general explanation of perception and its validity can easily be understood, when we find that many theories have come into existence to explain the causes of error. Error in perception, or illusion, is a fact that has to be reckoned with in our ordinary life. An escape from it is necessitated, because without correct knowledge there can possibly be no adequate action, not to speak of life itself. Our life is governed for the most part by the correctness of our perceptions; our inferences grow out of these perceptions; and indeed the discovery of the differences between one experience and another is the mainstay of civilized life.

What is it that the senses grasp when knowing an object in the manner we have stated above? Do the senses or rather the consciousness working through the instruments of sensation (*jñānendriyas* and *manas*) snatch the objects and bring back the impressions to the self, the substrate of the consciousness? Or does the consciousness in perception apprehend the object as having characteristics which are capable of being apprehended by the sense-organs? Whatever be the nature of the object as such, whether it is a constellation of atoms or whirling wavicles, the psychological fact of perception shows that these constellations of atoms or whirling wavicles, which are apprehended by us in perception, are found to possess the sensory characters that we receive from them. Therefore, we are forced to affirm, at the risk of being called naïve, that the object's nature in fact has

1. ग्रहणप्रकारस्तु आत्मा मनसा संयुज्यते, मन इन्द्रियेणेन्द्रियमर्थेन । इन्द्रियाणां प्रायप्रकाशकारित्व-
नियमात् । *Yatindramatadīpikā*, p. 5.

Cf. *Nyāya-Siddhāntaśāstra* . p. 293. (Memo. Ed.) 1934. Śrī Vedānta Deśika quotes
Vaiśaṇa Nārāyaṇa Bhaṭṭāraka about the perception of sound thus :

दूरे शब्दः समीपे च प्राच्यां चेत्यादिदर्शनात् ।

गत्वा श्रोत्रेन्द्रियं तत्रतल शब्दग्रहक्षमम् ॥

आगता दूरतः शब्दमाला श्रोत्रेण गृह्यते ।

समवायाद्यदि तदैवं न गृह्येत दूरजा ॥

शब्दमान्धादिभिर्दूरोत्थत्वादिग्रहसम्भवे ।

अपि प्राच्यां प्रतीच्यां चेत्येवं न ग्रहसंभवः ॥

characteristics which are apprehended by us as sensory, and therefore we can grant the name *sensa* or sense-data to these features of the objects, provided it is clearly understood that these are not the mental ideas belonging to the subject, but rather belong to the object itself. Cognition or perception involves, even in its most rudimentary phase, an act of holding together different views of the object gathered through the several senses. It is a process of separating, distinguishing and comparing, and as such, errors are traceable in almost all cases to this discrimination of the several facts belonging to the object that is cognized. This view is accepted by Prof. Dawes Hicks¹ who finds that cognition does not mechanically piece up the several parts of the perceived-content, and thus introduce an order that did not exist in the object, but it discovers the unity in it as *belonging* to it. It is only when, due to prior experience, we bring in irrelevant or invalid comparisons that we commit error. But that error cannot be an error of perception, but only of the synthesizing activity by which we link up this particular experience with similar experiences for the sake of our practical action, present or future.

As Prof. Stout states "The underlying principle is that physical facts are not separate and self-contained, but essentially incomplete parts of a whole within which each has its consequences and conditions more or less probable and sometimes practically certain. So far as what *seems* to be a physical fact in each of the several perceptions is a condition or consequent of what seems to be physical fact in the others, each being founded in its own immediate sense-experience, and so far relatively independent of others' support and is supported by them. This is what is meant by saying, they cohere. Such coherence is the warrant for our ordinary confidence in the testimony of our senses....."²

Rightly does Prof. Stout point out also that "the sensory continuum of the individual is a partial extract from a world-continuum,in entire harmony with the seeming discontinuity between the immediate content of sense-experience and the world of physical phenomena." Thus it is that we find that the difficulty of explaining the sense-impressions or percepts having sensory character apart from the object, is bridged by affirming that in perception, at any rate, we are aware of partial extracts from a world-continuum, but due to its being extracted, so to speak, or delimited by the perceptual field from the world-continuum, it does not lose its continuity

1. Cf. *Hundred years of British Philosophy* : Rudolf Metz, p. 513.
2. *Mind and Matter* : Vol. I, p. 260.

with the entire world-continuum. Thus in perception we are aware of two things at once, namely, the sensum of the object as well as its "perceptual appearance", which is its continuity with the world-continuum. The difficulty in this position is, that it tries to explain the example of the oar in water as bent by pointing out that though the sensum gives bentness to it, our perceptual appearance will dictate the belief that it is straight. Are we indeed aware of the two factors in perception? The belief that it is straight, a matter belonging to the realm of prior cognition that the oar is straight, is a *smṛti-fact*, and it is this that engenders the belief that the oar is straight, and it is this that overrules the sensum 'bentness'. Thus the account given by Prof. Stout, though valuable, has finally to explain the origin of the belief in the perceptual continuum, which is the physical aspect of the object, distinct in one sense, from the sensory aspect of it. It is criticising this view that Prof. A. E. Taylor writes "My difficulty is that (a) I cannot feel at all sure that, in the case supposed (the oar), there is anything at all which merely *looks* but *is* bent, and (b) that if there is something which *is* bent, when I try to say more precisely what this something can be, it always turns out to be a problematic something (e.g. an image on the retina) which is not sensed at all, since I certainly do not look at images on my retina—and is definitely physical and not mental....."¹.

Thus it is clear that in perception we have to accept that the perceived object is a 'characterised-that' which belongs definitely to the realm of the physical, and is physical. The perception is an experience of the embodied being belonging indeed to nature, and experiencing it. The sense impressions are indeed parts of the object, and all that is being perceived is true. In one sense, we can go to the extent of saying that in perception we are in direct compresence with physical nature (*sākṣātkāra*), and what we sense is true and real. The facts of error or illusion must be discovered, in almost all cases, in the nature of the object itself. This is what is meant by saying that it belongs to the physical order or continuum, or in one word Nature, despite what may be apprehended of it by the individuals. This is the central principle also of the Yathārtha-khyāti of Rāmānuja, of Nāthamuni before him, and of Śrī Vedānta Deśika and other writers of the Viśiṣṭādvaita school of thought.

That all knowledge is of the real is a general tenet of Prābhākaras, and this includes perceptual knowledge too. This is what Rāmānuja points out as the view espoused by the knowers of the Veda :

यथार्थं सर्वविज्ञानं इति वेदविदां मतम् ।

श्रुतिस्मृतिभ्यः सर्वस्य सर्वात्मत्वप्रतीतितः ॥ and following verses.

Śrī Bhāṣya, I. i. 1.

Yāmunācārya in his *Ātma-siddhi* writes that Nāthamuni, the first amongst the Ācaryas of the Śrī Vaiṣṇava School, held the Yathārtha-khyāti view:

प्रपञ्चितश्च पूर्वोत्तरसीमांसाभागायोः निरालम्बनप्रतिषेधः यथार्थस्यातिसमर्थनेन च शास्त्र इति न वर्ण्यते ।
—*Annamalai Uni. Ed.* p. 34.

In the *Nyāya-parisuddhi* Śrī Vedānta Deśika affirms that Nāthamuni and others held this view:

यन्नाथमुनिमिश्राद्यैः यथार्थस्यातिसाधनम् ।

तद्वैकल्यबुद्धयनारोहात् वैमवं केचिदूचिरे ।

—*Mem. Ed.* p. 24.

That this view is held and expounded by Śrī Nāthamuni in his *Nyāyatattva* is also stated by him in his *Tattva-muktā-kalāpa*:

नाथैरुक्ता यथाथो विमतमतिरपि न्यायतत्त्वे । —*Buddhisara* : v. 10.

The criticism against a theory of this kind such as the *Yathārtha-khyāti*, wherein the illusory object, or rather, the so-called object of illusory-cognition, (which is, by the way, a very misleading expression which predicates of the cognition itself falsity) is, as it has been accepted by all, in some sense, under the generous influence of memories or saṃskāras which unconsciously and instinctively encroach upon its functions for the sake of practical activity, lies only in so far as it cannot be accepted in the manner in which it has been stated by the Upaniṣadic theorists. The quintuplication of the primary elements as explaining the actual presence of all elements in all things, though in different proportions, may be or may not be true. Aver that it is so, yet it is impossible to explain the formal similarities which pertain to the genus-characteristics, rather than to substantial characteristics. It is true that it is impossible to divorce the form from the matter in which it inheres, but our essential illusion is precisely when we do commit this divorce, and attribute the qualities that belong to a thing to something else on the basis of the principle of accepted unity of quality with substrate. That is to say, on seeing a likeness of snake, we attribute to the substrate where it is perceived, the other qualities belonging to the snake over and above the actually perceived form. This is the principle of Anyathā-khyāti, wherein one thing appears as different from what it is. Critiques of illusion cannot and should not dismiss lightly this problem as a problem purely pertaining to the realm of sensory-illusion,

and nothing more. The ultimate question has to be faced, and that is, supposing we observe properly and investigate properly and experiment properly, what would be the causes, real and invariable, of the illusion which indeed has occurred? As Śrī Vedānta Deśika¹ pointed out, we find that the Akhyāti theory, which holds that illusion is a matter referable to non-observation or non-discrimination between two perceptions (indeed one of the perceptions is not a perception at all but a recognition of a perception if not pure remembrance) is a very acceptable one, only because of its conforming to the principle of parsimony (*lāghavam*). But the Anyathā-khyāti theory, which indeed cannot but accept in some way the failure to discriminate in its theory of mal-observation or otherwise-cognition, is at once an efficient theory as well as conforming to the principle of parsimony (*laghiyasī*). Claims could be brought forward to show that one or other of these theories is more acceptable than the other, and we could indeed even accept the theory of indefinability of 'the object of illusory cognition'. It is, however, very clear that most Indian thinkers have not tried to enquire as to the causes which have tended to bring about the illusion. The reference ultimately is to the object's nature, and this is certainly not answered by saying that the cognition of the previous snake is superimposed here, or that there are two cognitions, one of which happens to be only a *real* recollection of a previous experience of *real* silver in a shop, which now interferes with the brilliance or *tejas* of the nacre, or that it is impossible to describe whether the thing, the snake taken as such is a real entity or an unreal entity, real because it has been experienced, unreal because it has been proved to be otherwise in action.

A correct understanding of the nature of the object is what is vouched by even error. Error indeed is the gateway to knowledge, because it arrests our attention to certain features of the object which though they may be similar to other previously experienced objects, has a unique difference. The doctrine of Yathārtha-khyāti only points out that so far as our perceptual experience goes, it is impossible to explain away the differences or identities as false, for indeed *they are not sublated*. The rope can yet be utilised to frighten others in the twilight; the nacre can yet be palmed off, even as synthetic diamonds can be sold as diamonds. This is the essential point about the reality of the object, and obviously no mere perception can reveal the inner nature of the object.

1: *Nyāya-parīśuddhi* : p. 13 Mem. Ed.

सर्वैरप्यन्यथाख्यातिर्दुस्त्वज्ज्ञानाद्वाचीयसी ।

तद्वादिनाऽप्यवर्ज्यत्वात् ततोऽप्यख्यातिलाघवम् ॥

An excellent survey of all the theories of error has been given in the Introduction to his edition of the *Brahma-siddhi*¹ by Prof. Mahāmahopādhyāya S. Kuppaswāmi Śāstriār, and this can be consulted. But whilst it is most excellently presented from the standpoint of Indian Schools, a constructive survey is yet a desideratum from the standpoint of philosophy which does not divorce the epistemological from the physical. Strict relevance in regard to perceptual theory which does not debunk any features of reality, however distressing this might be to settled convictions, has always been the mark of progress.

Reality is said to be characterised by either eternity or persistency. Any inner contradiction in a thing due to its having parts will make continuity or persistency impossible, and therefore all things that have parts should be declared to be unreal. Under this principle all created things will become unreal. This was made the chief criticism by the Eleatics downwards to Bradley and other idealists, of all reality of change. As to eternity, shorn of all change, it would be just a self-evident and self-valid existence having what is known as internal coherence. But what about the ordinary things of life, which have no self-valid inner coherence? They have therefore to be treated as unreal. But these twin principles do not really explain the reality of change; and the reality of momentary states is the fundamental principle of Buddhism. So far as the problem of perception is concerned, we have to put to ourselves the question whether perception is a way to knowledge or is not? If it is a way to knowledge, then what it presents is real; if not, all that it presents will have to be deemed to be unreal, and not merely a real overlain with unreality due to subjective ignorance. If it is objective ignorance that is said to delude, then, the uncovering of it will mean the more and more clear understanding of the object's unity of characteristics, wherein the specific characteristics may be said to have similarities in various degrees with other objects. The nature of the object is unique, and it is this uniqueness that grants it the specific power to bring about results, or to cause anything, or to fulfil certain activities due to its relationship in the universe. Thus the practical efficacy or causal efficacy of objects is most important in determining once for all the reality of an object as an object amongst objects. It is this that is recognised in the schools of Cārvāka, Buddhists and Jain, Nyāya, Vaiśeṣika and Kumārila, and in Rāmānuja's school. Let me briefly refer to the theories by way of explaining my point of view.

1. Pp. I. xii ff. 1937.

The materialists (Cārvākas) hold that truth is available only through perception. It is the only source of knowledge for us. They do not admit that it is ever possible to have any other kind of knowledge, through any other medium. Reasoning cannot furnish truth, and inference has no place in the understanding of reality as an independent instrument of knowledge. It is clear from certain writings of the Cārvākas that they do not mean to accept inference at all.¹ But the truth about the matter seems to be that they do not accept inference as an independent *pramāṇa*, source of right knowledge, for what it is dependent upon is the memory or impressions or perceptions of objects. It is true, of course, that since what we receive from sensations or perceptions are the material on which we act, and since these are of a transient nature, the Cārvāka cannot but finally deny the whole of reality. The intention of the Cārvāka thinker, on the other hand, seems to be, that despite himself, he was prepared to be inconsistent enough to say that there was a metaphysical possibility of the world consisting of four elements.² Even here he holds that perception is all and is all-sufficient for our purposes. To go beyond the perceived is to land oneself in speculative fictions. Reasoning should confine itself to interpretation of sensations and nothing more. Once however this standpoint is taken, it is important to know as to whose perception is valid: whether it is one's own perception, or should we arrive at a consensus of opinion in this matter regarding the nature of the object? How can subjectivity of perception be overcome so as to yield the consensus of opinion which is a kind of objectivity? Cārvāka theorists only assert that all that one perceives is true for that individual, under the circumstances.

That which furthers or advances their pleasure is truth, and that which does not is false. Truth is the pleasant, is that which is adequate and easy of performance, and is that which does not cause sorrow or distress. Therefore an affective-criterion of truth and a frustration-criterion of truth are given. The frustration-criterion, as I shall call it, really is a veiled pragmatic test of practical success or that which works, *artha-kriyākāritva*. It is what the *Nyāya-Vaiśeṣika* system calls the extraneous or extrinsic test (*parataḥ-prāmāṇya*). Whether it is necessary to consider this to be a test extraneous to the object's reality, is a matter very much under dispute, as some hold that the object's reality includes its effective existence which can only be discovered in and through its reactions. The 'intention' of an

1. Cf. *Lokāyata-vāda-bhaṅga* : Annals, S. V. O I. Vol. I. 2.

2. The progress of the materialist school in the East, as in the West, has been mainly in the direction of Scientific Progress, despite all-theocratic criticism.

object is as much important as its actual state, and is part and parcel of the sensation itself. This theory then already envisages the need to study the purpose or dynamic quality of the object as already being given in the perception, though what is plainly sensed through the senses is just an integral portion, so to speak, of the object. It is not enough to affirm that an object is merely its sensed-content, for it is also a dynamic object in relation to the purposes and promises it enfold in its being. This fact it is that is discovered in the illusion. Illusion is possible only because there has been non-discrimination of the pure sensation from the 'intention,' or rather, illusion occurs wherever the intention has been affirmed of a thing which indeed does not possess this 'intent'. Illusions of perceptions, then, need not be purely sensory; and indeed the perception is, provided all things or factors are in a healthy condition, always true. What makes a true sensation false, is not the sensation in its intrinsic nature, but the wrong 'intent' that we predicate of it. This wrong 'intent' is affirmed of it because of previous experiences having gone along with similar sensations of such objects, and which are recalled through spontaneous memory (*smṛti*).

Thus the doctrine which affirms that all that is preceived is true or true existence or really existing is correct. But it may be asked whether this 'intent' or dynamical possibility of the object sensed is not something that is perceived along with the object. Obviously not, since the sense-organs relate themselves not to the inner dynamics of the object but only to the outer form and colour, and perhaps even location. The object, unless it is related to some interest on the part of the individual, will remain opaque, so to speak, to the individual. But if it be an object related to some inner demand of the individual, for example, an instinct, then we find that the 'intention' of the object gets revealed in the reactions of the individual to it. But this 'intention' need not always be awaiting the need of the individual, and is certainly not dependent on it. For it is found that though it is exhibited to the individual only when it is presented to him, it is sought for and attained by the individual, and as such remains extrinsic to the individual, though more surely intrinsic to the object sensed. The materialist's or pragmatist's claim, then, that satisfaction or fulfilment of a demand is truth, is true not in respect of himself as he would like to have it, but in respect of the object.¹

The difficulty in respect of the pure *Yathārtha-khyāti* theory is, that it holds that whatever is perceived is true not merely in the sense

1. Cf. Criticism of Pragmatist Theory of Perception. *Guide to Philosophy*: C. E. M. Joad, p. 448ff.

of actually existing as perceived as the *sat-khyāti* view that Jainism holds, but also in respect of substantial existence; that is to say, in the case of nacre and silver, the 'silverness' is said to be actually present in the nacre, but only in lesser *quantity* so as to be almost useless for the purpose of transaction in the monetary sense. The presence of snake in the rope is real in a substantial sense. This view is not likely to be acceptable except to those who bank on the metaphysical theory of the Upaniṣads of *Pañcikaraṇa*, quintuplication of primary elements, wherein the gross elements are, each one of them, said to have all the other elements in them, but only in lesser degrees. Thus the *Yathārtha-khyāti* explains the illusion by saying that there is no illusion at all, but only wrong desire or some such mental factor which makes the percept 'intend' something it cannot fulfil. Thus the criterion in the *Yathārtha-khyāti-vāda* is the efficacy in actual experience—*vyavahāra*. *Vyavahārānugūṇajñānam pramā*. "All knowledge is true in a sense that it has an object always corresponding to it or what has been precisely described by Anantāchārya that all cognitive characters (illusory or otherwise) universally refer to real objective entities as objects of knowledge."¹ The general maxim is that the idea which corresponds to any particular kind of behaviour is to be regarded as a true representation of the object experienced in such behaviour—

यथार्थव्यवहारानुगुणा या धीः सा ।

*Naya-Dyu-Mani*²

Thus the correspondence between the object 'intended' and the actual realization of that intention or causal efficacy, which, by the way, is to be recognized always, as the Buddhists will put it, as *eka-artha-kriyā-kāritva*, cannot but be accepted as clear. This correspondence is not in any sense equivalent to the representationalistic theory which is impossible to sustain in the Sautrāntika system of the Buddhists and in the theories of Locke and Des Cartes.

Whether pragmatism of this kind is something to be refuted is an important point. It is, in the excellent words of Prof. A. N. Whitehead 'an appeal to the wide self-evidence'. "Pragmatism is simply an appeal to that self-evidence which sustains itself in civilized experience".³ It is not an extraneous test except that it is extraneous to the senses, or rather this relevance or correspondence is of the practical order arising from the theoretical impression. In experience such a

1. *History of Indian Philosophy*: S. N. Dasgupta, Vol. III, p. 246.

2. *Ibid*, p. 244.

3. *Modes of Thought*: pp. 144-5.

divorce between the practical and the theoretical cannot be sustained, for all knowledge is purposive, and action in turn, as even erroneous perception and erroneous action reveal, makes knowledge rich and effective. Such action is subordinate to knowledge, and therefore enriches it and becomes effective in conduct.

Truth is dynamic, because reality is dynamic, and the *Yathārthakhyāti* only reveals the inner necessity to accept the reality of all experience, so that we could disentangle the mis-relationships that happen due to a variety of causes, mainly pertaining to wrong intentions.

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ON DHARMAPĀLA

BY

N. AIYASWAMI SASTRI.

It is a common occurrence in the domain of Indian Literature that different authors are confounded with one another on account of similarity in their names, and that, therefore, accounts of biography given as relating to one is attributed to another. Among such instances is the name of Dharmapāla.

Students of Buddhist literature will recognise that there were two Dharmapālas, one the Pāli writer, and the other Sanskrit. The Chinese pilgrim, Hiuan Tsang, who visited Kāñcī in his tour of South India in about 640 A.D., says that Kāñcī was the birth-place of Dharmapāla.¹ Some scholars, like Dr. Rhys Davids are of opinion that the Chinese pilgrim refers there to the Pāli writer Dharmapāla. That the Dharmapāla meant there by Hiuan Tsang was only the Sanskrit writer and not the Pāli writer is made clear by his disciple, Shāmen Hwali, who has supplemented his master's record by composing a work under the title *Life of Hiuan Tsang*. There, he tells us further that Dharmapāla composed *Śabdavidyāsamīyukta Śāstra* in 25000 ślokas; a commentary on the *Śataśāstravaipulya*; a commentary on the *Vidyāmātrasiddhi*; and a commentary on *Nyāyadvāratarka-śāstra* (v. p. 139). The commentary on the *Vidyāmātrasiddhi* is known to us as an elaborate treatise on Buddhist Idealism composed by Dharmapāla, the Sanskrit writer of Nālandā. Since Hwali has recorded only what he heard from his master's lip there could not be any doubt that Hiuan Tsang referred to Dharmapāla of Nālandā, the Sanskrit commentator, and not to the Pāli commentator of that name.

That the latter is quite different from the former is evident from the following considerations. All the commentaries written in Pāli by Dharmapāla on Visuddhimagga and others have this colophon: *Badarittihavīhāravāsīnā Dhammapālena katā.....* So the author of these commentaries is a resident of *Badarittittha*. According to the *Śāsanavamsa*, a Burmese Pāli work on Buddhist literature, Badarittittha is in the country of Damiḷa, not far from the island of Ceylon (v. p. 33: *Sīhaladīpassa samīpe damiḷaratṭhe Badarittitthamhi nivasi-tattā*). The latest Archæological finds help us to identify Badari-

1. See Beal's Records of the Western World, II, p. 230

tittha with some place near Negapatam, a small seaport town in South India. We have inscriptional evidence to show that Negapatam was one of the Buddhist centres in South India in ancient days and played a prominent role in spreading Buddhism in far off islands such as Sumatra and Java, etc. It is nowhere mentioned that Dharmapāla of Nālandā was associated in any way with Badaritittha. He, on the other hand, is stated to have fled away from Kāncī towards the north in his youth and remained there until his death.¹ It is, therefore, quite clear that Dharmapāla of Nālandā was a different person from Dharmapāla, a resident of Badaritittha. It is also to be noted that the *Gandha-vamsa*, a history of Pali books, does not mention Kāncī as the birth-place of the latter but simply says that he belongs to India (pp. 66-7).

The above point may also be strengthened by chronological data. According to Ceylonese tradition, the Pali commentator Dharmapāla is said to have flourished in about 410-50 A.D.² just after Buddhaghosa had flourished. As regards the date of the other Dharmapāla, he is mentioned as a contemporary of Bhartṛhari who, according to I-tsing died in about 651-52 A.D. Dr. Takakusu says that this Dharmapāla would seem to have been the teacher of Śīlabhadra, the same who received Hiuan Tsang at Nālandā in 635 A.D.³ Prof. H. Ui, however, has assigned him to some earlier date in view of the following circumstances. According to Hiuan Tsang's *Siyuki*, says he, Śīlabhadra was, when he was studying with Dharmapāla, 30 years old and he was 106 years old when Hiuan Tsang met him. Hiuan Tsang started from China in 629 A.D. and arrived at Rājagṛha, and saw him in 633 A.D. So Dharmapāla was still living in 557 A.D. H. Ui has also fixed 539-70 A.D.⁴ as Dharmapāla's palmy days on the authority of Kwechi's commentary on the *Vijñapti-mātratāsiddhi* which is reported to have stated that Dharmapāla died in the 32nd year of his age and was one year younger than Śīlabhadra. Though the tradition of Kwechi is earlier than that of Tārānātha which tells something different, and may be believed to be trustworthy, yet it is not supported by I-tsing and other authorities; hence it cannot be considered to be reliable.

It is, therefore, evident that there have been two Dharmapālas different not only in respect of faith, but in point of time also. Now let us try to cull their personal narratives from the available records.

1 See Life, pp. 138-9

2 Catalogue of Palm Leaf Mss. in Colombo Museum, XXIX.

3 Record of the Buddhist Religion by I-tsing, XIV.

4 Vaiśeṣika Philosophy, p. 10.

As for Dharmapāla, the Pāli commentator, nothing is known of him except that he was a resident of Badarittittha, somewhere near Negapatam in South India. He must have received his education in Ceylon as it was the famous centre for Pāli education and Theravāda Buddhism. The *Sāsanavamsa*, speaking of him says thus :

सो च आचरियधम्मपालथेरो सीहलदीपस्स समीपे दमिलरट्ठे बदरितित्थंहि निवासित्त
सीहलदीपे येव संगहेत्वा वत्तवो । (P. T. S. Edn. p. 33).

According to this authority therefore, he was considered to be one of the celebrities of Ceylon, though he was a dweller of Badarittittha of Drāviḍa country, since it was very close to Ceylon. The *Gandhavaṃsa*, however, mentions him as one of the ten ācāryas of Jambūdvīpa = India, among whom another Dharmapāla, viz., Culla Dharmapāla is also recorded (P. T. S. Edn. p. 60). Again the *Sāsanavamsa* tells us that he composed 12 works in Pāli altogether viz., commentaries (*aṭṭhakathā*) on the following 8 texts; *Itivutta*, *Udāna*, *Cariya-piṭaka*, *Theragāthā*, *Therīgāthā*, *Vimānavatthu*, *Petavatthu* and *Netti*, one big commentary on the *Visuddhimagga*, and 3 short sub-commentaries (*ṭīkā*) on the commentaries on the *Dīghanikāya*, *Majjhimanikāya* and *Samyuttanikāya*. But the *Gandhavaṃsa* enumerates 14 works as standing to his credit.¹

As regards the other Dharmapāla, we have some details of his biographical accounts given by the Chinese traveller. Though the accounts are stained with superstitious events, it is worth while to cite them in full :

“He (Dharmapāla) was the son of a great minister of this kingdom (Kāncīpura). As a child, he exhibited wonderful wisdom. After he had assumed the virile cap, the king, enamoured by his talent, wished to give him a princess of his family in marriage. The Bodhisattva, who had long disciplined himself to reject several pleasures, had no mind to incur the pollution of love ; on the evening preceding

1. धम्मपालचारियो, (१) नेत्तिप्पकरणट्ठकथा, (२) इतिवुत्तकट्ठकथा, (३) उदानट्ठकथा, (४) चरियापिटकट्ठकथा, (५) थेरगाथाट्ठकथा, (६) थेरीगाथाट्ठकथा, (७) विमानवात्थुस्स विमलविलासिनी नाम अट्ठकथा, (८) पेतवत्थुस्स विमलविलासिनी नाम अट्ठकथा, (९) त्रिसुद्धिमग्गस्स परमत्थमञ्जूसा नाम टीका, (१०) दीघनिकायाट्ठकथादीनं चतुस्रं अट्ठकथानं लीनत्थपकासिनी नाम टीका, (११) जातकट्ठकथाय लीनत्थपकासिनी नाम टीका, (१२) नेति[निरुत्त]त्थकथाय टीका, (१३) बुद्धवंसट्ठकथाय परमत्थदीपनी नाम टीका, (१४) अभिधम्मट्ठकथाय टीकाय लीनत्थवण्णना नाम अनुटीकाति इमे चतुहससत्ते गन्धे अकासि । (See p. 60.)

This treatise further says that the commentary No. 1. was composed by Dharmapāla on the request of a monk, Dhammarakkhita, No. 9. on the request of a monk Dāṭṭha, and others on his own behalf. (See p. 69)

the consummation of the marriage, he was overcome with feelings of grief and despondency, and betook himself to an image of Buddha before which he offered up his prayers and besought his protection and deliverance from his present difficulties; and this he did with all his heart.

"There was a great king of the spirit who (in consequence), transported him by his power several hundred *li* from the city. He deposited him in a mountain convent, in the middle of the hall of Buddha. The priests coming in and seeing him there, agreed together that he was a thief. The Bodhisattva himself related his adventure, on which his auditors were filled with astonishment and could not but admire his high resolve. He now entered the religious life and applied himself thereafter with all his powers to the practice of the true law. In consequence he was able to penetrate the meaning of all the schools, and to exercise himself in the art of religious composition. He drew up the followings works: the *Śabdavidyā-samyukta Śāstra* in 25,000 ślokas, a commentary on the *Śataśāstra-vaiṣṭhī*; on the *Vidyāmātrasiddhi*; and on the *Nyāyadvāratarika-śāstra* (= *Nyāyamukha* of Dinnāga)—altogether several tens of books; very extended and highly significant of his eminent virtue and great talent. There is, moreover, a personal narrative of his history."¹

The author of the above record, while speaking of the kingdom Viśākhā, remarks that there "is also the place where Dharmapāla Bodhisattva during seven days overthrew a hundred writers of Śāstras belonging to the Little Vehicle."²

— Though in the above extract no mention is made about the direction in which he fled on the eve of calamity, we ought to assume that it was the North in which he spent the major part of his life. Among the four works of Dharmapāla above mentioned, the first

1. Shāmen Hwai's *Life of Huan Tsang*, Beal's translation, pp. 138-9. The same account is found in "On Yuan Chwang's Travels in India (629-645)," by Thomas Watters, II, p. 226. "The capital (Kāñci) birth-place of Dharmapāla Pusa, who was the eldest son of a high official of the city. He was a boy of good natural parts which received great development as he grew up. When he came of age a daughter of the king was assigned to him as wife, but on the night before the ceremony of marriage was to be performed, being greatly distressed in mind he prayed earnestly before an image of Buddha. In answer to his prayer, a god bore him away to a Mountain Monastery some hundreds of *li* from the capital. When the brethren of the Monastery had his story they complied with his request and gave him ordination and the king on ascertaining what had become of him, treated him with increased reverence and distinction."

2. Ibid, I, p. 374. "Hui, Dharmapāla Pusa once held a discussion for seven days with 100 Hīnayāna Śāstra masters and utterly defeated them."

and last, viz. *Śabdavidyāsaṃyukta Śāstra* and the commentary on *Nyāyamukha* are not extant at present.

Nanjio mentions the following four works composed by Dharmapāla :

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| 1. <i>Ālambanaparīkṣāśāstravyākhyā</i> | No. 1174. |
| 2. <i>Vidyāmātrasiddhi</i> | No. 1197. |
| 3. <i>Sataśāstravaipulyavyākhyā</i> | No. 1198. |
| 4. <i>Vidyāmātrasiddhi (Śāstra)</i> | No. 1210. ¹ |

Chinese translations of these 4 works are all dated A.D. 650–710.

According to I-tsing Dharmapāla has composed a commentary in 14,000 ślokas on Bhartṛhari's treatise called *pei-na*. Takakusu suggests that it is probably 'Beda' or 'Veda'. But this is improbable, because Bhartṛhari is unknown to have been the author of any treatise on Veda, and much more so that Dharmapāla should have commented upon it. So it may, perhaps, be *Vyākaraṇa*. This commentary of Dharmapāla is also not now available.

Further, it is stated that he held a public discussion with non-Buddhists and gained a great victory over them in a monastery close to the city, Kaśapura. The discussion had been brought about by the king [of that kingdom] who wished to destroy Buddhism in the country. Hiuan Tsang reports that this monastery was in ruined conditions at the time of his visit. Again the traveller informs thus : "A learned but proud and envious Brahmin of South India came to Magadha to have a discussion with Dharmapāla. Śīlabhadra, at the time the most eminent of the disciples of Dharmapāla, although only thirty years of age, proposed to meet the Brahmin in controversy, and the offer was accepted. At the discussion the Brahmin was utterly defeated." A tradition preserved in Java and Bali says that Dharmapāla passed the last days of his life in Suvarṇadvīpa. So it is clear that probably he did not return to his native soil in his old age, after retirement from Nālandā.

Thus we have shown that there were two Dharmapālas, one belonging to Theravāda of Ceylon and residing at Badarītthā in South India and the other belonging to Vijñānavāda of Dīnāga school, and residing at Nālandā in Northern India. It may also be

1. His *Catalogue*, Appendix 1, 16. Of these four works the first has been translated into Sanskrit and English by me and published in the Adyar Library Series; the third has been rendered into Italian by Prof. Tucci and published in Rome under the title "Studi Mahayanaci", and the last into French by Prof. Poussin and published in Paris under the title "La Siddhi".

noted here that the *Gandhavaṃsa* reports that there were two more Dharmapālas, one of whom is mentioned as Culla Dharmapāla along with the 10 ācāryas of India, and the other among 23 ācāryas of *pukkāma saṅkhata arimaddanānagara* of India (v. pp. 66-7) and both of them were authors of some books.

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NAÑJĪYAR AND NĀRAYAṆA MUṆĪ

By

V. VARADACHARI B.A. (Hons.)

Nañjīyar was a Śrī Vaiṣṇava Ācārya who became the pontiff of the Śrī Vaiṣṇava sect after Śrīvatsāṅkamiśra who was the disciple of Śrī Rāmānuja. According to the tradition in the Guruparamparās Nañjīyar was formerly a rich Māyāvādin by name Vedāntin and he latterly became a Viśiṣṭādvaitin and embraced Śrī Vaiṣṇavism when he was defeated by Śrī Parāśarabhaṭṭa in a debate. He was accosted by Parāśarabhaṭṭa as “Nañjīyar” (our saint).

Nārāyaṇa Muni was a disciple of Parāśarabhaṭṭa and Vangiśvara, alias Ranga Nārāyaṇa, vide :—

“तदुभयानुसारिभिः नारायणमुनिमिरपि पञ्चकालकल्पनया तत्तत्कालानुष्ठेयानि यथाक्रमं प्रपञ्चितानि । तथा हि—

भगवच्चरणाम्भोजपरिचर्याविधिक्रमम् ।

एकान्तिसिरनुष्ठेयं नित्यं समभिदम्भहे ॥ ”

This passage occurs in Śrī Vedānta Deśika's Pāñcarātra-rakṣā and तदुभय here refers to Parāśarabhaṭṭa and Vangiśvara as the passage immediately succeeds a mention of these two Ācāryas.

Another passage in the same work shows that Nārāyaṇa Muni was a disciple of Vangiśvara, a direct disciple of Śrī Rāmānuja, vide :

अयमेव क्रमो विस्तरेणोक्तः तदगुरुभिर्वर्जित्वंशेश्वरैः ।

Periyajīyar (Saint, the Senior) was the disciple of Śrī Parāśarabhaṭṭa, as is seen from the 29th chapter of Śrī Rahasyatrayasāra, vide :

பொய் ஜீயரும் “ஸ்ரீபராசரமஹர்யைச்சரணௌ சங்க்ரஹே” இத்தியாதியாலே ஸம்பரதாய விசேஷ குரூபகார்த்தமாக குரு நமஸ்காராதிகளைப் பண்ணி

भगवच्चरणाम्भोजपरिचर्याविधिक्रमम् ।

एकान्तिसिरनुष्ठेयं नित्यं समभिदम्भहे ॥

[While paying his obeisance to his Guru, Periyajīyar fell at his feet and said “भगवत्.....”]

The occurrence of the identical stanza beginning with भगवत् in these 2 different works of the same author shows that Periyajīyar was also called Nārāyaṇa Muni.

Śrī Vedānta Deśikā in the 23rd chapter of his Śrī Rahasyatrayasāra says :

“ஸ்ரீ ஸூக்த பாவ்யத்திலே பெரியஜீயரும் அபேக்ஷிதார்த்தங்களை யெல்லாம் உபபாதித்தார்.”

[Periyajīyar has explained all the aspect in his *Śrī Sūkta Bhāṣya*.]

A few pages later, in the same chapter, the following passage is found :

“எம்பெருமானைச் சொன்ன விடத்தே பிராட்டியையும் சொல்லிற்றும்” என்று தொடங்கி உடையவர் அருளிச் செய்த வார்த்தையை ஆச்சான் பக்கலிலே கேட்டு நஞ்சியர் ஸங்கிரஹித்தார்.

[Nañjiyar summarises the words of Śrī Rāmānuja which he heard while by the side of Āccān, viz. ‘The Goddess is meant whereas the God is referred to.’]

In the footnote on page 28 of the introduction to the *Śrī Sūkta Bhāṣya* edited by Mr. A. Srinivasa Raghavan, it is seen that Nañjiyar had the ‘dāsyānāma’ *Ranganātha*. These when taken with the occurrence of the word *Ranganātha* Muni in the colophon of the *Bhāṣya* edited by Mr. A. Srinivasa Raghavan, have led him to conclude that Periyajīyar was identical with Nañjiyar.

But the following observations do not support this view :

(1) The reference by Śrī Vedānta Deśika to Nañjiyar in his Śrī Rahasyatrayasāra cannot be taken to mean a *Bhāṣya* on *Śrī Sūkta*. Further, it does not seem necessary for the two passages, cited above, appearing in the same chapter of Śrī Rahasyatrayasāra to occur in quick succession if Śrī Vedānta Deśika held the two to be identical. Also the reference to Periyajīyar can be the last word that is necessary to explain the purport of any book. Hence it is not likely that Śrī Vedānta Deśika would have referred to Nañjiyar in the same chapter on an identical subject which he has discussed at length.

(2) The statement that the Goddess is meant in all places where the God is referred to, does not also peculiarly find a place in this edition of the *Śrī Sūkta Bhāṣya*. If Nañjiyar had written a *Bhāṣya* on *Śrī Sūkta*, this reference should have found a place therein.

(3) The last stanza of the *Bhāṣya* is

श्रीमहालक्ष्मिदासीये सर्वशास्त्रार्थनिर्णये ।

श्रीमच्छ्रीमूक्तमाप्येऽस्मिन् रमध्वं मूढुरोत्तमाः ॥

The book is stated to be written by महालक्ष्मिदासः. Usually the authors would give their names in the last stanza of their works ; *vide* :

यो नारायणदासीयो माधवाराधनक्रमः ।

तन्नाभिगमनं नाम प्रथमः पटलो ह्ययम् ॥

(*Śrī Pāñcarātra Rakṣā*, Brindaban Edn. p 56.)

and

नाट्यालंकृतिशास्त्रतत्त्वविदुषाऽभिज्ञानशाकुन्तल -

व्याख्येयं सरसा निशातमतिना श्रीराघवेण स्फुटा ।

अर्थद्योतनिकाभिधा ध्वनितदर्शालक्रियानिर्भरा

श्रीविश्वेश्वरपत्तने विरचिता तद्वक्तियुक्तात्मना ॥

Rāghava-Bhaṭṭa's commentary on Abhijñāna-Sākuntala.

Hence this Bhāṣya appears to be the work of one Mahālakṣmī-dāsa. Thus Nañjīyar had three dāsyānāmas, Ranganātha, Nārāyaṇa and Lakṣmīdāsa which is highly improbable. The reference to the 51st sloka of Śrī Guṇa Ratnakośa to decompose and explain 'Mahā-lakṣmīdāsa' as standing for a servant of Mahālakṣmī is not proper.

(5) It is highly improbable that Nañjīyar had two dāsyānāmas, Ranganātha and Nārāyaṇa. Nañjīyar was first a gr̥hastha when Pancasamskāra was performed to him and latterly became a Sanyāsin. If Ranganātha was the name he was given at Pañcasamskāra, then the identity of Ranganāthamuni and Nañjīyar recedes as a gr̥hastha will not have the appellation 'Muni.' Further the Guruparamparā, edited by Messrs. S. Krishnamachariar and V. M. Gopalakrishnamachariar shows that Nañjīyar was called Mādhava Muni, *vide* :

यद्वचस्सकलं शास्त्रं यत्क्रिया वैदिको विधिः ।

यत्कटाक्षो जगदक्षा तं वन्दे माधवं मुनिम् ॥

Unless and until more substantial arguments are forthcoming in support of the identity, Periyajīyar and Nañjīyar should be taken as two different and distinct but contemporary masters.

NATURE OF THE PURE SOUL FROM JAINA STANDPOINT

BY

T. K. V. N. SUDARSANACHARYA.

Although the Vedāntic literature describes some more different qualifications of the soul, still, if it is minutely searched it will be found to contain enough to show that the Jaina conception of the nature of the soul is the same as is described in the Vedāntic literature.

The qualifications of the soul mentioned in the Vedāntic scriptures are the same as those attributed to the state of 'nirvāṇa' (mokṣa) in the Jaina scriptures.

We shall take some examples from Vedānta literature :—

स एष सर्वेभ्यः पाप्मभ्य उदितः । (*Chān-Up*—1-6-7).

यः सर्वज्ञः सर्ववित् । (*Muṇ-Up*—1-1-9).

य आत्मा अपहृतपाप्मा । (*Chān-Up*—3-7-1).

निष्कलं निष्क्रियं शान्तम् । (*Śve-Up*—6-1-9).

न चक्षुषा गृह्यते नापि वाचा । (*Muṇ-Up*—3-1-8).

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ (*Gita*—2-20).

ज्ञानं विशुद्धं विमलम् । (*Viṣṇu-Pu*—2-12-44).

अशब्दमस्पर्शम् । (*Kaṭha-Up*—1-3-15).

अजो ह्येकः । (*Tai-Up. Nā-Anu*—12-5).

अमृतत्वं भजन्ते । (*Kaṭha-Up*—1-1-13).

अजो नित्यः शाश्वतः । (*Kaṭha-Up*—2-18).

अथ तत ऊर्ध्व उदेत्य । (*Chān*—3-11-1).

Thus the above quotations describe the nature of the pure soul.

Now I shall give some passages about the existence of the pure soul from the Jaina literature.

It should be remembered that the Jaina literature describes the soul from two stand-points, the real and the practical. The real stand-point speaks of the true and the real nature of the soul as it is free from all Karmic bondage or anything else. The practical point of view shows all the impure and incomplete conditions of the soul, which are caused on account of Karmic bondage, or contact with the body and other objects,

First of all I shall quote those passages which describe the soul from the real stand-point, so that the nature of the pure soul is the nature of Nirvāṇa.

The following passages will show both the direct and indirect mention about the soul in the Jaina literature :—

(1) *Samayasāra* by Kunda Kunda Āchārya

अहमिके खलु सुदो दशण णाण मइ ओ सया ऋदा ।

णवि अत्थि मज्झ कि चिव अणं परमाणमितं वि ॥ ४३ ॥

“ I (am) one, (*i.e.*) (myself) really pure, full of perfect knowledge, ever non-material. Another (*i.e.* the non-self) is never mine in any way, even to the extent of an atom.”

(2) *Niyamasāra* by the same author

जाइजरमरणरहियं परमं कम्मद्वज्जियं सुद्धम् ।

णाणाइच्चउसहावं अक्खयमविणासमच्छेयम् ॥ २७६ ॥

“ A pure soul is devoid of birth, old age and death, is supreme and free from the eight Karmas, pure, having the four kinds of qualities of knowledge, perception, power and bliss, is indestructible, eternal and unbreakable.”

Such is the nature of Nirvāṇa also in Jainism.

(3) *Samādhisataka* by Pūjyapāda

येनात्मनाऽनुभूयेऽहमात्मनैवात्मनाऽऽमनि ।

सोऽहं न तन्न सा नासौ नैको न द्वौ न वा बहुः ॥ २३ ॥

यदमावे सुषुप्तोऽहं यद्भावे व्युत्थितः पुनः ।

अतीन्द्रियमनिर्देश्यं तत्त्वसंवेद्यमस्म्यहम् ॥ २४ ॥

“ I am that which is realizable by me, in me, as it is, I am not ‘it’, not ‘she’ nor he, not one, not two, not many.”

In the absence of which I was sleeping, in the presence of which I am awakened, that is ‘I’ which is supra-sensual, indescribable and realizable by myself.

Samayasāra by Amṛtacandrācārya

अचिन्त्यशक्तिः स्वयमेव देवश्चिन्मात्रचिन्तामणिरेष यस्मात् ।

सर्वार्थासिद्धात्मतया विधत्ते ज्ञानी किमन्यस्य परिग्रहेण ॥

“ Because the self is itself God, having unthinkable power and the unrivalled gem of consciousness and because all the purpose is served by its realization, there is no use in grasping anything else.”

Ekavasaptati by Padmanandin

एकमेव हि चैतन्यं शुद्धनिश्चयतोऽथवा ।
 कोऽवकाशो विकल्पानां तत्त्वाखण्डैकवस्तुनि ॥ १५ ॥
 अजमेकं परं शान्तं सर्वोपाधिविवर्जितम् ।
 आत्मानमात्मना ज्ञात्वा तिष्ठेदात्मनि यस्मिन्स्थिरः ॥ १८ ॥
 स एवामृतमार्गस्थः स एवामृतमश्नुते ।
 स एवार्हन् जगन्नाथः स एव प्रभुरीश्वरः ॥ १९ ॥
 केवलज्ञानदृक् सौख्यस्वभावं तत्परं महः ।
 तत्र ज्ञाते न किं ज्ञातं दृष्टे दृष्टं श्रुते श्रुतम् ॥ २० ॥
 शुद्धं यदेव चैतन्यं तदेवाहं न संशयः ।
 कल्पनयाऽनयाप्येतद्धीनमानन्दमन्दिरम् ॥ २२ ॥

“From the pure, real point of view, it is one conscious being, there is no room for any other notions in that unbroken substance.” 15.

“He, having known the soul, by himself as one, uncreated, highest, peaceful and devoid of all defects, remains steady in himself.” 18.

“The same (self-absorbed) is staying in the path of immortality, the same enjoys the nectar of bliss, the same is the worshipful Lord of this universe and the same is Almighty God.” 19.

“That highest light has the nature of independent knowledge, perception and bliss; on knowing it, nothing remains to be known; on seeing it nothing remains to be seen, on hearing it nothing remains to be heard.” 20.

“That which is pure consciousness is undoubtedly ‘I’; really it is devoid of even this notion. It is the home of bliss.”

Niścaya Pancaśata by the same author

मनसोऽचिन्त्यं वाचामगोचरं यन्महस्ततो भिन्नम् ।
 स्वानुभवमात्रगम्यं चिद्रूपममूर्तमव्याद्वः ॥ २४ ॥
 नैवात्मनो विकारः क्रोधादिः किं तु कर्मसंबन्धात् ।
 स्फटिकमणेरिव रक्तत्वमाश्रितात्पुष्पतो रक्तात् ॥ २५ ॥

“May that soul which is not thinkable by mind, not describable by speech, bodiless, realizable by self-absorption only, conscious and non-material, protect us.” 24.

Anger etc., are not the soul's own real modifications, but are caused by karmas, just as redness in a crystal piece is due to its contact with the red flower. 25.

Thus some quotations of Jaina Literature have been given above in order to show how the soul is described in them from the real point of view. This is the pure soul and this is what is called Nirvāṇa. There is no difference between the pure soul and Nirvāṇa at all in Jainism.

MSS. OF SUBHĀSHITĀVALI OF VALLABHADEVA

BY

M. RAMAKRISHNA KAVI M.A.

In Sanskrit literature there are a very few anthologies where the authors of the selected verses are named. Vallabhadeva's Subhāsitāvali, Śārṅgadharapaddhati, Kavīndravachanasamucchaya, Sūktimuktāvali, Sūktiratnakāra appear to be the best collections yet known. Vimalagāhakośa, Gāthāsaptāśati and Sūktisahasra take a high place likewise in Prakṛt. The Editors of all the Sanskrit anthologies have produced excellent editions with very valuable and interesting information in their prefaces and notes. Dr. Peterson and Dr. Thomas in their editions of Subhāsitāvali and Kavīndravachana gave us the best matter for research. Yet the Mss. material available to them is very scanty and further efforts to supplement their labours seem to be very necessary. Regarding Subhāsitāvali a few hints for a further explorer of Ms. lumber may be useful and serve as an impetus to his labours.

About 20 years ago I obtained for G. O. Mss. Library two Ms. copies of Vallabhadeva's Subhāsitāvali and eight years later I had a glimpse of another copy. We shall call them A, B and C. All are in Malayālam script. A and B were brought for collation with the printed copy. All the three are complete, but B had lost the first leaf. Several leaves were mouse-eaten at the edges. C Ms. is injured and touched by worms thus losing letters throughout the copy. I took some notes from A and B for the preparation of the report of the Peripatetic Party and from C also for my own use. I learnt subsequently that both A and B were returned to their owners without collating them with the printed copy and C is in the Granthappera Library, Trivandrum. B, it is learnt again, was taken away by some scholar who deposited it along with other Mss. in some North Indian Library. In spite of my efforts for the last 12 years I could not trace the Ms. which contained in it a fragment of Bhaṭṭa Toṭa's Kāvya-kautuka (Text alone) along with other rare works.

Ms. A, though complete and seemingly perfect, is deficient in the number of verses allotted to the various sections, and especially in the first two sections not available in print. Both B and C read a number of verses not found in A. But it had one merit, that is, almost every verse is accompanied by the name of its author. For 3 or 4

verses, the son of Ānandavardhana is cited as their author. My scanty notes extend over portions of B and C alone.

The name Subhāsītāvali is not found in all the three Mss. except as an anthology but the work is colophoned and mentioned in the author's introduction as Vidvajjanavallabhā. The verse referring to a Muhammadan ruler of Kashmere, found in the printed text, could not be traced in any of the three copies. This absence throws the question of the date of the author open for discussion. My scanty notes may not lead any one much in the direction of useful research. The work begins thus—

अभिप्रेतार्थसिद्धयर्थं पूजितो यः सुरैरपि ।
सर्वद्विघ्नच्छिदे तस्मै गणधिपतये नमः ॥ (S in printed text)

मल्हाणदेवस्तुयं ह भवेव. अणस्य मधुमधनम् ।
विरचयति सूक्तिमालां विद्वज्जगद्वद्वैविध्यानाम् ॥

यद्यप्यन्या रचिता सूक्तानां कविमिरावली बहुधाः ।
उत्सृज्य यथा विबुधैर्मात्सर्यं प्रेक्षणीयेयम् ॥

रचिता यद् ... देशीयैः ।
प्रथममनुष्टुप् रचिता पश्चादार्या ततोऽन्यवृत्तानि ।
यद्यत्स्वरूपं तेषां प्रतिपद्यति तत्तदेवादौ ॥
इह तु नमस्कृतिरग्रे ... नीचाः ।
तदनु कदर्थश्लोकाः पद्यतिरन्यापदेशवाक्यानाम् ॥

सा चेद्विधिरा रचिता सप्राणा प्राणिनैव भेदेन ।
चन्द्रादित्यौ ... भ्यः ।
पद्यतिरतः खगानां तेषु मयूर .. etc.
.....पद्यतयोऽस्तीतिरेकयुता ॥

Thus in 81 sections proposed about 2 or 3 sections are missing in the beginning and in the other sections also there are several omissions. In some cases names of authors are attached to verses, which were omitted in the printed text. My notes being meagre the following citation may not be wearisome.

The work proper begins with :—

दिकालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये । etc.

The Verse 3 is

यानुभूतिरजामेयानन्तात्मानन्दविग्रहा ।
महदादिजगन्मायाचित्तमिति नमामि ताम् ॥

(विशुक्ताचार्यस्य)

This verse is found in the opening of "Iṣṭasiddhi" an Advaita work of about 900 A. D.¹

Verse 4 is of पुण्यक (Printed 5): Verse 5 is नमस्तस्मै (Printed 7) attributed to Chandraka, a Kashmirian poet of early centuries to whom the dramas of Mahābhārata theme attributed to Bhāsa may be assigned.

Verse 7 reads

नमो विश्वसृजे पूर्वं विश्वं तदनु बिभ्रते ।
अथ विश्वस्य संहर्त्रे तुभ्य त्रेधा स्थितात्मने ॥

(कालिदासस्य)

नमस्त्रिमूर्तये तुभ्यं प्राक्सृष्टेः केवलात्मने ।
गुणत्रयविभागाय पञ्चाद्वैदमुपेयुषं ॥

(कालिदासस्य)

नमस्यामि सहोद्भूतमिन्धनीकृतमन्नथम् ।
ईश्वराख्यमिदं ज्योतिरज्ञानतिमिरापहम् ॥
नमस्त्रिभुवनोत्पत्तिस्थितिसंहारहेतवे ।
विष्णवेऽपारसंसारपारोत्तरणसेतवे ॥

(पुरन्दरस्य)

Then comes the following :--

नमो बुद्धाय शान्ताय ध्यानायासितचेतसे ।
रागादिदोषकल्पान्तबहये करुणात्मने ॥

(भट्टगङ्गस्य)

Ganga is not known elsewhere.

तां भवानी (Printed 1) is attributed to Amṛtadatta, a Bhāgavata, an early poet quoted by Bhoja.

अनन्तनामधेयाय सर्वाकारविधायिने ।
समस्तमन्त्रवाच्याय विश्वरूपाय ते नमः ॥

(कुमारदासस्य)

This verse is not found in any of the Mss. of जानकीहरणम्

योगदान्तैकदृश्यात्मा यो गदान्तकरो नृणाम् ।
तत्त्वावस्थाणवे तस्मै तत्त्वावस्थाणवे नमः ॥

(मण्डनस्य)

This is the first verse of his Sphoṭasiddhi.

अनादिमूलसंसाररोगवैद्याय शम्भवे ।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥

1. Iṣṭasiddhi was referred to by Sarvajñātman, the author of Saṁkṣhepaśārīraka who was patronised by king Maṇukulāditya of Malabar of 940 A. D.

श्रेयोमार्गतिरोधानध्वान्तध्वंसैकहेतवे ।
 पुरुषाय पुराणाय वेदव्यासात्मने नमः ॥
 नमः श्रुतिशिरोऽपञ्चषण्डमार्तण्डमूर्तये ।
 बादरायणसहाय मुनये शम्भवेऽस्मने ॥

The above three are anonymous.

विधूतकल्पनाजालगम्भीरोदारमूर्तये ।
 नमः समन्तभद्राय समन्त्रस्फुरणत्विषे ॥

(धर्मकर्मैः)

The work from which the verse was taken is not available.

मह्यं नमो जगज्जन्मस्थितिसंहृतिहेतवे ।
 बुद्धबोधाय ... परस्मै प्रकृतेरपि ॥

(कृष्णाचार्यस्य)

There was a poet known as Krishna, a rival to Dandin but the verse appears to be the composition of a later Advaita writer.

श्रुतिस्मृतिपुराणानां यदेकं वाच्यमव्ययम् ।
 तस्मै विश्वैकमूलाय नमो मुग्धेन्दुमौलये ॥

(भोजस्य)

This verse is probably from an unknown work of Bhoja.

नमः श्रुतिशिरोरत्नमञ्जूषान्तरवर्तिने ।
 चराचरतरीयन्त्रकर्णधाराय शम्भवे ॥
 सुरासुरशिरोरत्नराशिबिच्छुरिताङ्घ्रये ।
 जगदङ्कुरकन्दाय नमः शीतांशुमौलये ॥
 नमः प्रथमगीर्वाणशिरःशेखरिताङ्घ्रये ।
 जगन्मण्डननिर्माणस्तंभीभूताय शम्भवे ॥
 नमः समस्तसंसारदुःखदारुहविर्भुजे ।
 योगीन्द्रमानसाम्भोजराजहंसाय शम्भवे ॥

These 4 verses, anonymous, are probably of a single author.

नमो मथितदुर्वारदैत्यचक्राय चक्रिणे ।
 समूधरधरागारस्तम्भीभूतैकबाहवे ॥

(हर्षवर्धनस्य)

Most of the verses attributed to हर्षवर्धन are probably of the Brahmin author of a lexicon, who was the son of Prithvidhara, who appears to be a younger contemporary of the royal namesake.

नमोऽस्तु कौस्तुभोत्थाभिः प्रभाभिर्बाहु बिभ्रते ।
 बालातपाताम्र.....प्राजिष्णुजिष्णवे ॥
 वन्दे गङ्गामधुसूचि पावनं चरणाम्बुजम् ।
 विष्णोस्त्रिविक्रमकान्तविष्टपत्रितयं विभोः ॥

These two are anonymous.

प्रसरद्विन्दुनादाय शुद्धामृतसयात्मने ।
नमोऽनन्तप्रकाशाय शङ्करक्षीरसिन्धवे ॥

(मदनारायणस्य)

Nārāyaṇa according to Dandin wrote three dramas.

तस्मै नमोऽक्षपादाय मुनये यो महेश्वरात् ।
लब्धशक्तिस्तिरश्चक्रे प्रज्ञया ब्रह्मणः सुतम् ॥

(तिलोचननाथस्य)

This Trilochana appears to be a Nyāya author, other than those of Pārthavijaya and of Nātyalochana.

अवतु स वस्त्रिपुरहरः कनकरजःपिञ्जरे शिरसि ।
अमराहुतिरिव हुतभुजि निपतति भागीरथी यस्य ॥

(शूद्रकस्य)

जयत्युपेन्द्रः स चकार दूरतो बिभित्सया यः क्षणबद्धलक्षया ।
दृशैव कोपाश्रया रिपोरः स्वयंभुवोद्विजमिवासपाटलम् ॥

(शूद्रकस्य)

यन्मण्डलं पापविनाशकारि यद्व्यस्तुस्सामयं पवित्रम् ।
विराजते येन च भूर्भुवःसुवः पुनातु वः तत्सवितुर्वरेण्यम् ॥

(शूद्रकस्य)

The above three verses are probably taken from the prologues of several dramas composed by Śūdraka, apparently lost to us. But the following verse given by Vallabhadeva in the missing portion as of Śūdraka is found in Viṇāvāsavadatta, a drama in 8 acts.

जयति गिरिसुतास्तनावमर्दप्रविरलमस्मविराजिर्पातवक्षाः ।
स्वशरहुतवहे हुतासुश्रीः पितृवनरङ्गमहानटस्त्रिणेत्रः ॥

The last line in this verse forms the fifth *dhruvā* in Veda called उत्सृष्टा. The first three lines were added as if in the case of a Samasyā. All the seven *dhruvas* form the composition of Dakshaprajāpati's Śivastobha.

Śūdraka's works now available are Mricchakaṭī, Padmaprābhata and Viṇāvāsavadatta. Some scholars assign Bālacharita and Avimāraka to him. He is said to have versified the sūtras of Bārhaspatya in 3000 verses, each probably condensing the contents of one chapter.

महाकवि कालिदासं वन्दे वाग्देवतायुक्म् ।
यज्ञाने विश्वमाभाति दर्पणे प्रतिबिम्बवत् ॥

The above stanza is anonymous.

वन्दे कविं श्रीभारविं लोकसंतमसच्छिदम् ।
दिवाभीता इवामान्ति यस्याग्रे कवयोऽपरे ॥

(कृष्णाचार्यस्य)

नितम्बालसगामिन्यः पीनोन्नतपयोधराः ।
मन्मथाय नमस्तस्मै यस्यायतनमङ्गनाः ॥

सोमदत्तस्य (C Ms.)

सोमदत्तेः (B Ms.)

The verse is found in *Viṭavṛtta* whose authorship was attributed to *Bhartṛhari* by the author of *Jaḍavṛtta*. But it is of either *Soma-datta* or his son according to two different copies of the work under notice. *Viṭavṛtta* consists of about 160 verses, seemingly an early composition. *Viṭavṛtta* is a lesson in amours imparted to *viṭas* in relation to *veśyas* who fail to observe the rules of *Śāyanopachāra* as ordained by *Dattaka* in his *Vaiśika-sūtras*.

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधात्रिणे ॥

(भट्टकुमारिलस्य)

This is the first verse of *Śloka-vārtika*.

अनन्तनामधेयाय सर्वाकारविधायिने ।
समस्तमन्त्रवाच्याय विश्वैकपतये नमः ॥

(11—Printed *Subhāṣitāvali*).

(कुमारदासस्य)

उरगरचितहार कृत्तिवासो वसानं शिरसि निहितगङ्गाशेखरं शङ्कराय ।
वपुरयुगलनेत्रं भस्मदिग्धाङ्गरागं करकलितकपालं कल्प... ॥

(तारादेवस्य)

व्योम्नि क्षितौ हुतवहे सलिले स(मीरे) तिर्यक्षु नाकिषु नरेषु जगत्त्रयेऽपि ।
पश्यामि येन जगदीश भवन्तमेव तस्मै प्रसीद...धिकधामचक्षुः ॥

(तारादेवस्य)

जयत्युरगकुण्डलद्वयनिवृष्टगण्डस्थल-
स्फुरत्किरणमञ्जरीजटिलचन्द्रचूडामणिः ।
विषत्तरुधिरारुणद्विरदचर्मलम्बाम्बरः
सुरासुरशिरोमणिच्छुरितपादपाठः शिवः ॥

(श्रीहर्षदेवस्य)

Identification of *Śrīharṣadeva* with *Harṣavardhana* does not appear to be very satisfactory. In all quotations *Śrīharṣadeva* is mentioned and not as *Harṣavardhana*, which name in connection with *Lingānuśāsana* belongs to a Brahman writer, son of *Pṛthivīdhara*.

आरेवतीयकुसुमैरवतंसवन्तो भागीरथीयकुसुमैः परिषेकवन्तः ।
 कामानुरूपचिरमिन्दुकलासनाथाः (?) कामाय सन्तु तव कामरिपोः कपर्दाः ॥
 अजिनदण्डकमण्डलुमेखलारुचिरवामनपावनरूपिणे ।
 मितजगत्त्रितयाय महात्मने निगमवाक्पटवे वटवे नमः ॥
 (अविदितम्)

सुरमुनिमतुजैरपचितचरणां रिपुजनचकितविभुवनशरणाम् ।
 प्रणमत महिषासुरवधकुपितां ग्रहरणकलितां पशुपतिदयिताम् ॥
 (हलायुधस्य)

अहये बुध्नाय नमो बुध्नाय नमो नमोऽस्तु गणपतये ।
 आर्यायै भारत्यै नमो नमो विष्टरश्रवसे ॥¹
 (महाव्रतस्य)

Mahāvratā was a great Mīmāṃsā writer mentioned in Act II of Prabodhachandrodaya — सूक्तं नापि महोदधेरधिगतं माहवती नक्षिता ।

प्रतिदिनमैन्द्यसुलभे निरीहमातर्द(रिद्र)कल्पलते ।
 कुनृपततिनरकतारिणि भवति...भिक्षे नमस्तुभ्यम् ॥
 (अविदितम्)

मृगत्वचा कृतचिराम्बरक्रियः कपालभृत्कपिलजटाप्रपङ्खवः ।
 ललाटभुग्दहनतृणीकृतस्मरः पुनातु वः शिशुशशिशेखरः शिवः ॥
 (हलायुधस्य)

Halāyudha is a commentator on Pingala-Chandas, a writer of a Mīmāṃsā work, a Śivastuti and a lexicon. Whether all these works are of the same author is doubtful. The commentator of Pingala and the author of Śivastotra may be the composer of the verses cited here. He might have lived about 1050 A.D. An inscription composed by Halāyudha is dated V. S. 1120, that is 1064 A.D. (Vide No. 138. N. I. List. Ep. In. XIX).

पीडाचूडाशशिनि चरणातिक्रमात्तिग्मकोटौ
 दन्तश्रेणिसिद्धि सुलभः प्रत्यवायः कपोले ।
 उदग्रावाणोरुजरिहि फलादुर्युरित्यम्बिकाया(?)
 नीतिश्रान्तां रुषमपहसत्पातु वो नीलकण्ठः ॥
 (अविदितम्)

किं किं मिथ्याप्रचण्डैरपि विषमरुषः कास्मि ते यत्करोमि
 ज्ञातं चैतत्त्वदीयं परिकलितदृढं चित्तमेतन्ममापि ।
 प्रेमग्रन्थि विरूढं चरणनिपतनैर्वद्वयन् किं तनोषि
 स्पृष्टोऽस्त्वैरित्युमायाः पुलकमुजलतालङ्घितः पातु शम्भुः ॥
 (भट्टनारायणस्य)

1. The verse is in Vāchaspati's Tattvabindu, here ascribed to Mahāvratā, whose stanzas are quoted in Nyāyalīlāvati pp. 72-73 and in Kusumāñjali. In the Ms. Mahāvratā's verse was probably left out by the copyist.

Daṇḍin in his *Avantisundarī* attributes three dramas to Bhaṭṭa-nārāyaṇa thus:—

व्याप्तुं पदत्रयेणापि यः शक्तो भुवनत्रयम् ।
तस्य काव्यत्रयव्याप्तौ चित्रं नारायणस्य किम् ॥
ब्रह्माण्डं मोदतेच्छां विकटयितुमलं वेधसानभ्रमूर्ध्ना
शक्रेणैरावतेभप्रकटपरिमवाशङ्कया सादरेण ।
पुनःप्रीत्या भवान्या त्रिपुरविजयिनार्थं च गङ्गाधरेण
देवैः...तोयः प्रमथपतिसौ सोऽस्तु वो मङ्गलाय ॥

(इन्दुराजस्य C. Ms.)

B Ms. reads as Indrarāja.

Bhaṭṭendurāja was classed with Vālmiki, Vyāsa and Kālidāsa by Abhivanagupta (*vide* Nāṭyaśāstra XV at the end). Mere Indurāja may refer to Pratihāra-Indurāja also.

आकाशं काशतुल्यं वि परिभवता मस्मना शुक्लयन्ती
शीतांशोरंशुजालैर्जलधरमलिनं सिञ्चती कृत्तिमैभीम् ।
कापालीमुद्रहन्ती सजमिव धवलां कौमुदीमिलपूर्वा
हासश्रीराजहंसा हरतु भवभयह्वेशमैशी (चिरं) वः ॥

(विशाखदेवस्य)

Viśākhadeva appears to have been a court poet of Chandragupta, the Gupta Emperor. *Mudrārākṣasa*, *Devichandragupta*, and *Abhisārikāvāṇchīṭaka* are doubtless his productions. *Rāghavānanda* attributed to him by Dr. Dillon on the strength of a verse quoted by *Sāgaranandin* assigned to Viśākhadeva by *Sridharadāsa* requires further confirmation. The same verse was quoted by *Abhinavagupta* and it is attributed to the author of a drama called *Rāmānanda* quoted by *Bhoja*.

चापं मुष्टिर्भवान्याः सरसिजमृदुलश्रीः कथं धातुमीष्टे
प्रत्नालीढं कथं वा विरचयति रणनूपुरो वामपादः ।
इत्थं यावद्वितर्कं दधति सुरधियस्तावदुत्सृष्टबाण-
प्रान्तामिच्छुष्टदैत्यत्रिपुरमवतु वशेष्टितं विश्वमूर्तेः ॥

(भट्टकुमारस्य)

Is Kumāra same as Kumārila ?

वस्त्रे गृह्यचिरस्तः सरसविधुतो हस्तमालम्बमानः
क्षिप्तः केशान्तलघश्चरणनिपतितः संभ्रमोत्क्षेप्यमाणः ।
आलिङ्गन्दैत्यनारीः परवशमुकुलार्थेक्षणाः सापराधः
कामीवोद्दामरागो दिशतु पशुपतेः सायकाधिः श्रियं वः ॥

(भट्टमयूरस्य)

Mayūra was a contemporary of Bāṇa if not his uncle. Daṇḍin in his *Avantisundarī* says :—

मिन्नस्तीक्ष्णमुखेनापि चित्रं बाणेन निर्व्यथः ।
व्याहारेषु जहौ लीलां न मयूरः.....”

Parimala testified to it thus in his *Navasāhasāṅkacharita* :—

सचित्रवर्णविच्छित्तिहारिणोरवनीपतेः ।
श्रीहर्षस्येव संवटं चक्रे बाणमयूरयोः ॥

The verse is an imitation of the well known Amaruka's sloka क्षिप्तो हस्तावलम्ब If the latter is original for Mayura, then Amaruka may be carried to a date earlier than 600 A.D. This is probably a *Samasyā* given by Harsha to his court-poets, or by Bāṇa to his colleague, Mayūra.

व्यालं व्यालम्बिनीनां नयनहुतवहोच्छ्वासितानां सितानां
कान्ते कां ते जटानां सहसुरसरिता यः समूहे समूहे ।
देहे देहे च यस्त्रीममृत गुरुषाघानि कामं निकामं
सोमः सोमार्धधारी स हरतु भवतां नाकपाली कपाली ॥

(विकटनितम्बायाः)

Vikatanitambā is the name of the heroine of a *Prahasana* named after her. *Vikatanitambā* was a *punarbhū* and her intrigues with *viṭas* were ably characterised by *Chaturmukha* (?) which attracted the admiration of scholars. The *Prahasana* is older than *Jānāśrayī* (a work on prosody written about 580 A.D.) wherein a quotation from it is found.

अश्रयद्विष्वम्भराणि अमितसुवनमृत्कुम्भिकुम्भीनसानि
नुख्यत्ताराणि टङ्कद्वरणिधरशिरःश्रेणिशीर्षदृषन्ति ।
दिक्कीर्णोद्भवदुन्ति अमदमरचमूचक्रचञ्चद्वियन्ति
व्यस्यन्तु व्यापदं वल्लिपुरविजयिनस्ताण्डवाडम्भराणि ॥

(बाणस्य)

A number of minor works, attributed to Bāṇa have disappeared. His *gadya* (in praise of Śiva) is now available, as well as *Kālidāsa-gadya*. *Gadya* is a kind of small work in prose measured by metrical divisions. It is one of 100 kinds of *prabandhas* (musical compositions). The above verse is found in a small poem called *Śivastuti* of Bāṇa which has about 20 verses.

Bāṇa's reputation may be gauged by the following verse of a poet addressed to the Goddess *Sarasvatī*.

बाणि प्राणसमेष्वपि त्वयि दिवं यातेषु बाणादिषु
श्रेयः किंतु विमृश्य हन्त हतके तैरेव नास्तंगता ।
तस्यैतत्फलमद्य कद्वदकविश्रेणीमिरर्थाशया
त्वं वीथ्यां बलवन्निबद्धचरणा बन्दीव विक्रीयसे ॥

I quote below from his Tāṇḍavastuti two more verses between which occurs the verse अश्यद्विश्वंभराणि given by Vallabhadeva.

शुभ्यद्विकुम्भि बिभ्यद्भुजगपति चलक्षोणि शीर्यत्कुलाद्रि
त्वङ्गद्वङ्गास्तु रङ्गत्परशु परिवलत्कृत्ति नृत्यत्कुरङ्गम् ।
आम्यत्फालाणि ताम्यत्फणिपटलि गलद्भस्म विस्मेरविश्वं
अश्यन्मुग्धन्दु पश्यन्निदशपति त्रिमोस्ताण्डवं त्रायतां नः ॥
शुभ्यत्क्षोणीवियन्ति स्फुटलहरिविकम्पावलिम्पान्त्रिलिम्प-
स्रोतस्त्रिवम्पि फालानलकणवलनारम्भशुम्भत्ककुम्भि ।
नृतान्यौद्धत्यमगञ्जि प्रविचलनृगिरःसञ्जि चञ्चजटान्त-
आम्यत्प्रालेयसञ्जि भ्रमदखिलफणाभ्यन्ति शम्भोर्जयन्ति ॥

Now we shall continue with the mention of missing verses.

रन्धानो दानवानां बलममरजयप्राप्तिलब्धावलेपं
तन्वानो वैरनारीमुखकमलरुचं शोचनीयां क्षणेन ।
कुर्वाणो श्रोत्र.....वक्षो
भिन्दानो मन्दरामं वितरतु नखरैर्नारसिंहः श्रियं वः ॥

(श्रीकुलशेखरस्य)

Frequency of Kulaśekhara's name among the Pāṇḍya and Keraḷa kings and their scholarship preclude us from identifying the author of the verse with any one of them. Mukundamālā, Subhadrādhanañjaya, Tapatisamvaraṇa, Āścharyamañjarī are considered by some as the works of different Kulaśekharas and especially some staunch Vaiṣṇavite scholars ascribe greater antiquity to the composer of Mukundamālā than to that of other works. This verse is probably of the same Kulaśekhara Ālvār.

एकत्र श्वेतिमानं दधदधिकसितैरंशुभिः शुभ्रभानां-
रन्यत्रोन्निद्रहेमाम्बुरुहसुरधुनीसङ्गपिङ्गं परत ।
आनीलापातितम्रैर्दहनफणिफणारत्नरोचिष्प्रतानैः
शम्भोर्जम्भारिचापधुति दिशतु जटामण्डलं मङ्गलं वः ॥

(धीरनागस्य)

Two more verses of the same poet are registered thus on the next leaf of B Ms. :—

कालिन्धाः पुलिनेषु केलिकुपितासुत्सृज्य रासे रसं
गच्छन्तीमनुगच्छतोऽश्रुकलुषां कंसद्विषो राधिकाम् ।
तत्पादप्रतिमानिवेशितपदस्योदभूतरोमोद्गते-
रक्षुण्णोऽनुनयः प्रसन्नदयितः कृष्णस्य पुष्पातु वः ॥

निर्दग्धाम्बुधरस्फुलिङ्गनिकरैः सन्त्रासयन् किङ्करा-
न्युक्तः क्रोधवशान्महाशनिरिव व्याकृष्टचापे स्मरे ।

हा हा हेति सभासमुत्थितरवैः शोकात्सुरैर्वीक्षितः
स्थाणोर्वोस्तु ललाटदृष्टिदहनः प्रत्यूहविच्छिन्नये ॥

Dhīranāga as the composer of Vighararājaprasasti is found in Epi. Ind. Vol. II, p. 119, and his verses in praise of Śiva disclose much similarity with those quoted by Vallabhadeva. Kundamālā, a fine drama is attributed to Dīnnāga while some assert on the strength of the superscript of the copyist that Dhīranāga composed it. Dhīranāga's date according to the inscription falls about 1000 A.D.¹ But the drama of Kundamālā was quoted by Sāgarānandin in his Nāṭakaratnakośa, whose date we have proved as about 970 A.D., earlier than Bhoja and Abhinavagupta but later than Rājaśekhara (920 A.D.)

मन्दं मन्दरमथ्यमानपयसो दुग्धार्णवाभ्यन्तरा-
दुद्यान्या विगलत्पयोमुचवृहन्मुक्ताकलापधुतेः ।
सायामं सहसापतत्कुटिलितभ्रूकर्णकान्तःस्फुरा
लक्ष्म्या केशवलक्ष्यमीक्षणशरद्वन्द्वं शिवायास्तु वः ॥

(शातयशोगिरेः)

Another verse of Yaśogiri is noted by Vallabhadeva (B Ms.) after No. 2031 of the printed edition. It is :—

मधुद्वितीयो मकरन्दव... करोति यत्कर्म सकर्णकोऽपि ।
विलोक्य तत्त्वन्मुखमात्रसाध्यं ददाह नूनं स्मरभिन्दुमौलिः ॥

(यशोगिरेः)

Yaśogiri was probably a scion of the Śātāvāhana dynasty.

देवा दिव्यतयः प्रयात परतः खं मुञ्चताम्मोषुचः
पातालं ब्रज मेदिनि प्रविशत क्षोणीतलं पर्वताः ।
ब्रह्मन्नुन्नय दूरमात्मसर्वं देवस्य नो नृत्यतः
शम्भोः सङ्कटमेतदित्यवतु वः प्रोत्सारणा नन्दिनः ॥

(श्रीबोधायनस्य)

Bodhāyana is vouchsafed as a poet by Sukumāra in his Raghu-vīracharita Act I. Thus :—

येर्बोधायनवाक्यपुष्पकलिकाः कर्णावतंसीकृताः
येषां विल्हणसूक्तिः.....

Sukumāra mentions Bilhana in the same verse and hence cannot be earlier than 1080 A.D. Bodhāyana is still earlier. A Rāmāyaṇa is attributed to him. The poet Bodhāyana appears to be different from

1. E.I Vol.II, p. 119. Dhīranāga, son of Tiruka wrote a panegyric of Vighararāja and the inst. is dated 1030 V. S. (974 A.D.)

Vṛttikāra Bodhāyana who is now identified as Upavarśa of the fourth century B.C.

पाराशर्यवचस्सरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनवटपदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपद्मजं कलिलमलप्रध्वंसि वः श्रेयसे ॥

(वररुचेः)

At the end of the Āśīh Paddhati

शशधरखण्डशिखण्डं भसितसितं कालकण्ठमयुगाक्षम् ।
विलसतु मनसि ममोच्चैस्तेजस्वयन्तसर्वस्वम् ॥

(वररुचेः)

In Vararuci's name a number of verses are given in various anthologies. His bhāna, Ubhayābhisārika, is available in print. Its first verse कोऽसित्वं is quoted in the missing portion here. Chārumatī is another of his works mentioned by Bhoja (Chapter XXVIII) and the Mss. of Vallabhadeva's Anthology ascribe the verse No. 1740 to that work. Bhoja's quotation is :—

कनककुण्डलमण्डितगण्डया जघनदेशनिवेशितवीणया ।
अमरराजपुरो वरकन्यया तव यशो विमलं परिगीयते ॥

Pra.—XXVIII.

Daṇḍin in his Avantīsundarī speaks Vararuci as the son of Kātyāyana and him as Kātyāyana. Vararuci's contemporaries spoke of him as Śvapacha according to a verse quoted by Bhoja probably from the prologue of a drama.

धूर्तैः यः श्वपचीकृतो वररुचिः सर्वज्ञकल्पोऽपि सन्

Śṛṅgārāprakāśa. Pra.—IX.

A poem consisting of 8 verses in Sragdharā metre was found from its colophon to be the work of Vararuci. It is in praise of Mahāmārī (the goddess of Death) and presents to readers a terrific picture exemplifying both bhayanaka and bīmatas rasas.

Only three verses have been copied by me.

बन्धा खट्वाङ्गकोटौ कपिलमुखजटामण्डलं पद्मयोनेः
कृत्वा दैत्योत्तमाङ्गैः सजमुसि शिरश्शेखरं तार्क्ष्यपक्षैः ।
पूर्ण रक्तासवोद्यैर्यममहिषमहाशृङ्गसादाय पाणौ
पायाद्भो बन्धमानः प्रलयमुदितया शङ्करः कालरात्र्या ॥

तैलाभ्यक्तैकवेणी त्रपुमयविलसत्कर्णिकाकान्तकर्णौ
लोहेनैकेन कृत्वा चरणनिगलनेनात्मनः पादशोभाम् ।
दिग्वासा रासमेन भ्रमसि जगदिदं या जपाकर्णपूरा
भार्जन्यर्धप्रबद्धध्वजविततभुजा वेत्सि देवि त्वमेव ॥

दंष्ट्रा रौद्रे मुखेऽस्मिस्तव विशति जगद्देवि सर्व क्षणेन
संहारस्यान्तकाले नररुधिरवसासंघवे धूमधूमे ।
काली कापालिनी त्वं शक्ययनरता योगिनीयोगसिद्धा
वक्त्राभ्युज्ज्वी च मारी मरणभयहरा त्वं शिवा चण्डघण्टा ॥

कोऽसि त्वं मे का वाहं ते विसृज शठ मम निवसनं मुखं किमपेक्षसे
न व्यग्राहं जाने ही ही तव सुभग दशनवसन प्रियादशनाङ्कितम् ।
या ते रुष्टा सा ते नाहं व्रज चपलहृदयनिलयां प्रसादय कामिनी-
मित्येव वः कन्दर्पार्ता प्रणयकृतकलहकुपिता वदन्तु वरस्त्रियः ॥

(वररुचेः)

This verse happens to be the Nāndi of Ubhayābhisārikā of Vararuci. The same is quoted in Jānāśrayī prosody as an example for Bhujangavijṛmbhita vṛtta.¹ The first two verses from Pādātāḍitaka of Śyāmilaka follow the above and as they are printed in my *Chaturbhāṇi*, mere mention is made in my notes.² Then follows the verse of Śaktibhadra, which is identified as the *Bharatavākya* of the drama of Āścharyachūdāmaṇi.

मन्त्रैरावर्ज्यमानं हविरमरपतेरस्तु कल्याणवृष्ट्यै
धन्वी संकल्पजन्मा सरभसमपथे सायकान् संहरेत ।
राजानो राजधर्मप्रणिहितमनसो मौलिभारं वहन्तु
प्रज्ञा यातु प्रसादं प्रतिदिनमवधूयान्तरा बन्धुमानम् ॥

Āścharyachūdāmaṇi was, according to Keraḷa tradition, lost but reproduced from the memory of Śaṅkarāchārya, who read it with deep interest when his friend Śaktibhadra was composing it. The writer of Naṭāṅkuśa, a work on the deterioration of Nāṭyābhinaya in adducing an example from Śaktibhadra's drama incidentally remarks "whether it is the production of Śaṅkara or Śaktibhadra" and this expression supports the local tradition that it was the work of

1. Vararuci's Ubhayābhisārikā is published as one of the 4 bhāṇas in our edition of Chaturbhāṇi. In Jānāśrayī verses from Śūdraka's Padmaprābhṛtaka, Vararuci's Ubhayābhisārikā and Iśvaradatta's Dhūrtaviḷa are found cited as examples. Śūdraka's पुष्पसमुज्ज्वला is under Vamśapatrapatita.

2. They are :—

देहत्यागेन शम्भोर्नयनहुतवहे मानितो येन कोपः
सेन्द्रा यस्यानुशिधि सज्जमिव विबुधा धारयन्त्युत्तमाङ्गैः ।
पायात्कामस्स युष्मान् प्रविततवनितालोचनापाङ्गशाङ्गौ
बाणा यस्येन्द्रियार्थो मुनिजनमनसां सादका भेदकाश्च ॥
सञ्चक्षेपं सहासं स्तननिहितकरामीक्षमाणेन देवीं
सन्त्रासक्षिप्तवाग्भिस्सह गणपतिभिर्नैन्दना वन्दितेन ।
पायाद्वः पुष्पकेतुर्वृषपतिककुदापाश्रयन्यस्तदोष्णा,
यस्य क्रुद्धेन बाह्यं करणमपहृतं शम्भुना न प्रभावः ॥

Śaṅkara himself. Malabār tradition credits Śaktibhadra with two more dramas, *viz.*, Abhiṣeka and Pratimā (ascribed to Bhāsa) and the fact that the three dramas are invariably found together in Malabar Mss. supports it to some extent.

Then come :—

श्रीमद्भासुरमौलिभारुचिरं केयूरपीताम्बरं
बाह्यामण्डलमण्डिताण्डजपथं तुण्डासितारोज्ज्वलम् (?) ।
नीलाम्बोदनिभं निशाचरकुलप्रध्वंसि कसापहं
पायाद्वः परमेष्ठिकारणमजं नारायणीयं वपुः ॥

(ब्रह्मदत्तस्य)

तुङ्गं पिङ्गजटाकलापकपिलव्यालोलनेत्रत्रयं
कालव्यालकपालखण्डशबलं कङ्कालहुङ्कारि यत् ।
कालग्रीवमकालचन्द्रधवलं कालीसख्यं पातु वः
क्रीडापीडकिरीटचन्द्रकलया साकं वपुः शाङ्करम् ।

(ब्रह्मदत्तस्य)

This verse is noted under धर्मेदेव in B Ms. Then

आदितां च जननाय देहिनामन्ततां च दधतेऽनपायिने ।
विभ्रते भुवमधस्सदाधरज्जह्मणोऽप्युपरि तिष्ठते नमः ॥

(माधवस्य)

The following verses noted under Bhavabhūti in the missing portion are of interest :—

रङ्गद्रुमिभुजङ्गमाङ्गनिकरव्यासङ्गतुङ्गीकृत-
त्वङ्गतुङ्गतरङ्गमङ्गविलसद्गङ्गाम्बुसङ्गोज्ज्वलम् ।
गङ्गासङ्गिकुरङ्गिशेखरशुभं भूयोऽङ्गजाङ्गद्विष-
तुङ्गं मङ्गलमातनोतु भवतां पिङ्गं जटामण्डलम् ॥
क्वचिदमरसरित्कचित्करोटी क्वचिदमयः क्वचिदैन्दवी च रेखा ।
इति विविधावेभूषणैर्विचित्रा प्रमथपतेरवताजटाटवी वः ॥

(भवभूतेः)

Bhavabhūti has been identified by us with Viśvarūpa of the court of Yaśovarman¹ of Kashmir, who ruled about 850 A.D. (even earlier by two decades if Kalhaṇa's chronology is duly corrected). This assumption brings down the dates of Kumārila, Maṇḍana, Śaṅkara, Vācaśpati and of Dharmakīrti, Dharmottara, Śāntarakṣita, Jīnarakṣita (a Jain) and Vṛddhāmbhi (a Chārvāka writer).

Then follows a number of verses quoted anonymously in the missing portion :—

यः सर्वं भुवनं व्यतीत्य परमानन्दैकमूर्तिस्थितो
यो भावानाखिलानचिन्त्यमहिमा व्याप्य स्वयं क्रीडति ।
यः सानन्दजलैः सरोमपुलकैः संचिन्त्यते योगिभि-
र्दिश्याद्वः परमं हितं स भगवान्मागीरथीशेखरः ॥

1. Vide my article on Yaśovarman of Kashmir.

यह्नीला जगदुद्भवस्थितिलया वेदा यदीया गिरो
यस्यैते भ्रुकुटीमटा मुररिपुत्रह्येन्द्रमुख्याः सुराः ।
यद्भक्तिप्रवणैरपारविषमस्तार्यो भवाम्मोनिधि-
देयाद्भः स विभूतिमिन्दुशकलापीडो भवानीपतिः ॥

यः संजातमहाकृपो व्यसनिनं त्रातुं समग्रं जनं
पुण्यज्ञानमयं विचित्रं विपुलं पातुं विधूतश्रमम् ।
कृतस्त्रेयविसर्पिनिर्मलतमप्रज्ञो दयादिश्रितो
लोके हार्दतमोऽप्यहो जिनरविं मूर्ध्ना नमस्यामि तम् ॥

येनेमानि जगन्ति निर्मितवता व्याप्तानि विश्वात्मना
यन्मायावशावर्ति चक्रवर्दिदं विश्वं जगद्भ्राम्यति ।
तत्त्वं यस्य वदन्ति वाङ्मनसयोश्छन्दांसि वागोचरं
मुक्तिर्वो विदधाति शुद्धमनसां तस्मै नमो विष्णवे ॥

यो वाच्यः प्रणवस्य यं मुनिवरा ध्यायन्ति येनाखिलं
व्याप्तं विश्वमुखाः समग्रविहिता यस्मै न यस्मात्परम् ।
लीला यस्य जगज्जनिस्थितिलया यस्मिन्नरतिमुक्तये
स श्रेयो भवतां तनोतु सुचिरं विश्वामरेभ्यो हरः ॥

लक्ष्म्या निलनिषेविताय दधते शङ्खं रथाङ्गं गदां
चापासी च समुल्लसन्मरकतस्तम्भोपमैर्बाहुभिः ।
केयूरोदरबन्धहारमकुटश्रीवत्सपीताम्बर-
सक्ताश्चीकटकाभिरामवपुषं तस्मै परस्मै नमः ॥

स्वस्ति श्रीपतिधातृवाङ्मनसयोर्मार्गं व्यतीत्य स्थितो
यस्याशेषसुराधिपस्य महिमा त्रय्यन्तमृगयोऽनिशम् ।
यस्याङ्घ्री पुरुषः स्मरन्नपि सकृत्प्राप्नोति निश्श्रेयसं
सोऽयं वः स चिरं तनोतु भगवानर्थेन्दुचूडामणिः ॥

फालप्रोहसदाशुशुक्षणिशिखासंजातविद्युद्भ्रम-
भ्रान्त्युद्भूतभुजङ्गफूत्कृतिकृतश्वासानिलाडम्बरैः ।
क्षुभ्यद्विव्यधुनीतरङ्गदलनप्रोद्यत्कणोदगुम्भिता
मुक्तादामरुचो भवन्तु सुखदास्तुभ्यं जटा धूर्जटेः ॥

अर्विष्मन्ति विदार्य वक्त्रकुहराण्यासृकतो वासुके-
स्तर्जन्या विषकर्षुरान् गणयतः संस्पृश्य दन्ताङ्कुरान् ।

एकं त्रीणि नवाष्ट सप्त षडिति प्रध्वस्तसंख्याक्रमाः
वाचः कौञ्चरिपोः शिशुत्वविकलाः श्रेयांसि पुष्पातु वः ॥

गङ्गातुङ्गततरङ्गवीचिविकसद्भेदाम्बुजन्मच्छटा-
किजल्का . . . भिरजिपिजरजटासंरजिशीतघुतिः ।
उत्तुङ्गाण्डजकुण्डलांशुविलसद्गण्डस्थलाश्लेषणे
भीत्यात्यर्थविलीनशैलतनयः शर्वश्विरं पातु वः ॥

भूचापाकृष्टमुक्ताः कृवल्यमधुपव्योमलक्ष्मीमुषो ये
 ये क्षीवाः कृष्णसारा नरहृदयमिदस्तारककूरशल्याः ।
 ते दीवोपाङ्गपुङ्गाः स्मितविषविपमाः पक्ष्मलाः स्त्रीकटाक्षाः
 पायासुर्वोऽतिवीयोस्त्रिभुवनजयिनः पञ्चबाणस्य बाणाः ॥
 अक्राण्डताण्डवक्षोभक्षुण्णक्षोणीध्रकन्धराः ।
 जयन्त्यविरतभ्रान्ताः पुरारेर्भुजभूसहाः ॥
 विपरीतरतायासजनिताः स्वेदबिन्दवः ।
 पतन्तु तव गात्रेषु कामिनीवदनच्युताः ॥
 व्यालोलस्फारहारं विलसदसिगदाशङ्खचक्राग्रहस्तं
 श्यामं संरुद्धवीरव्रणकिणरुचिरं कौस्तुभश्रीसनाथम् ।
 सश्रीवत्सांसहेमारुणहचिवसनं वैनतेयाधिरूढं
 पायाद्विभ्रत्किरीटं वपुरतिविकटं कैटमारेश्वरं वः ॥

The following corrections and additions are noted in collating the printed text of Subhāsītāvali with B and C Mss. read at random here and there. Numbers refer to Dr. Peterson's edition.

No. 1 is अमृतदत्तस्य.¹ 5 चन्द्रकस्य. 10 सौमदत्तेः 11 कुमारदासस्य.

After 15,

अक्षोभात्कुम्भश्चलन्ति... (बाणस्य)
 उच्चैः सीमन्तुभिन्न... (बाणस्य)
 स्यातां भूत्यं हरी... माधवो वः (Anonymous)
 देवि त्वद्वदनोपमानलुहदां . . पातु वः (Anonymous)

36 मुरारेः In 41—first line reads

युक्तं मानदमासतन्त्यमनसं etc.

52 विद्याधरस्य ; 58 is मनोरथस्य in C Ms. but in B it is of Vijayamādhava.

After 59 comes :—

नखमुखविदलितदितितनयोरःपरिपतदसृगरुणीकृतगात्रः ।
 हिमधरगिरिव गैरिकयुक्तो नरहरिरहरहरवतु स युष्मान् ॥

61 is शिवस्वामिनः

1. Amṛtadatta better known as Bhāgavata Amṛtadatta seems to be an early writer of a number of stotras on Kṛṣṇa, Pārvatī etc. His verses are frequently quoted by Bhoja (998—1062 A.D.), one of them is —

आदष्टव्रणमिन्दुबिम्बविशदे राधाकपोलोदरे
 दंशः कृष्णमहाभुजङ्गजनितो दीर्घा मुदं वः क्रियात् ।
 यं दृष्ट्वैव विशीर्णसन्धिभिरभिरग्लानैः क्षणादङ्गकै-
 रासुह्यन् विषवेशसीव ददृशे सख्योऽपि गोपीजनः ॥

After 61

क्षययतु दुरितानि संस्मृतां वः सपदि सुखेन्दुरनिन्दितां भवान्याः ।

प्रतिफलितपुरारिकण्टकान्तिः प्रथयति यत्र कुरङ्गलक्ष्मलक्ष्मीः ॥

Anonymous.

63 is शिवस्वामिनः. After 63 a verse was noted but not copied by me.

64 is कविरत्नस्य (probably the same as सात्काररत्नकवि)

After 73 reads B Ms.

मनोभवातिमनोऽभिरामया जरामया वाक्करणैकदक्षया ।

मदक्षया निर्मलतां दधानया सदानयास्था क्रियतां तवार्थया ॥ (आनन्दवर्धनस्य)

After 77 ब्रह्मेन्द्रेशानविष्णु... etc.

78 is भासस्य. 80 is गणपतेः. 82 is पन्थुकस्य. (A Ms.) 138 वाणस्य. 151 ब्राह्मिहिरस्य.

142 is आनन्दवर्धनस्य. 155 is भट्टरविगुप्तस्य.

164 is भागवताङ्कस्य.

597 is विक्रमादित्यस्य. 730 रुद्रभट्टस्य.

737 first line begins एकः परिभ्रमसि. 764 धीरनागस्य. 769 वल्लभदेवस्य. 777—भट्टस्य. 779—जयवर्धनस्य. 785—भट्टस्य. 799—भट्टस्य. 813 reads the first line as किं जातोऽसि. 923—गोविन्दराजस्य.

After it

पृथक्समास्थेयमियं स्थितिर्नो नान्योन्यधामाक्रमण विधेयम् ।

कुशेशयानामिति कोशदण्डौ समाश्रितौ श्रीगुणमण्डलाभ्याम् ॥

(चाटकस्य)

किं दीर्घदीर्घेषु सितेषु पद्मगुणेष्वपञ्छादनकारणं ते ।

अस्येव तान् पश्यति चोदनायास्वस्तेव लक्ष्मीर्न पदं विधत्ते ॥

अक्षेष्वायं व्यवसिता हृदये यदेष रागोच्चयो मधुमदोत्कटमानना च ।

पारस्तथापि वरमास्पदमेव लक्ष्म्यास्तदैन्यमेव किल दुर्भगता च देही ॥

(विक्रान्तवर्मणः)

928 and 929 are ब्रासुदेवस्य. 930—धरणीधरस्य.

It is a sobriquet probably of the poet ब्रासुदेव for the occurrence of the word धरणीधर in this verse.

931—जयवर्धनस्य. 1205—श्रीहर्षस्य. 1459—गोविन्दराजस्य. 1462—मेरुकण्टस्य.

(267 and 268 are also attributed to मेरुकण्ट.)

Then after 1462

पुंसासुवतचित्तानां सुखावहमिदं च यत् ।

सर्वसङ्गनिवृत्तिर्वा विभूतिर्वा च विस्तारः ॥

(उद्धटस्य)

1463—भट्टाम्बकस्य. 1670—भट्टवृद्धेः

Bhaṭṭavṛddhi may be identified with Bhartṛivaddha I or II of Cāhamāna dynasty ruling over Bhṛgukachha (Broach). Vṛddhi II son of Bhīmadāna lived about V. S. 813 (767 A.D.) and his ancestor may be a hundred years older. *Bhartṛ* may mean a Sāmanta king. Śakavṛddhi is an author and poet of early fame and his identity with Bhaṭṭavṛddhi requires epigraphical confirmation. Virahāṅka refers to opinions of Kambalāśvatara, Sālāhaṇa (Hāla) and Vṛddhakavi. Gopāla in his commentary on his work says that Vṛddha may be Harivṛddha according to certain scholars.

भुयआहिवसालाहण वृद्धकवि etc. (The text of कृतशिष्ट)

“आचार्योणां तु भुजगाधिपौ कम्बलाश्वतरौ सातवाहनौ राजा वृद्धकविर्हरवृद्ध इति केचित्” —
Commentary.

1717—भासस्य. 1739—भट्टमहाकुण्डस्य. 1740—चारुमत्याम्. 1741—भट्टजीवकस्य.
Then—

करपल्लवमात्रमुष्णिहीति मदिराक्ष्या मम वारिमगगात्रम् ।

इति कण्ठमुपेत्य देवि देवो मुद्गरालम्बत कन्दलीविंशोकः ॥

(शक्तिभद्रस्य.)

1751 to 1755—कुमारदासस्य (found in the Sarga XI of जानकीहरणम् as Nos. 56, 62, 63, 70 and 77 of our copy) and 1759 the same as XI-65.

After 1750 reads

श्रीमद्वैष्णवमृदङ्गवाद्यकुशला धाराः सृजन्त्यन्बुदाः

कुङ्कुमीभुकुटीतरङ्गकुटिला विधुलता द्योतते ।

गाढालिङ्गनहेतवः प्रचलिताः शीताः पयोदानिलाः

कामः कामिमनस्सु मुञ्चति दृढानाकर्णपूर्णानिधून् ॥

(ईश्वरसेनस्य)

This is found in धूर्तविरसंवाद of Īśvaradatta. Īśvarasena is another name of the poet and probably the king of Magadha about 200 A.D.

1774—अर्भकस्य. 1776—श्रीयशोवर्मणः. 1777—चीयाकस्य 1778—विद्याधिपतेः
1787—उत्सुकस्य. After 1819 comes

भर्तुस्तथा कलुषितां बहुवल्गुस्य मार्गं कथंचिदपकार्यं तनुमवन्तीम् ।

सर्वोत्समा रतिकथाचतुरेव दूती गङ्गा... रघयनसिन्धुपतिः प्रसन्नाम् ॥

(विशाखदेवस्य)

1820—आर्यभट्टस्य. Then come three verses of भारवि. After 1822 two verses are left out. 1823—गङ्गाधरस्य, 1825—भोगवर्मणः. After 1725 three verses of Kumāradāsa are left out.

1866—जयवर्धनस्य. 1870 to 73—भूतिमाधवात्मजजयमाधवस्य. 1875— कुमार-
दासस्य. 1876—दयिनाङ्कस्य. 1903—कुमारदासस्य. (Identified as III-69 in
our Ms.) 1907—कुमारदासस्य (as III-65.)

After 1915—reads B Ms.

आविर्भूतारा

(विशाखदत्तस्य.)

(सुदाराक्षस IV-21).

After 1935—

अभिसरणमयुक्तमङ्गनानामिति तव सुन्दरि मास्मभूद्वितर्कः ।
ननु पतिमगमत्स्वयं नदीनां सरिदपि शम्भुजटामुहूर्तमाला ॥

(शक्तिभद्रस्य.)

Identified in आश्रयचूडामणि as II-3.

1944—श्रीधरसेनस्य. After 1963 comes :—

उदयगूढशशाङ्कमरीचिभिस्तमसि दूरमितः प्रसारिते ।
पुलकसंयमनादिव लोचने हरति.....सुखम् ॥

(कालिदासस्य)

2034—श्रीहर्षदेवस्य. 2036 is read as below—

माने मौनमयं विपाण्डु विरहे रम्योक्ति नर्मण्यपि
हारे चारुलसत्कपोलकलकं प्रेमप्लुतं वीक्षणे ।
कोपे सस्फुरिताधरं निधुवने तत्तद्विखासोद्भवं
तैस्तैस्सुन्दरि चेष्टितैर्मुखमिदं कान्ति न कां दास्यति ॥

(वल्लटस्य)

After 2037 has :—

वनवनमपि कृष्टं व्योम सोढा मरुत्त्वा-
च्छिखिकुलकलवाचां श्रोत्रमासीन्निवासम् ।
असुसम न मृताहं यद्वियोगेऽपि जाते
तव वनपरिरम्भप्रार्थनाशावशेन ॥

(हरगणस्य)

Verses under Harigaṇa and Haragaṇa are mixed together and it is probable that both the names refer to the same poet. There is one Śaṅkaragaṇa famous in anthologies. Temptation is strong to identify him also with Haragaṇa. ध्यानव्याजगुपेय etc., the first verse of Nāgānanda is quoted under Haragaṇa and a strong suspicion is generated whether it is the production of Harṣadeva. For Śaṅkaragaṇa was a poet of the court of Harṣadeva, a Chadella king who came to the throne about 910 A.D. as a successor of Rāhula. This if confirmed would ascribe Nāgānanda either to Śaṅkaragaṇa or his patron

Harṣadeva, probably different from his namesake of Ratnāvali. Rāhila and his son Harṣadeva appear to be the commentators on Bharata's Nāṭya Sāstra. But Ānandavardhana quotes from Nāgānanda.

After 2044, B Ms. has :—

हरिणा सह सख्यं ते भवत्विति यदब्रवीः ।

न जावटीति युक्त्या तस्मिहद्विरदयोरिव ॥

(पाणिनेजोम्बवतीहरणे)

Jāmbavatīharāṇa of Paṇini was once available in the collection of Krishṇalīlāśuka in Malabar, who quotes from it frequently in his commentary called Krishṇalīlāvinoda on Bhoja's Śabdānuśāsana called Sarasvatīkanthābharāṇa. On V. 1 the following verse is of Pāṇini.

गलितार्धविलम्बिकर्णपूराः श्लथबन्धस्तनलम्बिकेशहस्ताः ।

प्रमुमैक्ष्य तथा स्थिता यथा वा लिखितुं विश्वसृजोऽपि शक्तिहानिः ॥

2049—बृहभदेवस्य. 2059, 2060, 2063—शिवस्वामिनः (Identified in his Kappinābhyudaya. 2065—श्रीधरस्य. 2066—भट्टचूलितकस्य.

2082—reads thus in B Ms.

गाढश्लेषमपास्य केलिकलहे तिर्यक्स्थिता मानिनी

पथादुत्सुकया मनोरथाविधिव्याजोऽहसच्चेतया ।

रक्षन्त्या निजगौरवं चतुरया शय्यैकदेशे प्रियः

स्वापव्याजविवर्तिताङ्गलतया भूयः समालिङ्गितः ॥

भट्टनमस्य (B. Ms.)

भट्टकर्णाटकस्य (A. Ms.)

After 2086—नान्दीपदानि रतिनाटक etc., as भट्टवामनस्य. In 2112, the last line reads in B Ms. भग्नो मानकलिः सहासरभसं कण्ठग्रहोऽनुष्ठितः. After 2116 B has :—

विक्रमार्थमुपगृढमजसं यत्प्रियै प्रथमरत्यवसाने ।

योषितामुदितमन्मथमादौ तद्वितीयमधु तस्य बभूव ॥

(मावस्य)

2121 reads as :—

रत्नोज्ज्वलोत्तमाङ्गी श्यामा निर्मुक्तकञ्चुकाभरणा ।

पततु तवोरसि दयिता क्षुरिका भुजगी च जीवशङ्खनाम् ॥

(वररुच्यः)

2126—क्षेमसिंहस्य. After it B reads—

धाष्टर्धलङ्घितयथोचितभूमौ निर्दयं विलुलितालकमालये ।
मानिनीरतिविधौ कुसुमेधुर्मत्तमत्त इव विभ्रममाप ॥

(भारवेः)

The earliest writer who quoted Bhāravi is the author of जानाश्रयी.

After 2127—

कर्मणि समुखपद्मविच्युतस्वेदविन्दुहतकान्तवक्षसि ।
तस्य चक्षुरूपकान्ति संचरन्वाध्य वक्षसि मुमोच सा तनुम् ॥

(कुमारदासस्य)

This is identified as VIII-46 in जानकीहरण which is VIII-37 in our copy.

After 2141—B Ms. reads—

विखाण्डितमालपत्रमपविद्धकर्णोत्पलं
समुच्छ्वसितकेशपाशहसितैकगण्डस्थलम् ।
सलज्जनतशोभि परिपाण्डु कान्तमुखं
निवृत्तसुरतोत्सवोऽपि पुनरुत्सुकं जुम्बाति ॥

2142—विद्यायाः.

After 2163 occurs :—

प्रातःप्रातः पर्वतग्रान्त.....मालतीगन्धयुक्तम् ।
त्रातुं गा ... योषितां सौर ... शीतो वातो नूतनो वाति वातः ॥

2170 to 2172—माघस्य.

2398—A Ms. reads :—

इन्दुर्यत्र न निन्द्यते न मधुरं दूतीवचः श्रूयते
नालापा निपतन्ति बाष्पकलुषा नोपैति कार्श्यं वपुः ।
स्वार्थानामनुकूलिकां संगृहिणीमालिङ्ग्य यत्सुप्यते
किं तत्प्रेम गृहाश्रमव्रतमहो कष्टं समाचर्यते ॥

The following verses (after some numbers in the printed copy) are found in addition in the B Ms.

After 142

सत्यर्थे सति संबन्धे सति शब्दानुशासने ।
अस्ति तं तं विना येन परिस्रवति बाह्मधु ॥

(वृत्तिकारवामनस्य)

After 143

वेद्यानामिव विधानां बहवः सन्ति भोगिनः ।
 हृदयग्राहिणस्त्वासां विरलाः सन्ति वा न वा ॥
 य एवान्तर्विगाहन्ते सच्छास्त्रजलधिं बुधाः ।
 त एवागाधतामस्य विदुर्नान्ये बहिस्स्थिताः ॥

Anonymous.

After 152

अशक्तुवन्तो मनसापि भाषितुं रणाजिरं काव्यकथापथं तथा ।
 जनास्तटस्थो अपि शुद्धशालिनः कवेश्व दोषानुपचिन्वतेऽधिकम् ॥

(प्रकाशवर्षस्य)

After 162

ध्रुवन्तो काव्याब्धेरपरि तृणवत्केचन जडा-
 स्तटेष्वन्ये भ्रान्ताः परिमितधियोऽर्थेषु कृपणाः ।
 तथा गाहन्त्यन्ये परिमलितसाराः कतिपये
 यथा सर्वो ह्येषां भवदमृतनिष्यन्दसरसः ॥

(भागवतहरिबल्लभस्य)

After 782

अदृष्टव्यापारे स्थितवति दिनानामधिपतौ
 यशः शेषीभूते शशिनि सामिग्रहगणे ।
 तथा त्वं संज्ञा...गदुपदते मेघसमये
 यथानी गण्यन्ते तमपि पटवः कीटमणयः ॥

(आनन्दवर्धनस्य.)

After 597

उत्कटकरिकटतटस्फुटपाटनसुपटक्रोडिभिः कुटिलैः ।
 खेलेऽपि न खलु नखरैरुल्लिखति हरिः खुरैराखुः ॥

(भट्टरुद्रस्य)

Rudra is same as Rudratā (सत्यं रुद्रसः रुद्रटः) One Rudratāchārya is the Prayuktā of the inscription dated 893 V. S. (837A.D.) under Bhoja of Mahodaya which identity with the author of Trailokyasundari, Kavyālaṅkāra and Śṛṅgāratilaka is not vitiated by all available facts about him.

After 762

सिन्धुः सिन्धुजलैः कलाचिकृतयोर्वृत्तिर्मृणालाङ्कुरैः
 खेलं पातमहंस साहसिक हे हंसायितस्य क्रमः ।
 मद्रोमृत्कररूप या तु निगिरन्नुद्रीर्णया ग्रीवया
 मत्स्यान्मत्सरपाथसः पथि पृथ्व्यंसीभवहंस्यसे ॥

(बृद्धेः)

668 is जीवनागस्य.

After 682

बीजैरङ्कुरितं लतामिरुदितं वल्लीभिरुल्लासितं
कन्दैः कन्दलितं जनं प्रमुदितं धाराधरे वर्षति ।
भ्रान्तश्चातकपोतकः किमपि ते सम्यङ् न जानीमहे
येनास्मिन्न पतन्ति च... टके द्वित्राः पयोबिन्दवः ॥

Anonymous.

694 भट्टमुक्तिकोष्ठस्य. (He is probably a Kashmirian).

After 526

पत्रच्छाया न रम्या न सुरभि कुसुमं मञ्जरी नोल्लसन्ती
नात्यल्पस्वादुरम्यं फलमिह मनसाप्यर्थिभिः (पा)त्यते ते ।
भीमाकारो तिरक्षुः पृथुपक्षमुखैः कण्टकैराचितः स-
न्तुच्चैः स्कन्ध त्वमेतद्ब्रह्मसि किमनिश शाल्मले जाल्म मिथ्या ॥
(उदयोपाध्यायस्य)

and after it

छायासुप्तमृगः शकुन्त... (not copied).

Then,

पुष्पश्रीर्गलिता लतापि पतिता... वृद्धेः (not copied.)

Then two more verses are found in the Ms. not copied by me.

After 844

नभसि निरवलम्बे सीदता दिव्यकालं
त्वदभिमुखसृष्टोत्तान च..... षितेन ।
जलधरजलधारा दूरतस्तावदास्तां
ध्वनिरपि मधुरस्ते न ध्रुतश्चातकेन ॥

Anonymous.

The following two verses of Bāṇa Bhaṭṭa are noted under Śiva-praśamsā of the same work.

वेगाकर्षणवेदनापरवशव्याजृम्भमाणोरग-
श्वासप्रेरितधूमदुर्दिनविषज्वालावलीपिङ्गलम् ।
विस्फारध्वनिपूरितलिमुवनं प्रागेव बाणव्यथा-
द्गन्धशेषपुरद्वयं विजयते शार्व धनुर्मण्डलम् ॥
भालच्छेषफणासहस्रविलसन्माणिक्यमास्मंहति-
स्पर्धिस्फारसमुद्रविद्रुमलतासंतानताम्रच्छवि ।
उग्रव्यग्रविकीर्णबाडवशिखिज्वालावलीपिङ्गर-
पुङ्गं मङ्गलमातनोतु भवतां पिङ्गं जटामण्डलम् ॥

(एतौ बाणस्य)

One of the colophons reads

इति मल्हाणदेवात्मजवल्हमदेवविरचितायां विद्वज्जनवल्हमामिधानायां
सुभाषितावलौ नमस्कारपद्धतिः ॥

Vallabhadeva from his citations seems to belong to Kashmir or Malabar where all the Kashmirian productions were imported almost contemporaneously. His date seems to fall between 1150 and 1200 A.D.

TIRUMALARĀYA'S GRANT OF ORAMPĀḌU

(DATED 1493 S. S.=1571 A. D.)

BY

M. RAMAKRISHNA KAVI, M.A.

This grant consists of 5 copper-plates ringed together on the top, of about 10"×8" each. The plates are not now forthcoming for re-examination. The ring was not cut and no plates were apparently subjected to the scientific methods of copying. This grant was copied with a view to epigraphical rules by my son, M. Doraswamayya, B.A., to be published in "Śrī Venkateśvar", a journal now defunct. The copy was taken by him in 1932. The Ms. copy with his corrections has been available in his epigraphical collection. In spite of my trial, the original plates are not forthcoming and I remember to have seen a copy of the same in the Mackenzie collection in G. O. Mss. Library, Madras.

Of the five plates, the first side of the first plate was blank and the last side (of the 5th plate) contains only two words Chinna Orampāḍu and Jilleḷamaḍaka, which are the two villages granted to the donee. Including the two lines on V-2 side, the total number of lines comes to 192, of which slokas contained in 127 lines ending with the 2nd side of plate III are found intact in Tirumalarāya's grant of Timmasamudra, granted on the same day at the same place, a village in Marugulanāḍu in Penugonḍarājya. The copy of this latter inscription with an English translation is found in Epi. Carnatica Vol. XII No. 1 of Tumkur District. Hence I refrain from duplicating the labour already achieved by a great epigraphist and quote here only the matter on Plates IV and V.

The donor Tirumalarāya is a well known king who succeeded Sadāśiva on the throne of Vijayanagar. Why he came to the throne when the sons of Aliya-Ramarāja were living is not known. It appears that Tirumala married one of the daughters of Krishnarāya. Usurpation of the throne by Military Governors so much attributed and discussed by the Historians of Vijayanagar does not seem to possess a good stand if consideration is allowed to the fact that Sāluva Narasimha, Krishnarāya and Tirumalarāya later on, had succeeded to the throne through their wives descended from the previous rulers. A careful

investigation on these lines may probably exonerate from the blasphemy of usurpation Sāluva Narasimha and others.

The donee of this inscription is Śrīnivāsāchārya, son of Venkaṭāchārya and grandson of Tolappāchārya of Tirupati. Chinna Gram-pāḍu and Jilleḷḷamaḍaka are the villages subjected to the royal gift. Orampāḍu is a Railway Station next to Reḍḍipalli near Cuddapah on the M. S. M. Ry. line. Reḍḍipalli is also mentioned as forming a boundary to the villages granted. The donee was a great Sanskrit scholar and poet, well versed specially in Rāmānuja-Bhāṣya and also in six darśanas. Tolappāchārya is a celebrated name among Śrī Vaiṣṇavite Scholars that influenced the religious tendencies of the Āraṇiṭi kings for two centuries. Tolappa's descendants still reside at Tirupati and elsewhere. A work known as Rasacandrikā reads in its colophon that it was written by Venkaṭāchārya who obtained his scholarship from Śrīnivāsa Tolappāchārya guru.¹ Here Venkaṭāchārya may be either the son or the pupil of Tolappa. Tolappa's descendants live, it seems, near Kamalāpura, near Anagondi, wherefrom the Ms. of Rasacandrikā was obtained. The author of Rasacandrikā in my opinion may be identical with the father of the donee of this grant or his son on the presumption that Tolappa is a family name and grandson was called by grand-father's name.

Svayambhu, the composer of this inscription is a descendant of Sabhāpati, and author of hundreds of similar grants made by Sadāśiva, Rāmarāya and Tirumala. He is found to be the author of a drama.

The inscription does not give anything more than the above that is useful for epigraphy or literary history. The donor was also a patron of a Telugu work, Vasucharitra, which attained much reputation from the contemporary scholars as it was translated into Sanskrit and Tamil. In Sanskrit, Kālahastī Kavi, a descendant of Sabhāpati family and in Tamil a Telugu scholar at the instance of one Timmā Reḍḍi, executed the translations. Tirumalarāya is credited with the authorship of Śrutirañjani, a Sanskrit commentary on Gītagovinda but some Mss. of the work read its author's name as Lakṣmānārya. The commentary frequently quotes from Rāmadeviya probably written under the patronage of Rāmarāya, the brother of Tirumala. Whether he is the real commentator or not he patronised its production. These instances prove his fostering of literary talent.

1. The colophon at the end of 1st Ullāsa reads.—

इति श्रीमच्छ्रीकैलकुलतिलकस्य श्रीनिवास्तोलपार्यगुरुचरणारविन्दामिल्निदायमानमानसस्य श्री लक्ष्मणागर्भशुक्तिमुक्तामणेवैङ्कटाचार्यस्य कृतौ रसचन्द्रिकायां... प्रथम उल्लासः ।

TEXT

IV Plate—First side.

124

मान्धाता महिते स्ववक्षसि महाबाह्वोश्च रु-
 क्माङ्गदो रामश्रातुकृतौ (सतां) पृथुरपि स्कन्धे मुखे लभ्यः । चित्ते
 हर्षविशेषवानवयदैरेवादिमक्षमाभूतां ख्यातिं याति महाभु-
 जस्तिरुमलश्रीदेवरायप्रभुः ॥ श्रीशकाब्दे गुणनिधिवेदेन्द्रगणि-
 तक्रमात् । प्रजोत्पत्त्याह्वये वर्षे मासे कार्तिकनाम्ने । पक्षे वलर्क्षे
 चोत्थानद्वादश्यां सौम्यवासरे । श्रीरामचन्द्रदेवस्य संनिधौ श्रे-
 यसान्निधौ । श्रीरत्नराजभूपालदेखरस्यादिके दिने । शठमर्ष-
 णगोत्राब्धिचन्द्रमश्चरुमूर्तये । दादिद्वारणि ह्यय दराप्तम्ब-
 सूत्रिणे । यशस्विने यजुश्शखायायिनेऽसीष्टदायिने । प्रपेदुषे वेद-
 मार्गप्रतिष्ठाचार्यमुख्यताम् । विख्यातोभयनेदान्ताचार्यवयोय
 धीमते । दैष्णवागमसिद्धान्तवाददृकोक्तिरालिने । राजन्यकोटिको-
 टीररत्नपीठयन्त्रिताम्रये । षड्दर्शिनीकमलिनीसमुल्लासविवस्व-
 ते । यजनगादेमठकर्मरचनापावनात्मने । सत्यानुरक्तमनसे सद्वृ-
 दावननर्भणे । यशोदयालंकृताय यदुनायकमूर्तये । सद्वृत्तां-
 ...सां सालङ्कारां रसोत्तराम् । कवितां कुर्वतेऽजसं कान्तामिव
 वशंवदाम् । हंसकालंकृतं शौरेररुणं चरणाम्बुजम् । आशयेव
 हते नित्यम्... चोपनिषद्वरे । ऊर्ध्वपुण्ड्रं दधानाय वदनाञ्जक-
 तस्थितेः । वाग्देव्या निगमव्याख्यद्वस्ताङ्गुलियुगप्रभम् । महा-
 (श्री) भाष्यसदनमणिदीपात्मवृद्धये । रामानुजमतारामसीमा-
 कलिशुकात्मने । व्याख्याताखिलशास्त्राय विश्वविख्यातकी-
 र्तये । तिरुप्पतिश्रीतोलप्पाचार्यपौत्राय भास्वते । श्रीवेङ्कटा-
 चार्यवर्यचिरपुण्यफलात्मने । श्रीनिवासार्थवयोय
 शेखराय मनीषिणाम् । श्रीसिद्धवटसीमान्तवोसिनं सस्य-
 भासिनम् । ख्यातिं परां पुल्लुगुरुनाडौ च समुपासितम् । रङ्गि-
 पल्लीति विख्याताद्ग्रामात्प्राची दिशि स्थितम् । महीधरान्मदं-
 कट्टनान्नः पश्चिमतालुषम् । इरुगन्याख्यकुल्याया आशेयीं
 दिशमाश्रितम् । श्रीपेद्दोरम्पाडिनाम्नो ग्रामाद्वक्षिणतां श्रिताम् ।

IV Plate—Second side.

तात् । दक्षिणं तामरमङ्गुलमभिधानह्वदान्तरात् । अप्पु-
 कोण्डारेड्डिपल्या नैर्ऋत्यां हरिति स्थितम् । अपि मल्लतिप्पा-
 त्रिश्रीवोम्मवरपश्चिमात् । नीरुवम्बुलेहेरम्बकुण्डादपि च

पाश्र्विम् । कोट्टाकोण्डाह्वयग्रामाद्वयवीमाश्रितं दिशम् । प्रख्या-
 तगादेल्ग्रामादुत्तरस्यां दिशि स्थितम् । ग्रामान्नूकनपल्या-
 ख्यादैशानीमाश्रितं दिशम् । ख्यातचिन्तलगद्वाख्यशैलेना-
 पि समन्वितम् । प्रख्यातपेद्दोरम्पाडि ग्रामादक्षिणतः स्थिते ।
 महत्तरे तृतीयांशं तटाके समुपाश्रितम् । जिह्ममडकाख्य-
 ग्रामेण च तनीयसा । श्रुतिप्परेड्डिपल्याख्यमेयुषा ग्रामकेण
 च । ख्यातचामनगानि श्रीपल्याख्य ग्रामकेण च । ग्राम औबिल्लना-
 यीति चेनुपल्याह्वयेन च । ग्रामकेणोत्तानवारिपल्याख्यां समु-
 पेयुषा । अग्रे तैः पञ्चभिर्युक्तमुपग्रामैस्समन्ततः । श्रुतिरुमलराय-
 समुद्रमिति नामकम् । चिन्नोरम्पाडिनामानं ग्रामं संस्योप-
 शोभितम् । सर्वमान्यं चतुर्सीमासंयुतं च समन्ततः । निधि-
 निक्षेपपाषाणसिद्धसायजलान्वितम् । अक्षीणागामिसंयुक्त-
 मेकभोग्यं सभूरुहम् । वापीकूपतटाकैश्च कच्छारामैश्च
 संयुतम् । पुत्रपौत्रादिभिर्भोग्यं क्रमादाचन्द्रतारकम् । दाना-
 धमनविक्रीतियोग्यं विनिमयोचितम् । परितः प्रयतैः स्निग्धैः पु-
 रोहितपुरोगमैः । विविधैर्विबुधैश्चैतपथिकैरधिकैर्गि-
 रा । महाभुजस्तिरुमलमहारायमहीपतिः । सहिरण्यपयो-
 धारापूर्वकं दत्तवान्मुदा ॥ श्रीः ॥

V Plate—First side.

श्रीहरिसूतेस्तदिदं तिरुमलरायस्य गुरुकरायस्य शासनमति-
 बलशासनतरुकरदानस्य गुणनिदानस्य । तिरुमलरायस्य
 गिरा स्थिरकीर्तेः ताम्रशासनश्लोकान् । कार्वशासनः स्वयम्भूस्स-
 मभाणीत् सभापतेस्सुनुः । मनुनीतेस्तिरुमलमहारायस्य शास-
 नात् । वीरय्यगणपाचार्यो व्यलिखत्ताम्रशासनम् ।

Implicatory Verses 4 Lines.

V Plate—Second side.

चिन्नओरम्पाडु

जिह्ममडकः

ĀJĪVAKAS

(FROM TAMIL SOURCES)

BY

N. AIYASWAMI SASTRI

Three Śramaṇa Sects

1. Ājivakas, according to a tradition preserved in Tamil literature¹ form one of the three sects of Śramaṇas of ancient time. The other two sects of Śramaṇas are Nighaṇṭavādins and Anuvādins, of whom the former are evidently the followers of Mahāvīra. As regards the latter, we have no means definitely to identify them with any sect known to us. If we, however, spell the word *aṇuvādin*, “advocate of atom theory” instead of *anuvādin* as appears in the printed Tamil books, we are easily tempted to take them for the Vaiśeṣikas. But this identity will not be possible, because this Anuvādin is classified along with non-Vedic philosophers, whereas the Vaiśeṣikas are put under the division of Vedic schools of thought.² If we, however, trace back the atom theory in the ancient literature of Jains and Buddhists, we may find that there was a sect of wanderers headed by Kakudakātyāyana holding the atom theory in a primitive form. He was renowned to be an eternalist (*sassatavādin*), an advocate of seven categories, earth, water, fire, air, pleasure, pain and soul.³ These are, for him, eternal elements, neither created, nor can be caused to be created. In these categories one may trace a background of the Vaiśeṣikas’ seven categories. Prof. H. Ui rightly points out that if this (*sassatavāda*) “is refined and consequently developed, the resultant must be atomic theory.”⁴ We may, therefore

1. நேசமாயவை தரித்துனோர் மூவர். அவர் நிகண்டவாதி, ஆசீவகன், அனுவாதி என்போர். Sivajñāna Siddhiyār, Parapakṣa, Nighaṇṭavāda, ver. 1, comm.

யானு நிகண்டவாதியுமாகிய வெம்மோடு பொருந்திய அநுவாதி யொருவன் சொல்லுவான். Ibid Ājivakavāda, ver. 10 comm

அமணரில் நிகண்டவாதி, ஆசீவகன், அனுவாதி என்னும் [மூன்று]. Ibid Bhāṭṭāchāchīrimata, ver. 1, comm.

2. Ibid. There are 17 schools enumerated under the heads of Vaidika and the Tāntrika and the Vaiśeṣika is mentioned as one of them

3. This is according to Sāṃñīnaphalasutta. According to Jaina works, Sūtra-kṛtāṅga, e.g., six categories are mentioned earth, water, fire, air, ether or space and soul See Ui, Vaiśeṣika Philosophy and B M. Barua ; Pre-Buddhist Indian Philosophy p. 285.

4. Vaiśeṣika Philosophy, p. 23.

conclude with some degree of certainty that the *aṇuvāda* referred to in Tamil literature was the same as the *sassatavāda* of Kātyāyana. These three sects are collectively termed Śramaṇas in Tamil works in contra-distinction with Buddhists and other schools of thought. This fact strikingly coincides with the Buddha's general mode of address by the same term, Śramaṇa, when he speaks of his contemporary teachers of the opposite camp other than the Brāhmaṇic one.

Present Study and its Sources

2 Eminent Orientalists have already studied the doctrines of Ājīvakas from the ancient Pali and Prakṛt sources and reviewed them systematically. But none of them had access to the Tamil sources which present us with some accounts on the system. We shall study in the sequel these sources and see whether the accounts given therein of Ājīvakas were really held by them.

The main Tamil sources for the present study are these : (1) Maṇimekhalai, (2) Nīlakeśi, (3) Śivajñāna Siddhiyār, Parapakṣa, and each of these works contains a section on the Ājīvaka system. A careful perusal of these sections will convince us that one is not solely based upon the other though the first two works might have served as the sources for the last treatise.

Founder of the Sect

3. According to Pali sources, Makkhali-Gosāla was the founder or the leader of the sect. Tamil works mention his name as simply *Markali*, a Tamil form of the term *Maskarin* in Sanskrit, *Makkali* in Pali. Evidently they have omitted the word Gosāla for the sake of brevity. They tell us nothing about his personal history. According to other sources, he was born somewhere near Sāvatti, left home-life for some reason unknown to us and became a homeless wanderer. He lived together with Mahāvira for sometime and separated afterwards. That he was received as a pupil by the latter in Nālandā, as the Bhagavatisūtra reports, is not admissible ; but the latter was in all likelihood a disciple of the former. For, the same authority tells that he predeceased Mahāvira by about sixteen years and was recognised as a teacher sometime before the latter. Uvāsaga-dasāo informs that Sāvatti was the head-quarters of his order.¹

1. Cf. B. M. Barua ; Pre-Buddhist Philosophy, Chap. on Gosāla pp. 228—300. One may find there some more details of his life. It has been also pointed out there that the term '*Maskarin*' is explained by Pāṇini as meaning one who carries a bamboo-staff (*maskara*) ; a Maskarin is also known as Ekadaṇḍin. See also Post-script.

Scripture

4. Their scripture is known in Tamil works as Navakadir, "nine rays" probably comprising nine groups of works embodying the teachings of Maskarin. There is no mention of such a treatise in the Buddhist and Jain works. All that we have as records for his teachings are fragmentary allusions made by Mahāvīra and Buddha in their discourses. According to Bhagavatī Sūtra, says Dr. Hoernle, Gośāla's system was taken from the eight Mahānimittas, a portion of the Puvvas (*pūrva*), originals which were taught by Mahāvīra to his disciples."¹ This extract has been made by him in order to show that there is no difference in doctrine between Gośāla and Mahāvīra beyond *determinism*. However, the statement of the Sūtra is not relied upon; since it is replete with incorrect and contradictory accounts. Nor do we believe with Hoernle that there is no doctrinal difference between these two thinkers. One may usefully refer to Prof. Barua's accounts of Gośāla and his philosophy² where points of agreement and of disagreement between them are well demonstrated. Therefore the scripture known as Navakadir ought to have been a Tamil redaction of some work in Prākṛt or in some ancient dialect composed by the disciples that followed in the line of Maskarin. It may be worth while to note that the sect of Ājivakas has survived its founder by many centuries. It is not probable that that religion which continued as one of the popular ones for centuries both in the North and South of the country, should have been destitute of any appropriate scripture. It is most unfortunate that this important work on this sect is no more traceable in Tamil land.

Ethics

5. Maskarin's teaching may be divided into two parts, ethical and philosophical. Our Tamil works give us no idea of their estimation of the former part of his teachings, except Nilakeśi's saying³ that he has enjoined on his disciples to abide by strict moral observances. And in the same breath it also accuses Ājivakas that they are mere sensualists.⁴ A similar charge has also been framed in almost all the Jaina works. Mahāvīra himself, it is reported, abuses Maskarin for teaching "that an ascetic commits no sin, if he has intercourse with woman". And again he charges the followers of

1. "Ājivakas" in the Encyclopaedia of Religion and Ethics.

2. Pre. Bud. Indi. Philosophy.

3. சீலங்கள் காத்து.....செப்புகின்றாய். ver. 721.

4. Ibid verses 678, 687 with commentary அருகிருந்தார் தாமறிய வாசைகளை = எல்லாருமறிய தொழில்செய்து ஜீவிக்கிரானே. தொழிலாவன கர்ப்பநியாள் முதலாயின.

Maskarin with being "the slaves of women". To this charge, says Hoernle, Maskarin laid himself open by establishing his headquarters, according to Bhagavatī Sūtra, in the premises of a potter woman.¹ Nīlakeśi, however, unconsciously admits that they observe śīlas, though they deny fruits to them.² If Maskarin's teachings were really immoral as Jaina records describe he could not have gained an enormous influence in those days so as to induce the ancient monarchs like Aśoka to pleasingly dedicate cave-dwellings and other gifts³ to the followers of his teachings. We find from the Buddhist sources that they indulged in the practice of a rigorous form of asceticism.⁴ Therefore Prof. Barua observes that they were men of right living and in this mode of right living they were followed by both the Jains and the Buddhists.⁵

They are Niyativādins, advocates of the theory that everything is fixed by *niyati*, fate: There is not for them an immediate cause for any effect; every change or effect is pre-determined. So they are also called *ahetuvādins*, non-causalists. They deny the validity of causes in the sense that no effect has an immediate cause. Now the question may be asked: Do they admit the efficiency of *karman* in producing its result? On behalf of Ājīvakas, Jains answer this question negatively. They dub the Ājīvakas as Akriyāvādins, *i.e.*, they deny the validity of action, *karman*. Ājīvakas, according to 'Sāmaññaphala Sutta, say that there is no spiritual development out of moral observances.

It is really mysterious to find that they should enjoin the moral observances and at the same time deny the validity of such observances in respect of producing their fruits. It is difficult to judge correctly Gośāla's position in this matter unless we have a

1. Hoernle, Encycl. Rel. Eth.

2. Ver. 697. உண்மிக் கொண்டுக வுண்டுக தின்மிக் வென்றிவைகள் கூறியிடு
உரிகதம் உண்டான், Ver. 721 சிலங்கள் காத்துக் குணனின்மையைச் செப்பு
கின்றாய்.

3. Dialogue of the Buddha, II, p. 71 n. 1

4. Ibid.

5. Dr Hoernle writes on the term "Ājīvaka" thus: The name was not taken by themselves, but given to them by their opponents and their mouth it was meant to be approprios Gośāla by his conduct laid himself open to the charge of insincerity in that he practiced religious mendicancy, not as a means of gaining salvation (*mokṣa*) but as a means of gaining a livelihood as a mere profession (*ājīva*) The name *ājīvaka*, it appears, was originally meant to stigmatize Gośāla and his followers as "professionals."

6. तत्थ नत्थि: इमिनाहं सीलेन वा वतेन वा तपेन वा ब्रह्मचरियेन वा अपरिपक्वं वा कम्मं परिपाचे-
स्सामि । परिपक्वं वा कम्मं पुस्स पुस्स व्यन्तिकरिस्सामीति ।

recorded teaching of his own. It is said in the Maṇimekhalai that man's success or failure in life is determined during the embryo stage by the fate, fixity or fixed order or method (*niyati*). But what is that fixed order? May it be the fixed order of the fruits to be enjoyed in life due to *karman*, action done in the previous life? The Maṇimekhalai seems to have that idea in the following line : முன்னுளதுமே பின்னு முறுவிப்பது, "the previously existing fixity or fixed order itself brings forth the result in the after life or afterwards." The Śivajñāna-siddhiyār also lends support to that supposition (v. below). But the Pāli sources do not agree in this respect with Tamil works; for, it is plainly stated there that both the fools and wise will equally put an end to miseries after wandering in transmigration exactly for the allotted term.¹

Philosophy

6. However, the Philosophical aspect of the system has been detailed to a fuller extent in the Tamil works. Of them, the Maṇimekhalai is more elaborate and fuller in its description. Next comes the Śivajñāna Siddhiyār which has adopted almost all the points from the former. The Nīlakesī is very meagre and pays a greater attention to the criticism of the system than to its description. We may sum up their descriptions of the system as below :

(1) Ājivakas accept five kinds of atoms, earth, water, fire, air and life. Of these, only the life is endowed with knowledge and others are not. Each of them is defined in order. The Maṇimekhalai and the Siddhiyār at the end of the description, add two more : pleasure and pain ; both of them are atomic. The Siddhiyār says that these two were added by one who was the associate of the Ājivakas *i.e.*, anuvādin.

(2) They are beginningless, eternal, indestructible and indivisible. Their nature cannot be transformed into another. They do not penetrate one into another, but they can severally assemble together and assume varied forms such as mountain, bamboo, diamond, etc. The Siddhiyār points out that though no atom can enter into another, they could enjoy mutually co-operating together, (பொருத்தி வாழுமம்). The Maṇimekhalai says : Only a man of divine vision can perceive single atoms.

1. ह्रवं नत्थि दोणमिते सुखदुक्खे परियन्तकटे संसारे नत्थि हायनवद्दने नत्थि उक्कसावकंसे ।
सेय्यथपि नाम सुसुल्ले खित्ते निव्वेठियमानमेव फलेति । एवमेव बाले च पण्डिते च सन्धाविवा संसरित्वा
दुक्खस्सन्तं करिस्सतीति ॥

Sāmaññaphalasutta (Dig. I. p. 54)

(3) The Maṇimekhalai describes the process of assembling of atoms thus : “ While forming into great elements (*bhūta*), they do not assemble either in an unequal number or in an equal number, but can assemble by full, three quarters, half and one quarter [of atoms].”

The Siddhiyār makes it clearer : “ While joining together, no three, leaving one outside, assemble together, nor can the two, leaving the other two outside, do so. The process of their joining together is this : Four of the earth, three of the water, two of the fire and one of the air assemble together. Thus, the earth, water, fire and air are formed with their respective qualities.”

(4) The Siddhiyār says : Life-atom is imperceptible, becomes embodied [in a body] through its own *karman*. Only Arhan can perceive it. It can, by its own nature, enter into all things constituted of four kinds of atoms. When it becomes embodied in a body, it takes all the qualities of the body as if its own. The jīva knows by means of contact (ஒட்டி), pressing on (சூட்டி) and mingling (கலப்பி) [with the corporeal things]. According to the Nīlakeśi it is blue in colour like the *pālai* fruit and occupying sufficient space sidewise of five hundred yojanas in height.

(5) The Nīlakeśi states that they have accepted four aspects of organic growth or becoming :

- a. This will become that ; e.g., a female child must inevitably grow into a full developed woman.
- b. This becomes that, through a definite process of growth, i.e., the growth into woman-hood must be due to proper feeding and bringing up.
- c. This will grow up to that ; e.g., woman-hood is the limit of growth.
- d. This will become that after a lapse of a definite period of time ; e.g., the full developed womanhood will occur only on the 12th year of the age.¹

(6) The Maṇimekhalai states that there are six classes of birth : black, black-blue, green, red, yellow and white. The final stage, i.e. Release (*viḍu*) is of extremely white (சுழிவெண்மை).

The Siddhiyār gives six classes of colour : white, yellow, red, blue, extremely white and green. Of these, it says, the extremely white goes to the final stage (*viḍu*).

1. Nīlakeśi, Introduction pp. 238-9. They are mentioned and illustrated in vers. 704-5.

(7) The Maṇimekhalai and Siddhiyār describe two kinds of released persons : Sambodhaka and Maṇḍala.

(8) There are eight kinds of result determinable at the stage of embryo : acquisition, loss, obstruction by obstacles, migration to some other place, suffering misery, enjoying pleasure, losing what is obtained, birth and death, (Maṇimekhalai).

According to the Siddhiyār they are : acquisition of wealth, etc., their privation, misery, pleasure, life continuing with the body, emigration to other country, old age and death. And they are said to be resultant of the action done in a previous birth and also determinable at the embryo stage.

7. So far the summary of the theoretical structure of the system. Now we may proceed to examine whether the above account is testified by the other sources. The theory of seven categories is generally attributed to Kakuda Kāṭyāyana, never to Maskari-Gośāla. We find for the first time this doctrine attributed to Maskarin in Tamil works. According to this account, we may surmise that he has accepted a two-fold broad classification of substances, *viz.* jīva and ajīva, the former comprising all the living beings and the latter all the other elemental groups. Curiously enough the Tamil sources fail to describe the well-known classification of living things which has been made by Gośāla and Mahāvira according to the number of senses the living things possess. Things with one sense, the sense of touch comprise the four elemental groups and the vegetable kingdom. The creatures like animal-culoe, worms, etc. are endowed with two senses, touch and taste; ants, bugs and moth, etc. with three senses, touch, taste and smell; mosquitoes, gnats, scorpions, locusts and butterflies, etc. with four senses, the above three and sight. Beings with five sense organs are subdivided into infernal beings, animal, men and gods.¹ These living things are all placed in an order of physically progressive scale. One may infer from this classification that Gośāla admitted only one main category, the category of living things, and that there is nothing, for him, without life.

It is to be stated that Kāṭyāyana's classification of things is more logical and philosophical, whereas Gośāla's one is merely a convenient grouping of living things. Though Gośāla does not, in the classification of things by the number of senses, distinguish apparently between life and non-life, yet we may assume that he had such distinction at heart; otherwise he would have been a

denial of separate reality to life just like Ajita, the leader of the materialists of his time. Therefore his statements like "All are living beings; there is nothing without life" should be interpreted that life, *jīva*, by its nature joins with the body as well as with the four kinds of atoms, as the *Siddhiyār*¹ points out; and not that he thereby denies distinction between life and non-life. In these circumstances, may we suppose that *Kātyāyana*'s theory of seven categories is also impliedly acceptable to *Gośāla*, which implication led his later followers to embody it in the structure of their own philosophical system as *Tamil* works testify?

It remains to be noted that the items Nos. 1 and 2 in the above summary coincide to some extent with the theories of *Kātyāyana* as described in the *Sāmañña-phala*² Sutta. It is, however, said that *Kātyāyana* takes pleasure and pain as two principles of change. "The eternal elements of being, earth, etc., mechanically unite or separate by pleasure, and pain inherent in each of them". We do not find anything of that kind in *Tamil* accounts.

Items Nos. 3, 4, 5 and 7 have no parallels in the other sources, and may be considered to be later doctrinal developments of the school.

The item 6. refers to *Gośāla*'s theory of six classes (*chalābhi-jātiyo*) of mankind. They are, according to the Buddhists, six colours:³ the black, blue, red, yellow, white, and supremely white. Here the *Maṇimekhalai* gives six kinds of colour relegating the supremely white to the released person; whereas the *Siddhiyār* speaks of only six colours including the supremely white.

The item 8 speaks of eight kinds of Karma resultant. The Jaina authority quoted by B. M. Barua, mentions only six kinds: लभ, अलभ, सुख, दुःख, जिवेयं, मरणम्⁴. *Jūānaprakāśar*, commenting on the *Siddhiyār* (ver. 9) remarks that the *Nighaṇṭavādin* accepts six kinds: gain, loss, pleasure, pain, old age and death, and the *Ājīvaka* who branched off from him accepts 8 kinds. May we believe, therefore, that the *Bhagavatisūtra*'s enumeration of six kinds of result is also acceptable

1. See ver. 3 below.

2. कतमे सत्तकाया । पठविकायो आपोकायो तेजोकायो वायोकायो सुख दुःखे जीवसत्तमे । इमे सत्तकाया अकटा अकटविधा अनिम्माता वञ्छा कूटदृष्टा एसिकट्ठायिदृठिता । ते न इज्जन्ति न विपारिपमन्ति । न अञ्जमञ्जं व्यावोधेन्ति । नालमञ्जमञ्जस्स सुखाय वा दुक्खाय वा सुखदुःखाय वा ।

3. From *Buddhaghōṣa*'s comment. Barua's interpretation of colour, see *Pre. Bud. Phil.* p. 309.

4. See *Pre. Bud. Phil.* p. 316.

to Nighaṇṭavādins, Digambara Jains ? Some similar idea is also met with in the Buddhist literature ; see. *e.g.*, Saṅgīti Suttanta, Dig. III, p. 260 and Dharmasaṅgraha, LXI :

अष्टौ लोकधर्माः लसोऽलसः सुखं दुःखं यशोऽयशो निन्दा प्रशंसा चेति ।

Tamil Sources.

8. Before proceeding to narrate the full description of the Ājivakas' doctrine as set out in the Tamil works, I may say a few words as to their reliability and authenticity so far as the sections on this sect are concerned. Since the Maṇimekhalai is considered to be one of the earliest Tamil works, and has been placed somewhere between A. D. 250 and A. D. 700, the reliability of its account of the school cannot be easily called in question. We have ample evidence to prove that in the early period the sect was a living faith in South India side by side with Jainism and Buddhism. The Śilappadikāram, for example, testifies its existence in the following line : கண்ணகிதாதை கடவுளர் கோலத், தண்ணலம் பெருந்தவத்தா சீவகம் முன், புண்ணிய தானம் புரிந்து அறம் கொள்ளவும். (Chap. XXVII, 98-100). It may be inferred therefore that Puhār, the old capital of the Chola kingdom was the centre of the religious sects, such as Ājivakas, Jains and Bauddhas. And further the Maṇimekhalai's account agrees in many respects with other sources of Jains and Buddhists.

9. The Nīlakeśi's description, as it has been stated before, is very meagre and describes only those points condensed in the above summary, item Nos. 1 and 2, though it cannot be denied that during the period of its composition,¹ the school was actually in existence in South India. Its main contribution to our knowledge relating to the school consists in the theory of four aspects of the organic growth, summarised in the item 5 above. It is, however, amusing to note the discrepancy in the statement that life is blue in colour like *pālai* fruit and occupying a space sidewise of five hundred yojanas in height. The Nīlakeśi itself, in describing previously the five fundamentals, states that life is atomic. All the other works, in describing the nature of life, give us the impression that its original colour is supremely white or absolutely pure, and it is discoloured according to the environments it has to pass through.²

10. (a) The Śivajñāna Siddhiyār sets out a comprehensive survey of the system, devoting ten verses for its description and six verses for its refutation. The author of this work is Aruṇandi Śivāchārya, a

1. The date of Nīlakeśi is discussed and fixed between the first and fifth century A. D. by Prof. Chakravarti.

2. See the above summary, item 6 and Pre. Bud. Phil. p. 309.

reputed Śaivite scholar of the Tamil country. The *Saṅkalpanirākaraṇa* of Umāpatiśivāchārya says that he composed it in 1313 A. D. So we may take the period between 1275 and 1325 A. D. as his palmy days. Now the question is to be asked to oneself whether the sect of Ājīvakas was a living faith in South India in a period as late as the 13th and 14th centuries A. D. Dr. Hoernle believes on the authority of some temple Inscriptions¹ that the sect was actually living in that period in South India. Prof. Chakravarti challenges his view and says that Hoernle was wrong in reading in the Inscriptions the word 'Āśuvaka' for 'Ājīvaka'; he further contends that the school disappeared in South India from the later part of the 7th century A. D. and onwards. Therefore he says, the Siddhiyār, which describes the doctrine from mere hearsay, cannot be accurate. The main argument that he has set forth for his contention is that Appar and Sambandar, the two earlier Tevāra singers do not show any acquaintance with the Ājīvaka school. They often attack Jainas and Bauddhas, two schools, rivals of Śaiva Religion, but they do not so attack the Ājīvakas. This kind of argument is not at all decisive and formidable. The absence of reference to them in the Tevāra hymns need not be explained by the only supposition that the school was completely forgotten without any trace in that period; but it would also be explained that the school was no more a prominent and powerful rival religion as Jainism and Buddhism; and that it had been reduced to the position of a sub-sect of Jainism. The Nīlakeśi itself says that the Ājīvakas are not quite strangers to us, but they belong to our community: அயலியர் தாமல்ல வாசுவகர்கள்² (ver. 669, b.) To suppose with Prof. Chakravarti that the sect was completely forgotten without any trace is quite contrary to history. No religion or sect could disappear abruptly but it could vanish either by conversion of its adherents to another faith or by driving them away from the land or by its absorption into another faith through compromise. On the authority of Silāṅka in the 9th century A. D. and others³ who identify Ājīvakas with Digambaras, we may surmise that they were absorbed into the Digambara sect and lost prominence as an independent sect in the latter

1 Inscriptions of the Perumāl Temple at Poygai near Virinchipuram, Nos. 59-64, printed in the Introductory essay on Nīlakeśi, pp. 252-261

2. Comm திகம்பரத்வமொப்பினும் அநேகாந்தவாதிகளாகிய நீக்கிரந்தரல்லர் ஆசுவகர். The same repeated by Jñānaprakāśar திகம்பரமொப்பினும் அநேகாந்தவாதிகளாகிய நீக்கிரந்தரல்லாத வாசுவகனென்க. (Siddhiyār, Ājīvakavāda, ver. 1, comm.) It means. Though the Ājīvakas are similar to Digambaras probably in nakedness, they differ from the latter in respect of *anekānta-syādvāda*.

3. Abhidhānaratnamālā and Halāyudha. See Enc. Rel.

periods of the Christian Era. It is also probable that the followers of Kāṭyāyana school were, long ago, at a very early period, absorbed into the Ājīvaka sect, leaving some traces of their own philosophy into the metaphysical arena of the Ājīvaka school. Instance for such an amalgamation is not absolutely lacking in the history of Indian philosophy. The union of the Nyāya-Vaiśeṣika system at a later period may be cited as a fitting example here. So the sect might have continued its existence as an amalgamated faith to Jainism, till as late as the 13th and 14th centuries A.D., the period of the Siddhiyār. This will well explain the reason why the Siddhiyār describes first the Digambaravāda and then the Ājivakavāda: whereas the Maṇimekhalai describes them in a reverse order, that is first Ājīvaka's system and then Nighaṇṭa's one which order is also exhibited in the Pāli Suttas. Moreover, if one studies carefully the section in the Siddhiyār, he will be sure to gain the impression that the author speaks of the system on his own personal acquaintance with it as well as his book knowledge.

(b) Prof. Chakravarti, in his eagerness for fixing up the date of the Nīlakesi, remarks that the knowledge of the Ājīvakas exhibited in the Siddhiyār and its commentaries is not quite accurate and is probably based upon pure book knowledge and that too imperfect. His reason for this remark is that the author of the Siddhiyār, while proceeding to examine the systems, creates the impression that these two (Ājīvakas and Nighaṇṭas) are the subsects of the same school.¹ It will be shown that his above remarks and reasoning are quite superficial and erroneous. The author, at the outset, commencing his investigation of the systems, points out that Nighaṇṭvādin is one of the Śramaṇas who resemble one another in respect of the following facts: 'worshipping the Aśoka tree as god, denying the authority of the Vedas, a desire for the severe form of asceticism, discarding the clothes, getting their body dirty [for want of daily bathing], giving up the household life, eating food to the full capacity of the belly, covering their body with mat, and carrying in their hand a bunch of peacock's feathers.

These features according to him are common to all Śramaṇa ascetics. Here one commentary remarks that the Śramaṇas

1. Nīlakesi, Intro. p. 9

2. வாசமா மலரசோக பேணி மறைந்தியோடு மலையுந்தவத்
தாசையாலுடை யகன்றுமாசினை யடைந்தில் வாழ்தருமறத்தினிற்
பாசமானது தவிர்த்து பண்டிபடவுண்டு பாயினொடு பீலிமே
னேசமாயவை தரித்துளோர்களினிகண்ட வாதினைய நிகழ்த்துவாம்.

Nighaṇṭavāda, ver. 1.

possessing such common features are divided into three sects, *viz.* Nighaṇṭavādin, Ājīvaka and Aṇuvādin (printed book reads Anuvādin). But Jñānaprakāśa, another commentator divides them into two only, Nighaṇṭavādin and Ājīvaka. Probably he was not aware of the tradition, dividing them into three as recorded by the other commentary. Again commenting on the word "Nighaṇṭa", Jñānaprakāśa says that Nighaṇṭavādin has no dress, whereas Ājīvaka has it. This statement goes quite contrary to the text of the Siddhiyār itself. So we must candidly admit that he was wrong in this respect. On the authority of the Buddhist sources,¹ we may fairly assume that the Ājīvaka ascetics were naked like the Digambara sect of Jains. The commentary on the Nīlakeśi also has stated this clearly:² திகம்பரத்வ மொப்பினும், etc. Thus we have seen that the Siddhiyār and its commentary meant to convey the idea that both the Ājīvakas and Nighaṇṭavādins were brother communities possessed of some common features and collectively known as Śramaṇas. But they have nowhere stated that these two are the subsets of the same school as Prof. Chakravarti reads. It has already been stated that the Buddha himself addressed them collectively as Śramaṇas in contra-distinction with the other Brāhmaṇa ascetics;³ hence it is not an innovation of the Siddhiyār or of its commentary to dub these two sects 'Śramaṇas'. One cannot be sceptic in regard to the fact that these sects are historically inter-connected; for the two leaders of these sects, Gośāla and Mahāvīra, according to Jaina sources, are associated either as a teacher and pupil or in some other manner. We, therefore, have to dispose of the above remarks of Prof. Chakravarti as unfounded and that they were made in his eagerness for fixing the date of the text.

(c) Now it remains for us to say that the Siddhiyār's description of the system is accurate, or more accurate than even the Maṇimekhalai's in some respect;⁴ and it agrees perfectly with Pāli authorities. One may entertain a doubt whether the author of the Siddhiyār could have utilised the Nīlakeśi as one of the authorities on the sect, although the commentator Jñānaprakāśa quotes two verses from the Nīlakeśi, *viz.*, the verses Nos. 671 and 673, (v. Sidd. ver. 2, comm.) and also takes the ideas from the commentary on the Nīlakeśi. If we study carefully the commentary of Jñānaprakāśa on the Ājīvaka section of the Siddhiyār, we may guess how many authorities he had before him for consultation. He cites the following passages which are not traceable in the other available works:

1. Dial. Bud. II, pp. 221, 227, n 1.

2. Nīlakeśi, ver. 669, (p. 275). See also Note No. 2 on p. 412.

3. See para 1 above.

4. e.g., it gives six colours only instead of seven in the Maṇimekhalai,

- (1) ஒட்டுத்தீட்டுக் கலப்பினோருமுயிர் தானிவற்றை, பட்ட பொழுதுடலின் பால். (ver. 8, comm.) p. 264.
- (2) இசைத்தலியன் மண்டலிரங்கி யென்றோ, யிசைப்பாமஉர்க்கென் மீண்டு.
- (3) மண்டலர் தாமாக்கையுற்று வாக்கினால் நூலுரைக்கின், மண்டலத்தார்க் கொப்பாமதி.
- (4) ஆக்கையிலரென்னி லறிவுமில்ர் காணஉர்க்கு, வாக்குமிலை யென்றேமதி.
(These three quotations in the section, refutation of the system ver. 2. comm.) p. 270.
- (5) உணராதுயிர்வினையைப் பூதவுடலை, புணராது தானே புரிந்து.
- (6) ாட்டும் வினைக்குமறிவில்லை யயிர்க்காகத்தைக், கூட்டவல்ல தில்லையெனக் கொள்.
- (7) மண்ணீர் உனிஉளிக்கு மில்லை மதியனஉக, எண்ணுமுயி ரினையெங்ஙன்.
- (8) உடலைச்சமைக்கவு ய்ருமறியா, துடலினையொன் றப்பிரியவும்
- (9) காட்டுமினவ சிவனை கன்மத்தடலுயர்க்குக், (கூட் ?)டும் பிரிக்குமெனக் கொள்.

(These 5 quotations in the same sec. ver. 6. comm. p. 275.)

MAṆIMEKHALAI

(Chap. XXVII, ll. 108—166)

Ājivaka System.

11. The heroine, Maṇimekhalai, approaching an old philosopher, well-versed in the Scripture of Ājivakas asked: Who is your teacher? What are your Scriptures and their contents? [The philosopher replied the following:]

I. Our teacher is one who has boundless knowledge of all the limitless objects that are found assembled and experienced everywhere and eternally.

II. The contents of the scripture are :

(1) Five [fundamentals] viz., one life, the knowledge-giver and four kinds of atoms.

The life-atom becomes aware on contact and sight (உற்றும் கண்டும்) [of the objects, and unites with and separates from them]. The four kinds of atoms are earth, water, fire and air. These will form into mountains, trees and bodies, and also become separated into several parts.

α. That which becomes aware of those kinds [of atoms], is called life.

β. Earth becomes a hard substance.

- c. Water is a substance which possesses a cool touch and [sweet] taste; it goes downwards into the earth.
- d. Fire is (hot) and has the nature of moving upwards.
- e. Air has the nature of moving crosswise.

Thus these become to possess different natures quite opposite to one another.

The beginningless atoms are incapable of being destroyed even in the face of destructive weapons; nor could they penetrate one into another, being born for the first time. The soft water-atom could not transform into the earth-atom. No atom could be broken into two. They could not expand (*lit.* fly) like a piece of rice (அவல்). They are capable of moving about, and of submerging and emerging. They are capable of severally assembling together and of appearing like mountains, etc., and again are capable of dissolving into their respective original forms. They are also capable of forming into very hard diamonds. They, having grown into bamboo, could also suffer making holes; and they could also grow as vegetables.

These [four kinds of] atoms which have spreaded over all the limits or boundaries of the earth like the full moon, will not, while composing into great elements (*bhūta*), assemble either in unequal number or in equal number, but will assemble respectively by full [quantities], three quarters, half and one quarter [of atoms].¹ Being cohered very closely in such a manner, they get their respective names (earth, etc.). If they are not cohered in such proportion, they could not possess their respective definite functions such that some combinations of atoms become hard as earth, some submerge as water, some burn as fire and some move crosswise as air.

A man of divine vision only can perceive single atoms; and the ignorant sees only the great elements, the aggregates of atoms, just as a man who is incapable of seeing a single hair, perceives a great number of circle-like hairs in the dusk.

(2) There are six classes of birth, *viz.* black birth, black-blue birth, green birth, red birth, yellow birth and white birth. One who takes birth, by way of necessity (பாற்பட்டு) in these classes of birth [arranged] virtually in a progressive scale (பெண்புதுவரிசையில்) will be born in a birth [known as] supremely white and get liberated.

1. This is made very clear in the *Siddhiyār*, see para 6, (3) above; also the extract from it below.

(3) One who attains to that [supremely white birth] is eternal. This birth is characterised with the character of a good way-farer.¹ One who descends from this birth by accident is characterised with the character of a Maṇḍala.

(4) Acquisition [of wealth], privation [thereof], obstruction, migration to some other country, suffering misery, enjoying pleasure, losing what is obtained, birth and death are allotted [to man] during the embryo stage.

(5) Pleasure and pain are considered to be atomic.

(6) The already existing fixity (or fixed order) only causes to obtain [fruits] afterwards.

This is the method of [teaching contained in] the Scripture of Markali.

NĪLAKEŚI

Chap. VI

Ājivakavāda

12. Nīlakeśi, arriving at the village, Śamadaṇḍa by name from the great Kukkuṭanagara (=Uraiyr), came to know on enquiry put to one of Lingayists standing near by that it is the monastery of the Ājivaka teacher, Pūraṇa by name. She was also informed that his followers, the Ājivakas are not quite strangers to her sect.

She further inquired: Who is your teacher (Āpta)? What are your Scripture and the fundamental things [contained therein] and their functions (*pravṛtti*)? She was given the following answers:

I. Our teacher is Markali (=Maskarin).

II. Our Scripture is [the group of works called] nine rays of light (ஒன்பது வாங்குதிர்).

III. The subtle fundamental things are five in number, their natural functions are unchangeable.²

I. Our teacher being perfect in knowledge, free from all Karmas, will neither act nor speak. He is always characterised by inaction and silence. He maintains silence lest he should injure the minute

1. செம்போக்கினியல்பு. This seems to be a wrong translation of Saṃbodhaka; because the Tamil term would mean the word like Sugata and not Saṃbodhaka. There ought to be Saṃbodhaka here. The Siddhiyār has made this point abundantly clear.

2. The commentary points out: what is existant cannot be destroyed; what is non-existent does not come into existence. The natural functions are submerging and emerging.

living beings that cram the space all around. Besides silence and inactivity, he is also characterised by the absence of old age and decay. His appearance is unintelligible and inexplicable as the rain-bow in the sky. His disappearance is equally without any cause or explanation. Possessed of unblemished knowledge, our teacher is called the Pūraṇa or Perfect.¹

II-III. The sacred scripture, *Nine Rays of Light*, which describes *inter alia* the main contents, and their supreme aim, may be said to set out collectively five kinds of atoms which are corporeal (*mūrta*). These five categories are the atoms, earth, water, fire, air and life. These are five kinds of reals which have different natures but no qualities. The earth has touch, taste, colour and smell but no sound. Water has the characteristic of coldness, fire heat, etc., air sound and life awareness. These are the essential characteristics of the five different kinds of atoms which constitute the reality. In spite of this distinctive nature possessed by different atoms, the atomic aggregates of earth, water, etc., have no guṇas or qualities. These aggregates are capable of disintegration and co-integration. One kind of aggregate like earth can absorb the other, but still they are not capable of inter-penetration. Though we speak of moments, we do not recognise the category of time as such. These are the real Tattvas for us.²

Then the Nīlakeśi commences to refute in detail the Ājīvakas' doctrine. In the course of refutation we are led to infer that the following points also form parts of the Ājīvakas' system of thought.

(1) They have accepted two Devatās, Okkali and Ōkali who revealed their scripture, *The Nine Rays of Light* (ver. 681).³

(2) They have not accepted guṇas apart from the thing. There is no distinction whatever between the nature and thing. So they have rejected their separate reality. The absence of guṇas is inferred from the fact of their inseparability from the things, (ver. 671).

(3) Things are eternal; what is existent is incapable of destruction, and what does not exist is incapable of coming into existence, (vers. 694-698).

(4) They hold that charity must be performed, but there is no merit out of it; murder should not be committed, but there is no demerit (*pāpa*) out of it, (vers. 697 and 721).

1. Nīlakeśi. Intro. p. 232.

2. Ibid.

3. According to the tradition recorded in the Siddhiyār, it was Maṇḍala type of released person that revealed the scripture.

(5) Four aspects of organic growth or becoming (see para 6 (5) above), (vers. 704-5).

(6) They hold that the life is a thing of blue colour like the *pālai* fruit, occupying sufficient space sidewise and of five hundred yojanas in height. There are innumerable jīvas of this type existing in abundance in this world, (ver. 712).

(7) They believe that there are innumerable jīvas in the world; if they are lucky enough to obtain Mokṣa, then there would be none left in the world, and the spring of Saṃsāra will dry up. Hence in order to maintain the world of life intact here, they have invented the doctrine of *Maṇḍalamokṣa* according to which even jīvas which have attained Mokṣa will come back to Saṃsāra in order to keep the latter going,¹ (ver. 716).

ŚIVAJÑANA SIDDHIYĀR

Ājivakamatam

13. The Ājīvakas, one of the Sramaṇas, who, [as it were] on account of open declaration "Just as I pity myself, so I will pity other's selves, pluck their hairs to the distress of their selves, and who are characterised with preaching dharmas that cause miseries to all living beings on earth, say the following (ver. 1):

One who has a boundless knowledge has graced from immemorial time a Scripture, the contents of which are five kinds of atoms described through-out. These five kinds of atoms are: earth, water, fire, air and jīva. Their natures being analysed, the nature of the earth is hardness, of the water coldness, of the fire heat, of the air motion and of the jīva awareness (2).

The Earth and water have the tendency of spreading downwards. The fire and air have the tendency to move upwards. The jīva has tendency to join with the body, and when it becomes separated from it, it could join also with those [four kinds of atoms, earth, etc.] When it stands joined with, the jīva takes as if its own those qualities of the things it has joined with. This is the method of describing the fundamental things in brief (3).

The [first] four atoms are destitute of knowledge; they could not be transformed into one another out of deterioration; nor could they penetrate into one another; they could however, enjoy combined existence, mutually co-operating together. They do not cohere for the first time without doing so from immemorial time. They

never abandon their old natures. They never assemble one by one, and never change their own course of activities (4).

Note. Jñānaprakāśa and other commentators remark: Atoms are eternal although they appear to have origination and destruction; for example, planets, Mars, etc. remain always the same although they do not shine at the day time of the sunlight, but only at the night time, (*cf* Nīlakeśi. ver. 695).

They are not liable to any one of the following acts: creation out of some substratum, sustenance, partly destruction (*samhāra*), complete destruction (*sarvasamhāra*), liberation, transformation, dissolution and breaking. They are present even beyond this vast world-egg. They could be co-existing even among the heterogeneous things; and they are of one and the same nature and omnipresent everywhere and in all times, past, present and future (5).

The jīva atom is imperceptible, and being born through its own *karman* becomes embodied, and then only men of this world can perceive it. But the god of heaven, *i.e.*, the Aruhaparama in the heaven only can have the vision of the atomic jīva. It can enter into all things that are counted into four kinds of atoms leaving the [last] one. So says the scripture (6).

While composing together, no three, leaving one outside, compose together, nor do two, leaving other two outside, compose together. The method of composing together is this: Four of the earth, three of the water, two of the fire and one of the air compose together. Thus those atoms compose into earth, water, fire and air with their respective nature. So says the scripture (7).

There are six colours, white, yellow, red, blue, supremely white and green. Of these colours, the supremely white is assigned appropriately to the highest absolute state of life. The rest are associated with the corporeal things. The real *i.e.*, jīva gets aware [of things] by means of contact, (ஒட்டு) pressing on (தீட்டு) and identifying itself (கலப்பு) [with the corporeal things] (8).

Note. ஒட்டு, தீட்டு, கலப்பு are explained in the commentary thus: ஒட்டு, ஞானைக்கேட்டலாலும், by hearing scripture, தீட்டு, விடயங்களைத் தீண்டலாலும், by getting into touch with the objects, கலப்பு, இந்திரியங்களை கலத்தலாலும், by identifying itself with the senses.

Acquisition [of wealth,] etc., their privation, misery, pleasure, life-continuity, emigration to other country, old age and death: these eight are beforehand allotted [to each individual] during the embryo stage. This world revolves according to the fixed order or method of

consciously performed [action in the previous birth] (தேறியபிழிற் பட்டுச் செல்வது இவ்வுலகம்). So they declare (9).

Note. Jñānaprakāśa points out that the Nighaṇṭavādin accepts 6 kinds of results : gain, loss, ease, disease, old age and death. Those who branched off from him accept eight.

Adding two more categories, *viz.*, merit and demerit (*puṇya* and *pāpa*) to the above five, seven categories are counted on the whole. So declares one who belongs to us. Those who realise that the Supreme Knowledge is of this nature, will have the vision of the highest stage of life.¹ (10).

Note. “So declares one who belongs to us” commented upon in the commentary thus : He is Anuvādin who has joined with us (Ājivakas) and Nighaṇṭavādins.

In the course of refutation of the system, the Siddhiyār mentions the following point :

There are two types of the Released person (=Aruha-paraman) ; *viz.* Maṇḍala and Saṃbodhaka. The former is characterised with the character of coming down on earth and of imparting the sacred scripture [to the world]. The latter remains always in the highest stage of life, the highest matchless place, and keeping silence-vow and yet conscious of all things (ver. 2).

Note. The commentary notes that he appears on earth only on rare occasions just like the rain-bow in the sky ; *cf.* rain-bow example in the Nīlakeśi, ver. 684.

Postscript.—Since I sent my article on “Ājivakas” to the press, I secured a copy of Prof. B. M. Barua’s paper on this subject published in the Journal of the Department of Letters, Vol. II. The author has spared no pains to collect a good deal of information connected with the Ājivaka sect from Pāli and Ardhamāgadhī sources. He traces from the Nikāya and Jātaka works that there were before Gośāla, two leaders of the sect, namely Nanda Vaccha and Kisa Saṅkicca. Makkhali Gośāla according to the Jaina sources is known as Maṅkhaliputta, *i.e.*, son of a Maṅkhalī, a mendicant who earned his livelihood by showing a picture which he carried in his hand. It is also said : “Once on his wanderings Maṅkhalī came to Śaravaṇa and failing to obtain any other shelter, he took refuge for the rainy season in the cowshed (*gośālā*) of a wealthy Brahmin Gobahula, where his wife Bhaddā brought forth a son who became famous as Gośāla Maṅkalīputta.” (p. 9). It appears to me that this anecdote looms large due

1. =பொன்னையில் வட்டம் = ஒப்பற்ற தேசம், a matchless place.

to wrong etymology of the words *Maṅkhaliputta* and *Gośāla* by the Jaina authors who always attempt to represent him as a person of most contemptible character, and of low parentage and profession. Buddhaghosa, the Buddhist commentator, again speaks of Gośāla as a servant in the household of a rich man and assumes a fanciful etymology for the name Makkhali, viz., he obtained that name on warning his employer in the words, "Tāta, mā khalih," i.e., My dear man take care lest you stumble!" (p. 11).

I have already pointed out that Makkhali is represented in Tamil works by *Markali* which is no other than *Maskarin* in Sanskrit. According to Pāṇini (sūtra, vi, 1. 154) *Maskarin* is a group of wanderers who carried a *maskara*, bamboo-staff about them. Maṅkhalī of the Jaina literature is most probably a nasalized form of Pāli Makkhali. The term Maṅkhaliputta, therefore, may possibly be explained as "An earnest or leader of a group of wanderers known as Maskarin" or in some such manner. One may note that the word *putta* in the following compounds is used in a figurative sense and not in a literal one: सच्चको निवण्टपुत्तो, देवपुत्तो, अरियपुत्तो, पण्डुपुत्तो पुराणयानकारपुत्तो, जिनपुत्तो, etc. In a latest paper the same author has also shown that the term *maskarin* was employed as an epithet of Gośāla (Vide Ind. His. Quar. III, 2). In all his papers, Prof. Barua has spelt the name of the sect as "Ājīvika." In Pāli literature we find both forms *ājīvika* and *ājivaka*. According to Pāṇini, I think, only the latter form is correct, the term ending in a suffix *aka*, a substitute for *kṛt*, *ṇvul*. Hence there is no possibility for *i* after *v* in the term, except in a verbal sense, "living", "livelihood", in which case the term will be in the feminine gender, *ājivikā*. So I have retained in my article the Sanskrit form, *ājivaka* which we find invariably in Tamil literature.

I should like to mention one more paper on the subject written very recently by Prof. A. S. Gopani under caption "Ājīvika Sect—A New Interpretation" published in the Bhāratā Vidyā, (Vol. II, part 2 and Vol. III, part I). This paper, I may say, pronounces an *exparte* verdict on the subject, having relied more upon Jaina sources, which are characteristically antagonistic to the Ājīvika sect.

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DR. POPE'S TRANSLATION OF TIRUVĀCAKAM

BY

T. P. PALANIAPPA PILLAI, B.O.L.

Of the many European scholars of varied callings ranging from missionaries to militarists who studied the Tamil language as linguists and brought their countrymen into contact with the thoughts and culture of Tamilakam, Dr. G. U. Pope may be considered the latest and the foremost. Unlike others he learned and laboured for the Tamil language, and truly loved and lived in it. Well-known are his translations into English of the Tamil books *Kuṟaḷ*, *Nāḷadiar* and *Tiruvācakam* and certain portions of *Puranānūru* and *Puṟapporulvenbāmālai*. While the versions of the didactic works were written in the earlier part of his labours, that of *Tiruvācakam*—the Śaiva hymn book of superb spiritual excellence was completed when he was an octogenarian. He enjoyed the reputation of being a first-rate translator almost up to the advanced age of his nineties.

His last work of translation is a prodigious one of great spiritual importance. Since it was completed in his maturer years, it is to be expected to be entirely free from any kind of blemish either in import or in diction. Of his translation he wrote thus in the preface:—“Versions of course can give nothing but the faintest idea of the earnestness and grace of the sage's hymns. They cannot be rendered into simple prose without entirely misrepresenting them, and to put them rigidly into metre would involve a sacrifice of exactness in the rendering. In this translation they are given line for line and almost word for word in language answering, as nearly as I know how to shape it, to the tone and manner of the Tamil originals. I find this the way in which I can produce the most literal version.”

To all those who study his version, it will be evident that he laboured his utmost to be true to the original and almost brought out the drift of the hymns in as faithful a manner as was possible for a good scholar of Tamil literature. Yet on examination, we find there are certain instances in which he misunderstood the significance and rendered wrong translations. Of course it is venial in the case of a foreigner especially when his attempt was for a work which had no authentic commentary then. Of such instances I venture to point out a few for the benefit of the readers.

The following hymn from 'Koyil Mūta Tiruppadikam (கோயில் மூத்த திருப்பதிகம்) will appear on a mere perusal to be composed of very simple and common words excepting a few.

“சிரிப்பார், களிப்பார், தேனிப்பார்,
திரண்டு திரண்டுத் திருவார்த்தை
விரிப்பார், கேட்பார், மெச்சுவார்,
வெட்டே நிருத்துன் திருநாமம்
சரிப்பார், பொன்னம் பலத்தாடும்
தலைவா என்பார். அவர் முன்னே
நரிப்பாய் நாயேன் இருப்பேனே
நம்பீ ! இனித்தான் நல்காயே.”

The translation runs thus :—

“ They smile, they joy, honeyed delights they quaff
In thronging crowds Thy words expound and hear,
And loud extol. Then each apart repeats
The saving mystery of Thy sacred name,
Our Head, who dancest in the golden court,
They cry. Before these blessed ones, shall I
Like dog, that jackals chase and scare, remain ?
My teacher, even now bestow Thy grace.”

In this hymn, the translator misunderstood the meaning in two places. The word “தேனிப்பார்” although by its symphony appears to be derived out of the Tamil word தேன் meaning honey, is literally a tadbhava of the Sanskrit word ‘Dhyāna’. Hence தேனிப்பார்—the corrupt form of the Tamil tadbhava தியானிப்பார், means ‘they meditate’ and not ‘they quaff honeyed delights’ as the translator imagined. The more ludicrous part of his translation is in the fourth foot. The original as put in prose order is “நாயேன் அவர் முன்னே நரிப்பாய் இருப்பேனே” and if rendered into English would be, “Shall my humble self remain before them in a fox-like manner?” This particular word is used in this particular sense by another Śaiva hymnodist Appar in his Tevāram thus :—

“அரிச்சிராப் பசல் ஐவரா லாட்டுண்டு
சுரிச்சிராது நெஞ்சேயொன்று சொல்லக்கேள்
திரிச்சிராப் பள்ளியென்றலுந் தீவினை
நரிச்சிராது நடக்கும் நடக்குமே.”

Since the learned Doctor had not met with such a peculiar usage in a corresponding literature, he was led to translate it literally thus—
“Like dog, that jackals chase and scare”. The word நரிப்பாய் ‘is, for purposes of grammatical explanation, to be taken as one word

adverbial in function, meaning 'in a fox-like manner', *i.e.*, cunningly. As he construed it to be a compound of two different words நரி and பாய், he mistranslated it as 'that jackals chase and scare,' and erred flagrantly.

Let me take another hymn :—

“ தாராய் உடையாய் அடியேற்குன் தாளிணை அன்பு
போரா வுலகம் புக்கார் அடியார் புறமே போத்தேன் யான் ;
ஊர் ஆ மிலக்கக் குருட்டாமிலைத் திங்குன் தாளிணை அன்புக்
காரா அடியேன் அயலே மயல்கொண் டழுக்கேனே.”

The translation for the above runs thus :—

“ O Master, give Thy slave to love Thy Foot ; Thy Servants
now have gained
The world from which they came not back ; outside I have
remained, I have tried
To crown the village cow and so have crowned the blind.”
From love of Thy twain Feet
Estranged, a slave I'wildered weep !”

The third foot of the stanza has been entirely misunderstood and mistranslated. The word - மிலக்க does not here mean 'to crown'; but it is a particular verb denoting the bellowing of the cow. So the accurate rendering should be, “imitating the like act of bellowing that the blind cow does as it hears the bellowing of the village cows together.” No doubt the word 'மிலக்க' being a homonym, may also mean “to crown” in a different context; but here the latter meaning is entirely unwarranted.

Further the third foot contains an idea which is proverbial in its use in the Tamil land as may be testified by the following quotations. Nammālvar, a Vaiṣṇavite Saint, has sung a hymn which exactly reflects the idea contained here using this very same proverbial saying :

“ மைப்படி மேனியும் செந்தாமரைக கண்ணும் வைதிகரே
மெய்ப்படியாலுன் திருவடிச்சூடும் தகைமையினர்
எப்படி யூரா மிலக்கக் குருட்டா மிலக்கு மென்னும்
அப்படி யானும் சொன்னேன் அடியேன் மற்றியாதென்பனே.”

The commentator Periyavāchān Pillai explains this proverbial saying thus “ஊரிற் பசுக்கள் வந்து புரூப்புக்கால் எப்படி ஸம்பரமிக்கும்; அந்த ஸம்பரமேறுது இன்னதென்றறியாதே குருட்டுப் பசுவும் ஸம்பரமியா நிற்குமிதே— என்று லோகம் யாதொருபடி பழமொழியாகச் சொல்லும்”,

Another quotation though later and a little modified, is from Umāpathi Sivācārya's Purāṇam (Sēkkiḷār):

“கோவுடனே கூடிவரும் குருட்டாவும் ஊர்புகுதும்”,

From all the foregoing, we are to understand that Saint Māṇikka-vācagar had deliberately used a proverbial saying while expressing his devotion to his Lord. Since the learned Doctor did not meet with such parallel expressions, his literal rendering has led him into the serious error in translation.

The very same error resulting from ignorance of such proverbial sayings current in the Tamil language is discernible in the rendering of yet another hymn. It is from the more familiar portion of Tiru-venbāvai of Tiruvācakam.

உங்கையிற் பிள்ளை உனக்கே அடைக்கலம் என்(று)
அங்கு அப்பழஞ் சொல்புதுக்கும் எம் அச்சத்தால்
எங்கள் பெருமான் உனக்(து), ஒன்று உரைப்போம் : கேள் !
எம்கொங்கை நின் அன்பர் அல்லார்தோள் சேரற்க !
எங்கை உனக்கு அல்லாது எப்பணியும் செய்யற்க !
கங்குல் பகல் எம்கண் மற்று ஒன்றும் காணற்க !
இங்கு இப்பரிசே எமக்கு எம்கோன் நல்குதியேல்
எங்கு எழில் என்ஞாயிறு எமக்கேலோர் எம்பாடாய்.

The rendering into English is done as shown below :—

The children of Thy hand are we ; our Refuge Thou ;
Thus that old word we say anew ; in this our dread,
Our Lord, to Thee one prayer we make ; vouchsafe to hear.
Let none but Thine own lovers true our forms embrace ;
Our hands no service pay save to Thyself alone ;
Our eyes, by night, by day, let them see nought but Thee
Our king, if here this boon Thou grant, to us the sun
In perfect beauty shines ! Our Lady Fair, Arise !

In the foregoing rendering the last line of the hymn is completely misunderstood. If it is put in prose order, it stands as “ஞாயிறு எமக்கு எங்கு எழில் என்”, and the rendering should be, “what if the sun rises anywhere to us.” That this is a proverbial saying may be seen from a reference to a similar sentiment in the stanzas I quote below. These are respectively from Appar Tevāram—a corresponding Śaiva hymn-book and Śivagūṇa Siddhiyār—a later book of Śaiva Philosophy and a stray collection :—

1. உம்பபுரு கிற்பதன்று கூற்றம் நம்மேல்
 உம்பய வினைப்பகையும் பையகையும் :
 எம்பரிவு தீர்த்தோம் : இடுக்கன்கூல்லோம் :
 எங்கு எழிலென் ஞாயிறு : எளிபோம் அல்லோம் :
 அம்பபுருச் செஞ்சடைமேல் ஆறுசூடி
 அனலாடி ஆனஞ்சம் ஆட்டுகந்த
 செம்பவன உண்ணர் செங்குன்றொணர்
 செட்டான உண்ணா என் சிந்தையாரே.
2. புண்ணியமேல் நோக்குவிகரும் பாடம்கீழ்நூக்கும்
 புண்ணியனைப் பூசித்த புண்ணியத்தினாலே
 நண்ணிய ஞானத்தினால் இரண்டினையும்புது
 ஞாலமொடு கீழ்மேலு நண்ணுகி
 எண்ணும்க லோகத்தே முத்திபெறு மிடென்றான்
 எங்கு எழிலென் ஞாயிறெமக்கென்று குறைவின்றிக்
 கண்ணுதற் றிறைந்தளிற் கலந்துகாயம்
 கழிந்தக்கா லெங்குமாய்க் கருதரன்போனிற்பன்.
3. “ திருத்தக்க தேவர் சிந்தாமணியும் கம்பர்
 விருத்தக் கவித்திறமும் உண்டேம்—உருத்தக்க
 கொங்குவேன் மாக்கதையைக் கூறேம் குறளணுகேம்
 எங்கெழிலென் ஞாயிறெமக்கீது.”

I wonder how the learned doctor endeavoured to introduce the idea of the Sun shining in perfect beauty, when the phrase ‘எங்கெழில்’ does not clearly admit of such interpretation, inasmuch as the first member of the compound is evidently an interrogative and the second member is a verbal noun signifying the act of ‘rising.’

Now to explain this proverbial saying :—The divergent instead of natural courses of the heavenly bodies such as the sun, moon etc. were from time immemorial considered by the people as a foreboding of evil to the land.

“ அலங்கு கதிர்க்கனலி நால்வயிற் றேன்றினும்
 இலங்கு கதிர்வெள்ளி தென்புலம் படரினும்.”

These lines from Puraṇānūru indicate that the appearance of the Sun in the four directions and of the Venus in the south do bring in draught to the land. Poet Kambar also has sung in this strain.

“ தடக்கை நா லேந்து பத்துத் தலைகளு முடையான் தானே
 அடக்கியைப் புலனை வென்ற தவப்பய னறுத லோடும்
 கெடக்குறி யாக மாகம் கிழக்கெழு வழக்கு நீங்கி
 வடக்கெழுந் திலங்கை செல்லும் பரிதிவா னவனு மொத்தான்.”

He states that the appearance of the Sun in the north instead of in the eastern direction is assuredly ominous to the kingdom.

This notion of the ancients gave birth to this maxim “எங்கெழி லென் ஞாயிறெமக்கு” which breaths the fearless, firm attitude of devotees. Here Māṇikkavācakar introduced that idea to indicate the unperturbable mental attitude of the devotees of Lord Śiva, in their expression. Hence the translator's idea of the Sun shining in perfect beauty is wholly unwarranted.

The translator further wrote in the preface, “The work of translation was here and there difficult, and I had to compare a great number of verses to get at the meaning.” This endeavour too, of comparing the stanzas, though it might have helped him in many instances, has led him into wrong translation in one instance. In Tirusatakam while translating the portion of the hymn

“இல்லை நின்கழற்கு அன்பதென்கணே
எலமேலு நற்குழலி பங்கணே
கல்லைமென்களி ஆக்கும் விச்சைகொண்(டு)
என்னை நின்கழற்கு(கு) அன்பன் ஆக்கினாய்”

the translation has been faithfully done as may be seen here.

“There is no love in me towards 'Thy Foot
O Half of Her with beauteous fragrant locks
By magic power that stones to mellow fruit
Converts, 'Thou mad'st me lover of Thy Feet.

But while the hymn from the Tirutellēnum

“கண்ணர் உரித்தென்ன என்னையும் தன்கருணையினால்,
பொண்ணர் கழல்பணித்தாண் டபிரான் புகழ்பாடி.”

.....
.....

was translated, the hazy idea that this hymn bore an exact comparison in sentiment with the foregoing one, led him into faulty rendering. His rendering of the first foot is, ‘As though some stone were made sweet fruit, the Lord in grace gave ev'n to me His Golden Foot and made me His;’ while it literally means, “As though hard fibre is peeled out of stone, the Lord in grace gave even to me His Golden Foot.”

In the concluding portion of his preface, Dr. Pope had written, “I may add that my experience as a translator has taught

me that to get even a glimpse of the thought of a real poet, the student must often go down into the depths, must use every means to put himself in sympathy with his author, must learn to think and feel with him and so—it may be—at last come to understand him.” That he was unable to get at the spirit of the author's expression as he professed above, is apparent in the rendering of another hymn.

“நானூர் என் உன்ஈமார் ஞானங்கள் யார் என்னை யார் அறிவார்
வானூர்பிரான் என்னை ஆண்டிலனேல்? மதிமயங்கி
ஊனூர் உடைதலையில் உண்பலிதேர் அம்பலவன்
தேனூர்கமலமே சென்றுதாய் கோத்தும்பீ!

His version for this is as follows:—

“Who am I? Wisdom's lessons what are they
That fill my mind? and me who'd know
Had not the Lord of Heaven made me His own?
He of the temple court, who erst
A mendicant with mind distraught asked food
In broken skull with flesh impure!
Haste to his lotus-foot, as honey sweet;
And Breathe His Praise, Thou Humming Bee!

Here though the translation is exactly faithful to the original, the rendering of the phrase ‘மதிமயங்கி’ into ‘with mind distraught’ and relating it to ‘Ambalavan’ (அம்பலவன்) as his act, do not commend well to the real significance of the hymn in which the Lord's praise is glorified. No Śaiva devotee will dare pronounce the act of Lord Śiva as an act done with distracted mind. All the performances like the plucking off of Brahma's head and holding it aloft in his hand are spoken of in Tiruvunthiar and elsewhere in the poem as praiseworthy acts.

Hence the correct version is to take that phrase ‘மதிமயங்கி’ as expressive of a “person with distracted mind” and to mean it as referring to the deity Brahma who, once with vaunted superiority towards Lord Śiva, looked down upon him impudently, for which effrontry, he received the chastisement of one of his five heads being plucked off by Śiva. Now the rendering will run as “The Lord of the Golden Court Hall who erst sought his food in the plucked-up fleshy head of Brahma of distracted mind.”

It may appear to some, that in the phrase ‘மதிமயங்கி’, the word ‘மயங்கி’ cannot connote a person with distracted mind, since its form

is of the adverb. To meet this apparent objection, I adduce here a variety of such usages. Even in colloquial use we meet with such phrases as நாடோடி, காலோடி, வாயாடி, சுமைதாங்கி, இடிதாங்கி, நாதாங்கி and in news sheets as “நன்மை நாடி, உண்மை நாடி” and in literature as ‘அவனவனது வெணுமவை மூவினைமையிற், றேற்றிய திதியே யொடுங்கி’, “குடிதாங்கி” etc. In such usages these apparent adverbial forms are used as nouns denoting persons and things only; and just in the same manner ‘மதியங்கி’ here means ‘the person of distracted mind’ and by context denotes the deity ‘Brahma’.

Though the Doctor appears to have been broadly conversant with the Śaiva traditions and tenets as is manifest from his manifold exhaustive notes appended to explain his commentary, he has not correctly understood one of the important Śaiva tenets.

In translating the portion,

“நிலநீர் நெருப்புயிர் நீள்விசும்பு நிலாப்பகலோன்
புலனாய மைந்த னோடெண் வகையாய்ப் புணர்ந்து நின்றான்”

he wrote as follows :—

“Earth, water, fire, air, ether vast, the wandering moon, the sun,
And man—to sense revealed Eight ways He joined Himself to me ;”

These lines indicate the manifestation of the Lord in eight forms of the universe called in Śaiva philosophy as அஷ்டமூர்த்தம். This is explained in Maimekhalai by the Śaiva Vādi when asked for by the heroine of that poem to state his religious tenets as follows :—

“நின்றசைவ வாநிறோ படுதலும்
பரசுநின் தெய்வம் எப்படித் தென்ன
இருசுட ரோடியு மானன் ஐம்பூதமென்
றெட்டு வகையும் உயிரும் யாக்கையுமாய்க்
கட்டி நிற்போனுங் கலையுருவி னோனும்
படைத்து வினையாடும் பண்பினோனும்
துடைத்துத் துயர்தீர் தோற்றத் தோனும்
தன்னில் வேறு தானென்றி லோனும்
அன்னேன் இறைவன் ஆகுமென் றுரைத்தனன்.”

In Tevāram and other kindred hymn books this manifestation of Lord Śiva is greatly spoken of. *Vide*.

“இரு நிலனாய்த் தீயாகி நீருமாகி யியமான னாயெறியுங் காற்றமாகி,
அருநிலைய திங்களாய் ஞாயிராகி யாகாச மாயட்ட மூர்த்தியாகி.”

—Tirunāvukkarāṣar Tiruttāṇḍakam.

Thus far I have shown certain instances where the translator has flagrantly erred. There was and yet is among devout Śaivas a strong notion that no person should venture to write a commentary upon Tiruvācakam inasmuch as the significance of that great hymn book is the Lord Himself and hence any attempt to comment upon it, would not receive approbation at the hands of Śaiva devotees of the Tamil land. But this stony belief has no ground, since Saint Māṇikkavācakar himself had ordained by his veritable command, (சொல்லிய பாட்டின் பொருளுணர்ந்து சொல்லுடார், செல்வர் சிவபுரத்திற் சேர்ந்து), that those readers of his hymns who understand and impart their import unreservedly, will attain Śivaloka. Tiruvācakam remained in its original only, for a long time without any commentary and Dr. Pope's translation and another new Tamil commentary which then saw the light of the day along with it, were the first attempts to comment upon it. And hence it is but natural to expect a few mistranslations and faulty commentaries. As the study of this great hymn book is made by abler and more devoted hands, such blemishes may be wiped off in course of time.

SŪTRĀLAṆKĀRA IN CHINESE

BY

N. AIYASWAMI SASTRI

The SŪTRĀLAṆKĀRA is a collection of stories illustrating some moral teachings in the form of dialogues. The work, the original of which was in Sanskrit partly in prose and partly in verse, is ascribed to Aśvaghoṣa, the well-known Buddhist poet and author of the *Buddhacarita*. Some scholars contend that its author could not have been Aśvaghoṣa for the reason that in one of its stories Kaniṣka is mentioned as a legendary person. If he, as Kumārajīva tells us, was a contemporary of the king Kaniṣka, the latter could not have been mentioned in that way. But Prof. Kimura traces from the Chinese sources to say that there were two Kaniṣkas, one older than the poet and the other his contemporary, and declares that Aśvaghoṣa was its real author.¹ The theory of two Kaniṣkas seems to have the support of the Tibetan tradition.²

Internal evidence inclines the same way. Aśvaghoṣa, according to his biography preserved in Chinese, was a Brahmin, native of Sāketa, and converted to the Buddhist faith by Puṇyayaśas, the disciple of Pārśva, who is said to have presided over the compilation of the great commentary (Mahāvibhāṣā) on the text of the Abhidharma in eight sections, said to have been composed by Kātyāyanīputra.³ It is stated that he was invited by the latter to Kashmir to assist the compilation of the great commentary. Now we find that Aśvaghoṣa in the introductory verses to this Alaṅkāra, pays homage to his two teachers, Puṇyayaśas and Pārśva. Prof M. Anesaki suggests that this Pārśva might have been the same as Kātyāyanīputra. We may, therefore, take it for certain that Aśvaghoṣa was the author of the present work.

However, Dr. E. H. Johnston has rejected the attribution of the work to Aśvaghoṣa, as it is posterior to Kaniṣka and alludes to the Vaiśeṣika Sūtras.⁴ Posteriority of the work may well be explained away by "Two Kaniṣkas." As regards the antiquity of the Vaiśeṣika Sūtras, suffice it to say that they have been quoted by Vasu, a

1. See Indian Historical Quarterly, Vol. I, p. 415 f

2. M. Anesaki, Hastings' Encyclopædia Vol. 2, p. 159.

3. Ibid, "Aśvaghoṣa."

4. Buddhacarita, Eng. trans. XVI-XVII.

commentator on Āryadeva's Śataśāstra, who flourished in the third century A.D.¹ It is not, therefore, improbable that in Aśvaghoṣa's time the Vaiśeṣika Sūtras were in existence in some form or other.

A fragment of the Sūtrālaṅkāra has been discovered and edited by Prof. H. Luders of Berlin who has declared that its title is *Kalpanāmaṇḍatikā* and the author Kumāralāta. Prof. S. Levi suggested its name as *Dr̥ṣṭāntapaṅkti*. I may, however, draw the attention of scholars to the fact that the author himself mentions in his introductory verses its title as *Alaṅkāra* or more literally, *Alaṅkāraśāstra* as we have it in the Chinese version.

Whatever may be said for and against Aśvaghoṣa's authorship and its title, it is to be stated unreservedly that the work is a very important one for the students of Indology, since it throws valuable side-lights on India's culture, literature and history of the time. The main object of the author in composing this work is to instruct the readers to discriminate right from wrong and secure Supreme Bliss. It may, therefore, be classified as one of the best types of didactic poetry produced in India.

The work is preserved in full in the Chinese translation of Kumārajīva. The first section, chapter I, has been rendered into Sanskrit from the Chinese version and is printed here as a specimen.

॥ सूत्रालङ्कारः ॥

(Translated from Chinese)

भगवन्तं वीतरागं प्रणमामि जिनोत्तमम् ।
 पूजयामश्च सर्वज्ञधर्मं ह्यमृतमद्भुतम् ।
 अष्टवर्गं रजोहीनं सङ्घं च परिपावनम् ।
 पुण्य^३पार्श्वमहाभिक्षू सन्धिभि^३च्छास्त्रकारकौ ।
 'बोधिसत्त्वश्रावकौघं सम्यक् संबोधिगोपतिम् ।
 प्रणम्यैतान् शास्त्रकारान् वक्ष्येऽलङ्कार[मुत्तम]म् ।
 श्रोता लब्ध्वा परां पूर्तिं तज्जानि कुशलानि च ।
 वन्द्यावन्द्यौ पूज्यापूज्यौ विमृशेद्दुस्सुलक्षणौ ॥

1. Tucci, Pre. Diñnāga texts on logic, XXX.

2. Chinese. *Fu-na*=puṇya=Puṇyayaśas.

3. Chinese *Mi-che*. Huber takes this as the transliteration of some Sanskrit word.

4. Chinese *Sa-po-che-po*. I have tentatively taken this as a transliteration of बोधिसत्त्वश्रावक.

पुरा मया श्रुतम् । आसन् गान्धारदेशे बहवः वणिजः । ते मधुरादेशमाजस्रुः । तदा तस्मिन् देशे आसीत् कश्चिद् बुद्धस्तूपः । वणिक्षु कश्चिदुपासकः प्रत्यहं तं स्तूपं पूजयितुं जगाम । आसन् बहवः ब्राह्मणाः स्तूपस्य पथि । ते तमुपासकं दृष्ट्वा परिजहसुः । अथ दिनान्तरे पुनर्नभसि कठोरतप्ते ते ब्राह्मणा मुत्तवा चरन्तः इतस्ततो विप्रकीर्णात्मानः । केचित् मार्गमध्यमध्यवात्सुः । केचित् द्वारप्रान्तभूमौ निषण्णाः, केचित् स्नान्तः, केचित् गन्धानुलेपकाः, केचित् चरन्तः, केचिदातिष्ठन्तश्चाम्बून् ।

तदा उपासकः स्तूपमभिपूज्य प्रतिनिवृत्ते । ते ब्राह्मणा दृष्ट्वा आहूय च ऊचुः । आगच्छ उपासक । उपविश । कथां कथयाम इति । ते उपासकमवोचन्—अथेदानीं ननु न जानीषे महेश्वरादीन् सत्कारार्हान् । बुद्धस्तूपं पूजयित्वा ननु खिद्यसे इति । उपासकः प्रत्यु-
वाच । जानेऽहं भगवतः कश्चिद्गुणभागम् । अतः सश्रद्धं पूजयामि । न तु जाने भवतो देवाः कीदृशगुणशालिनः [ये गुणाः] तदाराधने मां नियोक्ष्यन्ते । इति । अथ ते ब्राह्मणाः कोपकलुषितनेत्रा अवोचन्—धिक् रे मूढ न जानीषे अस्मद्देवानां सर्वान् ऋद्धिगुणान् । अत इदं वचनं ब्रवीषि । इति । अथ ब्राह्मणा इमौ श्लोकावूचुः—

तीण्यासुर¹पुराण्यासन् उन्नतान्युज्ज्वलानि च ।

गगनालम्बनान्येव स्त्रीपुंसैर्वहुलानि च ॥

शरचापं समाकृष्य देवो नस्तानताडयत् ।

क्षणान्तरे च प्रादहत् तृणानि ज्वलनो यथा ॥ इति ॥

तदा उपासकः पद्यं श्रुत्वा सोपहासमवादीत् । एतादृशं वस्तु अपवादं न माननीयम् । अथ श्लोकेन उत्तरयति स—

उत्पत्तिमत् भङ्गुरं हि जीवितं हिमपर्णवत् ।

कथं स्यात् चेतनः चापशरमादाय नाशयेत् ॥

अथ ब्राह्मणाः पद्यं श्रुत्वा सर्वे समं समुद्बुध्य विगायन्ति स—अयं हि मूर्खः । ते असुराः विपुलपराक्रमशालिनः दुराचाराभिरताः । अस्माकं देवः दिव्यतेजोबलेन तान् जघान । कथमभिधत्से नास्ति स चेतन इति ।

1. This refers to Maheśvara's act of destruction of three demons who assumed the forms of big forts and destroyed people. This story is told even in the Vedas e.g., *Taitthiriyasamhitā*, VI, 2, 3.

तदा उपासकः धिक्कृतः सुदीर्घं विनिश्चस्य पद्यमुवाच—

शुभाशुभं विविच्य ज्ञः शुभं कर्म करोति हि ।
 लाभो फलविपाकस्य सुखवेदी परत च ।
 दोषे गुणप्रथां नाम कथं संजनयेत्पुन ।
 अशुभं शुभमाचष्टे मिथ्यादृष्टिसमृद्धितः ॥

ब्राह्मणाः पद्यं श्रुत्वा उन्नमितनेत्राः ऊर्ध्वप्रसारितबाहवः मर्यादायोग¹तस्कर[भाव]
 संवलितक्रोधभयानकचेष्टाः अवोचन् । भवान् अतीव मूढः दुर्भगः इमान् देवानपूजयित्वा
 कमन्यं पूजयति । तदा उपासकः धीरोदारचेतास्तानवोचत् । अहमेकाव्यपि युक्तिमात्र-
 शरणः । न मित्तगोष्ठीबलेन विवदेय इति । अथ उपासकः पद्यान्युवाच—

युष्माभिराहता दुष्टा देवा नाशोत्सुकाः सदा ।
 पूजयित्वा च ये यूयं तान् [महा]गुणलाभिनः ॥
 ते वै सिंहमेव व्याघ्र सत्कुर्युः श्वापदं तथा ।
 क्रूरा व्यापादका भूतराक्षसप्रमुखाः पुनः ॥
 सेवे मूढाः प्रकुर्वन्ति पूजां तेषां महाभयात् ।
 प्राज्ञा विविच्य गम्भीरं सत्कुर्युर्ये त्वनाशकाः ॥
 व्यापादचित्ता न पुनः गुणवन्तः कदाचन ।
 दुराचारव्यसनिनः नाव्यापादकराः पुनः ॥
 असमर्था विवेकाय सम्यक् च गुणदोषयोः ।
 गुणे दोषे दोषचित्तं गुणचित्तं च कुर्वते ॥
 व्यापादका हिंसकाश्च पूज्यन्ते पामरैः पुनः ।
 समुत्पन्नाल्पमतयः शोभने [सकले] गुणे ।
 विवेचयन्ति पूज्यान् न लोका विपरिवर्तिनः ।
 जना गान्धारदेशस्य गुणदोषविवेकिनः ।
 तथागते श्रद्धन्ते नातोऽर्चन्ति महेश्वरम् ॥

ते ब्राह्मणाः पद्यं श्रुत्वा एतदवोचन् । भो गान्धारक किं गोत्रोत्पन्नः कीदृग्गुणशाली
 बुद्ध उच्यते । तदा उपासक इदं पद्यं प्रत्यब्रवीत्—

शाक्यस्य हि कुले जातः सर्वज्ञपदमण्डितः ।
 प्रहीणसर्वदोषश्च संपूर्णः शुभसंपदा ।
 सर्वसत्त्वहितोपेतः¹ धर्मलक्षणबोधकः ।
 सर्वाधिमुक्तिकश्चेद्वज्रहर्षिर्वुद्ध ईर्यते ।

अथ ब्राह्मणाः पुनरुचुः—

युष्मत्प्रोक्तो बुद्धमुनिः भवेत् क्रोधोपघातकृत् ।
 जम्बूनाम्नि महाद्वीपे वसिष्ठो न्यास इत्यपि ॥
 एते महर्षयो लोक ईर्यन्ते किल विश्रुताः ।
 महामन्त्रद्विकरणा नागिताखिलराष्ट्रकाः ॥
 तव बुद्धो मुनिरपि महान् तन्मन्त्रकृत् भवेत् ।
 महागुणयुतो बुद्धः क्रोधावेशकरो भवेत् ॥
 मन्ताद्वधं न कुर्याच्चेत् कथं स्याद्धि महामुनिः ॥

तदा उपासकः तद्दूषणवचनं श्रोतुमक्षममाणः कराभ्यां पिहितकर्ण उवाच—

मा ब्रूत दुष्टवचनं बुद्धो मान्त्रिक इत्यपि ।
 पश्चात् दुःखं प्रसूते हि भगवज्जिनदूषणम् ।

तदा ब्राह्मणाः पुनरुचुः—

बुद्धश्च मन्त्रकृच्चेन्न नास्त्यायेत महाबलः ।
 क्रोधाच्च हन्ता न भवेत् कथं नाम महामुनिः ॥
 तत्त्वं वदामस्तु वयं कथं दूषणकीर्तनम् ।
 ताडयित्वा करानूचुः ब्राह्मणाः परिहासिनः ।
 तस्मात् त्वं नियतं मूढो दुर्गतौ च पतिष्यसि ॥ इति ॥

तदा उपासकः ब्राह्मणान् प्रत्यवादीत् । मा परिहसत । तथागतः विगतमहाकुशलः
 विगतमहाबलश्च इति युष्माकं वचनमसत्यम् । वस्तुतस्तु तथागतः महाकुशलबलसंपन्नः सर्वदा
 मन्त्रमूलं समुच्चिच्छेद । नैव मुनिर्व्यापादकृत्यं चकार । अधुना वस्तुतत्त्वं शृण्वन्तः कथयत ।
 इति पद्यान्युवाच ।

लोभाद् द्वेषाच्च मोहाच्च महादुर्मन्त्रयोजनम् ।
 दुर्मन्त्रस्य प्रयोगे तु भूता¹ आदाय तद्वचः ॥
 प्राणान्वितानां परमं व्यापादं कुर्वते किल ।
 बुद्धो हीनलोभमोहद्वेषः करुणवर्धितः ॥
 दुर्मन्त्रमूलविच्छेदी नानाशुभचरितकः ।
 अतश्च भगवान् बुद्धः क्लेशकूटविवर्जितः ॥
 महाशुभवलेनैव प्रहीणामानदुःखकः ।
 ब्रूथ कस्मात्पुनर्युयं बुद्धो न च महाबलः ॥

तदा ब्राह्मणा श्रुत्वा यथोक्तमुपशान्तकोपचित्ताः उपासकमूचुः । अधुना किञ्चिदिव श्रोतुमिच्छामः । मा कोपमाविष्कुरु । भो उपासक, यदि बुद्धो व्यपगतमहादुर्मन्त्रप्रयोगो भवेत् । कथंकारमन्यस्मात् पूजां लभते । अनिग्राहकः अननुग्राहकः कथं महर्षिर्गीयते ।

उपासकोऽवोचत् । तथागतः महाकारुणिकः सर्वदा दुर्मन्त्रप्रयोगापेतः सर्वसत्त्वानां विनैव लाभसत्कारवृत्तिकलनं हितकरः । तस्मात् पूजां लभते इति । पुनरुवाच ।

सर्वसत्त्वे कारुणिको दुःखहानेच्छुकः सदा ।
 भोगेषु क्लेशदर्शी च निरगान्धिसन्नतः ॥
 कथं दुर्मन्त्रणं कुर्यात् तथा व्यापादकारिताम् ।
 दुःखात्मकाः सर्वसत्त्वाः संसारव्याधिमारिताः ॥
 दोषमुत्पादयेत् कस्मात् व्रणे क्षारनिवेशवत् ।
 नित्यशुद्धधर्मशीतात् क्लेशोष्णं शमयत्ययम् ॥

ब्राह्मणा वचनं श्रुत्वा अवनतशिरस्काः सन्तः अवोचन् इदं वचनम् । इदं हि नः प्रियं वस्तु । तत् श्रद्धाचित्तमुत्थापयितुमिच्छामः । भवान् गान्धारवासी श्रेयःपदं निपुणं विवेचयति । भवच्छूद्धान् गोचरमिदमत्यद्भुतरूपं भवति । तस्मात् प्रशंसामः । भवतो गान्धारक इति नाम अवितथम् । गां धारेति पदं धारणार्थकम् । कुशलं धृत्वा अकुशलातीतत्वात् इदं नाम लभते । पुनः पद्यमुवाच—

गां धारयति गान्धारः पुण्यनाथस्य भाषणम् ।
 उत्तमः पुण्यनाथेषु सत्यं गान्धार उच्यते ॥

1. Lit. दुष्टभूताः

2. Lit. विपुलकृष्ण.

तदा उपासक इमां चिन्तामकरोत् । इमे ब्राह्मणा अधिमुक्तिचित्तैषिणः सर्वे श्रेयो-
भाजनं भवेयुः । मया पुनर्बुद्धगुणा विविच्य कथयितव्या इति । उपासकः प्रसन्नवदनः इद-
मुवाच । भवतां बुद्धेः श्रद्धां समीक्ष्य अधिकमभिनन्दामि । भवन्तः दिष्ट्या मद्बचनं किञ्चित्
श्रोतुमर्हन्ति । दोषातीता गुणा युष्माभिः परीक्षणीयाः । इति । पुनरुवाच—

परीक्षध्वं बुद्धगुणानां क्षध्वं पूर्णमेककम् ।
नास्ति बुद्धसमशीलश्रुतप्रज्ञसमाधिषु¹ ॥
सुमेरुर्गिरिषु श्रेष्ठः नदीषु प्रथमोऽम्बुद्धिः ।
लोकं देवमनुष्येषु बुद्धतुल्यो न कश्चन ॥
सर्वसत्त्वकृते सर्वदुःखान्यनुभवत्यपि ।
नूनं नयति मोक्षञ्च विनाभावं करोति न ॥
को बुद्धं शरणं गत्वा हितं न लभते पुनः ।
को बुद्धं शरणं गत्वा न भविष्यति मुक्तिभाक् ॥
को बुद्धं शरणं गत्वा क्लेशान् कृन्तति नापि च ।
बुद्धो ह्यृद्धिप्रभावेण तीर्थिकांश्च निराकरोत् ॥
दूरविश्रान्तना²नादिक् क्षेत्रव्याप्तयशाः ध्वनिम् ।
सिंहस्य बुद्धो नदति संस्कारस्य निरात्मताम् ॥
सर्वदा मध्यमपदं वक्ति नान्तद्वयं पुनः ।
आदेवमानुषं [बुद्ध] एवं तनोति भाषणम् ॥
असमर्थशुभानेकबन्धसर्वविपाकके ।
तथागते निर्वृते च स्तूपान् विदधते [जनाः³] ॥
अलङ्कारान् हि लोकस्य नक्षत्राणि यथाम्बरे ।
बुद्धो हि भगवान् पूज्यस्तस्मादिति विबोधत ॥ इति ॥

ते ब्राह्मणाः समुत्पादितश्रद्धाचिन्ताः प्रव्रजिता मार्गलाभिनो बभूवुः ॥

1. Cf. Sukhāvati Vyūha, Appendix 2, I, 2: शीलमपि समाधिप्रज्ञवीर्यैः सहशु न ते-
ऽस्ति कश्चिदन्यत् ।

2. Lit. दशदिक्.

3. More literally this line may be read . स्तूपायतनानि देशेषु कुर्वन्ति [जनाः] ।

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“DIVINE LADY” OR A MAID’S VOW¹

BY

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It is the month of December when the monsoons have filled all tanks and the rivers are flowing. Then the Sun has lost his fierceness and has taken up the cool refreshing rays of light which radiate warmth of affection. All things are lovely. Ponds and pools, rivers and lakes, mountains and hillocks, great and small, are beautiful, revealing the flowery exuberance and glory of God. And like nature, the human heart throbbing with intense longing for the beloved awakens to thrilling consciousness of the supreme beloved. Men need loves, but women demand love as the price of their existence. For a woman without love there is no existence. The intimacy they demand is the entire giving up of themselves in return for a word of love. They are therefore earnest in the devotion of soul-surrender to love or the object of love. The season of Mārgaṣīrṣa,² Mārgaṣīrṣa, is the most important period of this soul-giving offering of greatest merit which earns for them the realization of their fullness in the object of their adorable union.

Many indeed have been the souls which have struggled to manifest this supreme consecration. But none so profoundly and thoroughly philosophically than the youthful foster-daughter of Viṣṇucitta, poet, philosopher and debator of Viśiṣṭādvaita, known to Śrī Vaiṣṇavites as the Elder Saint, Periyālvār. She among the saints is the only one lady to be canonised, and she has more than any other among this galaxy shown the naturalness and fullness of the Divine Life. Not that she contributed to philosophic thought anything more than what Nammālvār and other saints, giants indeed even among themselves, have done. But in the brief compass of thirty verses she has affirmed the very essence of the Divine Life possible to terrestrial humanity. Great poetesses and seers amongst women have been the greatest in the world. To them utter expression of their being is spontaneous, natural, vivid; and their dependence on the Infinite is

1. Paper read at the Indian Philosophical Congress 1940, Adyar.

2. cf. *Bhāgavata Purāṇa* (X. 22) mentions Mārgaṣīrṣa as the month of vows for Kātyāyanī-Durgā which is observed by maids, and the month of Kārtikā as the month of union. Śrī Āṇḍāl follows the Bhāgavata instruction, the plan of the Hymn is thus drawn from it. Cf. *Skānda Purāṇa* II. 56, which mentions this Vrata for the sake of Kṛṣṇa as practised by Āṇḍāl. This refers to the fullmoon day.

complete, so complete that they appear to have merged themselves in the illimitable expanse of the Infinite Being itself.

It has been claimed by all the Ālṅvārs that they speak eternal truths of religious consciousness. They also claim that what they utter has the same value and worth as the Vedas written in Sanskrit. This claim could be understood only on the ground that they also have seen the truths of the Vedas even as the Vedic Ṛsis of yore did, and that the truths they saw confirm the truths presented in the Vedas. One important aspect of the life of the great Viṣṇu-citta is that though he was left no work of importance in the Sanskrit language, he was considered to be one of the foremost debaters in the Philosophy of Śrī Vaiṣṇavism during his time.¹

The usual date according to the orthodox thinkers takes this saint to the third century, but according to certain writers of the present day he belongs to the 8th century A. D. His foster-daughter *Godā*,² the unique figure in this galaxy, belongs accordingly to the same century. Born in the Tinnevely district and worshipping the God of Śrīvilliputtūr, she dreamt of being married to the Lord of Tirupati Hills, though she was absorbed into the idol of Śrī Ranganātha of Śrīrangam. She was also known as she who gave worn flowers to the Lord—*Cūtik-kotutta-nācciyār*, as she used to wear the flowers strung by her father for decorating the Lord of Śrīvilliputtūr, even in the very style of Śabari.

As a wonderful testament of mystico-religious consciousness the work *Tiruppāvai* is incomparably most important. As a call of a devout woman to the Lord, and as a congregational song of devotion, it is indeed valuable for understanding the psychological nature of the religious aspiration. Though a typical manifestation of the spirit of the female consciousness towards the male Divine in its largest and profoundest affirmation, it is a significant application of the religious attitude to the ordinary phenomenon of love and marriage. From the standpoint of poetry it is of the highest quality.

The female has been typified as the soul of intuition, of emotional exuberance, of having the quality of love in a unique measure, a love that loves to give itself up to the beloved, displaying an utter dependence of life and being on the object of her love. It is this thorough-going capacity for surrendering her entire personality to the beloved that is typical of the religious consciousness, which is characterised by love, faith, wonder and awe at the numinous. The spontaneity

1. *Guru-Paramparā*.

2. Sanskritised form of *Kodai*, used by Śrī Vedānta Deśika. *Godā-Stuti*.

of this surrender is a common enough fact of love on the part of the female, whether it be in the relation of mother to her children or sister or wife. Thus the most important aspect of the female-consciousness is its infinite capacity for intuitive sympathy and ceaseless sacrifice of itself. It is this devotional aspect that is utilized appropriately by *Godā* in her poem of consecration.

A brief analysis of the poem is necessary to point out the immense importance of her psychological understanding. This poem has been translated more than once into English.¹ She is the seeker who calls on all her sisters in the village to wake up and get ready to move towards the place of the Lord Kṛṣṇa. The setting is not anything new. She utilises the story of the Bhāgavata Purāṇa where in the month of Margaśīrṣa the vraja girls used to make vows to Durgā Kātyāyanī so as to gain good husbands and love. The aim of the vow is to gain pleasure in the sight, delight in the proximity and ineffable happiness of union with the Godhead. Therefore so far as the general nature of the poem is concerned it does not mean anything other than a holy observance of an ancient custom among youthful maidens.

But the whole situation is utilized by *Godā* for the purpose of transforming the vow into a great consecration or pilgrimage to the shrine and presence of the Godhead as a prelude to the marriage or union with the Divine, which is the fullest summit of Religion. The *vrata* becomes worship transcending the scope and altering the direction of ordinary life.

The first five hymns lay down the conditions which facilitate the attainment of Divine Presence easily. The Lord is attainable only by one who is devoted to bodily and mental purity and one-pointedness of mind, who has bound one’s consciousness to the attainment of the end. The second group of hymns deal with the conditions that should precede the utter surrender to the Lord or the beloved. It reveals the differences in the several types of seekers. All these seekers are addressed in feminine terms. They are the ancient forerunners on the path, the ālvārs who had preceded her, whom she now requests to accompany her to the presence of the Lord. These are thus the experts on the path whose help is worthwhile on the difficult and arduous path of consecrated surrender. These seekers or masters who enjoy the divine presence in their consciousness are sustained by their faith in the Lord’s love, but have not that love that melts and conquers the beloved from others and invokes the completest reciprocal

1. Translations available Dr. S. K. Aiyangar and A. Butterworth, *Indian Antiquary* : 1926 ; Heritage of India Series *Hymns of the Ālvārs* : p. 49 ff.

effusion. Nammālvār has depicted his relationship with the Supreme Godhead as one of lover to the Beloved, but despite its wonderful quality it never reaches this pinnacle of surrender. It is for this peculiar quality of surrender, that is dynamic, that this hymn is well-known in Śrī Vaiṣṇava literature.

The usually-conceded descriptions of the personal Godhead are proclaimed in ecstatic terms of endearment. His grace is sought after through every means of surrender to teachers and friends, attendants in the palace of the Lord as well as the close kin and lovers of the Lord, and His beloved wife too. All are appealed to make the descent of grace, even a look of reciprocal acceptance, possible. The inner methodology of the path of surrender to the Divine is clearly enunciated. There is a fundamental feeling of helplessness and inability engendered, coupled with the knowledge of the supreme necessity of throwing oneself on the mercy of the Lord, the only Lord who could save, if any one could save at all.

The psychological factor concerned in this attitude is the induction of a state of mental fullness and utter vacuity of inner individual-consciousness coupled with the concentration on the one object from which alone any reception of stimuli is possible.

It is this psychological situation that is fundamental to the doctrine of surrender to the Lord, this one-pointedness of mind facilitated by the utter inability to do or think or will anything else (*ākincanya*). This is the psychological preparatory set of the future transformation in the psyche of the individual. Individual self-affirmations are the antithesis of this attitude. All the three methods of *Jñāna*, *Karma* and *Bhakti*, despite their normal efficacy, are soul-dependent and not God-dependent. But true religious consciousness cannot come into being unless the individual is transcended; and all the content of experience is funded into the Divine. It is the noësis that is the necessary germ of the transformation and ascent into the mansions of the Spirit.

The goal is God-consciousness and Union with the beloved, the supremest end of man (which includes woman). Once this goal is achieved, the promise is, as in other religions, the attainment of blessedness even here. The Bliss of Brahman need not be of the other world alone, but belongs naturally to all the worlds of His creation. Our birth in this universe is a prelude to the enjoyment of that Divine Consciousness even now, even here, for the one saving knowledge is the sense of the immortal in the mortal, the dependence of all on the Self of Immortal Infinitude. The world itself will put

forth all blossoms; our cows will milk plenty; our harvests will be rich; honey and milk will flow through the land where the Divine has been realized. Famine and evil can have no refuge in such a place.

God is accessible: He descends even into this terrestrial existence to help His devotees; to fulfil their vows He indeed performs miracles. He is the supreme Lord who measures all things and is yet beyond all measure. He is kindness, beauty, knowledge and glory. He is, above all, Love. Man by the dependence which he naturally exhibits to the Lord grows in and through the Grace manifested by the Divine out of sheer love and mercy, and thereby becomes regenerate.

Man thus becomes a light and a flame and power of the *Sudarśana* (divine preception), the supreme celestial power of creation of the Divine Lord which is symbolised by his *cakra*, discus.

There are many mystics who even though they have theoretically known all, do not apply themselves to the practical, who make their knowledge a comfortable bed to sleep on rather than a living force of transforming and saving character. Sleep there can be none to those who have awakened to the life of spirit, for sleep is ignorance, sloth and perdition of the soul. No one who has been touched with the light divine can ever seek comfort in sleep. "Art thou asleep even though you heard the songs of praise of the Destroyer of Keśin"? asks Godā of one of the sisters. Spiritual awakening is the dawn, is *sambhūti*, is communion or birth of the soul into the mansions of the Divine Lord, for the most intense transformation occurs from this touch of the Divine Name. "Is she dumb or deaf or an ignoramus that she does not get up from her dreams?" she asks. The morning of life in the Divine cool, fragrant, salubrious, and heartening is the morning of Mārgaśīrṣa, when the birds sing the song of praise of the Divine, and love wells up towards the beloved. Even trance-state of *suṣṭi* is not equivalent to the Divine Presence. Action, that is worship, prescribed by the Divine life it is that must be the fulfilment of the knowledge Divine. Such action might be mere praise of the Lord, might be service of the devotees of the Lord. The true and tried rapture of the devotee must find fullest expression in the service of the Lord even on the physical plane. To sleep or to rest content in mere trance or dream or mere contemplation is of no worth to spiritual life. Sleep of any kind is a great *tāmasic* force. It must be transcended however enjoyable it be, as in the case of the archtypal representative Kumbhakarna. Vigilance is the price of liberty or rather liberation of love.

The sixteenth hymn describes the need for absolute surrender to the Lord through the Masters of wisdom who are the *dvāra-śeṣins*, gate-selves, here represented by Nandagopa. Absolute dependence on the Lord, *ananyārha-śeṣatva*, causes *ananya-śaraṇatva* and leads to *ananya-bhogyatva* and *ananya-prayojanatva*.

The eighteenth hymn is again important in so far as it brings out the necessity of seeking the help of the Mother Śrī, here invoked as Nappinnai, a doctrine special to the Śrī Vaiṣṇava school of thought of Rāmānuja and the Ālvārs. The mother of the Universe, who is inseparable from the Lord is the mediatrix who leads the soul to the Lord, who invokes the grace of the Lord to flow towards the suppliant soul. The manifestations of the Mother are as many as the Lord's; her capacity is equal to the Lord, but she is utterly dependent on the Lord, not however in the sense in which the individual souls are dependent on the Lord. In the Viśiṣṭādvaita school of thought, the individual souls, freed or bound, are the body of the Lord, utterly dependent in every respect on the Lord. But in the case of the Mother Śrī, she is equal to the Lord in all respects but, she is in mind and heart and power willingly dependent on the Lord. This is the special doctrine. She is master of Māyā like God, she is infinite like the Lord and not finite like the souls. She has the world as a ball in one hand, whilst she holds the Lord-God by the other. She is thus appropriately the mediating, interceding, introducing mistress of the Universe and Spouse of Viṣṇu the Protector. अस्यैकानां जगतो विष्णुपत्नी (*Yajus* iv. 4. 37.) Āṇḍāl shows that in the practice of Prapatti or surrender, both the Lord and Mother have to be approached together. To approach the Mother without the Lord or the Lord without the Mother is fraught with disaster to the Soul, if not, there happen delay and frustration and failure to achieve fullest enjoyment of the Divine. The classic example of the dual approach is cited in the Rāmāyaṇa of Vibhīṣaṇa, whilst the other two approaches are represented by Rāvaṇa and Śūrpaṇakhā.

The rest of the piece is a splendid study of the fruits of surrender. The Lord is implored to awaken to the praise of his devotees from his Yoga-sleep with words that render the praise most effective :

“Like the enemies who have been defeated by you, enfeebled, falling prostrate at your feet, we too, (who are your slaves) are singing your praises (for things you have done) at your doorstep.”

The poetess then requests the Lord to ascend His throne, the throne of the inward heart whose impartial Ruler He is. That the Lord eternally inseparably resides in the heart is a truth which cannot be denied. What is sought in religious consciousness is to make the residence a conscious or supra-conscious Lordship, to foster a personal relation between the All-Lord and the individual soul so that the individual no longer is his own, is positively not his own, but the Lord's. The goal of man is to enjoy the beauty and glory of the Divine, to sing His names and praises not for any particular human riches or benefit or enjoyment, but because it is the very nature of the individual, his inviolable *dharma*, the *satya-dharma* to use the eloquent phrase of the *Īśāvāsyopaniṣad* (15). Praise is the goal and the means is the grace of God.

The mysterious nature of the Lord is wonderfully expressed in the 25th hymn. The general tenor is indeed different but we find here certain statements that provoke the feeling of wonder.

"When you who born as a son of one that very night becoming the son of another, wast brought up making futile the wicked intention of Kamsa who could not brook being thwarted, stood as a fire in his vitals O Nedumā! We have come to you seeking from you our goal! If you grant us that transcendent fruit, we shall sing your wealth freed from exhaustion (fatigue) and shall enjoy bliss. O *Elorembāvāy*."

The father of the Universe was born as a son to a woman! The Unborn takes birth! The Light of the universe was reared in secret! The fearless Being was hidden out of fear! These statements undoubtedly reveal the dual nature of the Divine transcendence and the immanent possibility.

It is clear from the brief analysis given above that it gives us the fundamental psychological background of religious consciousness. Firstly, it speaks about the utter dependence of the individual. The practice of vows asked to be performed for material ends are turned towards divine realisation.¹ It is a variation of the *Niṣkāma-karma*. A divinisation of karma is the essential meaning of conversion. Secondly, it shows that the help of teachers on this path of utter surrender is as much necessary as in other paths. The thirst for the Lord's grace must be absolutely there however to make progress secure.

1. *Doctrine of Substitution in Religious and Mystical Consciousness*, JSVOI. Vol. II, p. 9.

The symbolism implied in the whole group of hymns reveals significant concepts adapted to the revelation of the inwardness of the religious poetry of Godā or Āṇḍāl especially, and in the Ālvārs generally. Soaked indeed as they were in the mythological stories and exploits of God and His incarnations, unless one has a grasp of the general principles underlying the stories it would be difficult to interpret these hymns. The qualities of the Lord are expressed through His manifestations and wondrous works and actions. His manifold nature comprising of auspicious qualities reveals itself in the incarnations, through his relationships with the universe which are of many kinds. The whole tenor of the hymns however is to pay homage to the goodness and kindness of the Lord; His approachability being, as it were, the main teaching of this hymn by Āṇḍāl. God is at once the Supreme Being of wondrous power and strength, and glory and lordship and Love. He is always seeking to bestow His love on His creatures, on those who have sought His refuge and shelter, and who worship Him at all times.

We can, however, find certain special symbolisms which help us in understanding the inwardness of the mystico-religious consciousness. Girl is the symbol of the seeker after the beloved, the Divine Lord, who is the husband of all souls, being their very self or soul. Every saint, ālvār, is a girl who has wedded or is awaiting to wed, the Divine Lord. The first ten ālvārs are all addressed by Godā as girls. The first ālvār is called *Pillāy*, (v. 6) the second as "*Pey-ṭeṇ*", (v. 7) the third as '*Kodukulum-udaiya pāvāy*' (v. 8) the fourth ālvār is referred to as '*māmān-makal*' (v. 9) daughter of the uncle, that is, as Bhārgava's daughter; Śrī Kulaśekhara is called *Ammā* (v. 10), and her own father is addressed by her as *porokodiye* (v. 11) Tondaradippodi Ālvār is called *narcelvan-tangāy* (sister of one who has excellent wealth), (v. 12), Tiruppāṇālvār is called *pāvāy* the tender lady, whose eyes resemble the bees in the flower; (v 13); the greatest ālvār called "our saint," is spoken of as one who promised to awaken them earlier, *yengaḷai munnam-ezhuppuvān vāy-ṭeṣum nangāy* (v. 14) and the last Ālvār Tirumangai is called by the endearing name *yīlamkīḷiye* : tender parrot (v. 15).

The second symbolism of importance is regarding the awakening of these ālvārs who are requested by Godā to accompany her to the divine presence. It is to enjoy God together and not in isolation. The religious consciousness is not content to be what Prof. A. N. Whitehead terms the business of the individual with his solitariness, but it is also a social institution, a congregational experience. The

brotherhood of men before God is an important aspect of Religion. In so far as this hymn is written from the stand-point of the maid or girl or the female, we can speak of the present invitation to participate in the enjoyment of the Divine Presence as going beyond the polygamy-theory. The experience is of the unique religious kind. Enjoyment can rarely be solitary even like misery: both of them are diffusive, and whilst the one weakens, the other strengthens the life-force.

The third symbolism implied in these hymns is the symbol of bathing in the river which symbolises inward purity through the repetition of the names of God. It is the food and water of the surrendering soul. Rain-giver, Parjanya, *mazhai-kannā*, is the teacher of knowledge which he showers on men. Sleep is ignorance. The religious people do not sleep the sleep of ignorance. Dawn is the time of awakening. Cows and buffaloes usually stand for teachers who in the morning disperse themselves from their sheds even as the morning comes on, teaching the nature and glory of God. (v. 8). The cot symbolises the human body and mind supported by the fourfold tendencies such as egoistic agency, egoistic cognitivity, and egoistic enjoyability. Fragrant hair symbolises the overflowing perfume of devotion. Beauty for a woman consists in having beautiful hair, for the devotee and the surrenderer beauty consists in having one-pointed devotion. Pots in which milk is drawn are the fit disciples. Sweetness of the sugar-cane means the attributes of Īśvara.

Most of these symbols are very common in the literature of these saints. The uniqueness of these here consists in the individuality of the composition, and the richness of the religious and mystical feeling contained herein.

The gains to the understanding of the nature of devotion from an understanding of the philosophy of Godā from these hymns are (i) the necessity for purity (ii) an one-pointedness of mind in devotion, (iii) a vigilant attitude of receptivity to God’s messengers and teachers, and (iv) an eager attitude of mind to surrender everything to the Lord. The path being difficult the help of tried and trained teachers is a necessity, and a devotee should take all help he or she can on the path of devotion. Devotion itself consists in the fulfilment of knowledge in worship, in keeping of vows, and even the least fit individual, like a woman, can follow this path of surrender. Loyalty to the path is the absolute need in any path, and without it there is no possibility of success.

There is a fundamental difference in the temperaments of the male and female sexes. This has been admirably stated by Gerald Vann thus :—

“There is a useful analogy to be drawn between the divergent psychological tendencies of West and East on the one hand and the male and female types of mind on the other. There are perhaps few people who are psychologically speaking wholly male or wholly female; in the genius the characteristics are united. But in theory at least the two are easily distinguishable. In the male mind there is predominance of reason, concern with the active, the practical, with doing; direction is centrifugal, looking to external achievement. In the female mind there is predominance of intuition, receptivity, concern for being rather than doing; direction is centripetal, the well-being of the object of love rather than the well-doing of other, external things.”¹

The fusion of both these tendencies is the desideratum. The religious consciousness being more introspective and intuitive is nearer the female consciousness than the male. The āl̥vār-consciousness has typically been the maid's, immaculate devotion, and perfection in devotion, growing into personal experience of the Divine. Being herself a female, Āṇḍāl or Godā typifies this emotion or experience naturally, spontaneously, and superbly.

1. St. Thomas Aquinas · Gerald Vann O. P. Hague & Gill, Ltd., London, 1940, p. 5. ff.

THE DATE OF THE TIRUPPĀVAI

BY

DR. K. C. VARADACHARI, M.A., Ph.D.

The song of Śrī Āṇḍāl is unique in many respects. There is a wealth of psychological understanding that stands beyond comparison with anything written by other poetesses of literature. The date of this poem has been sought to be fixed by Mr. M. Raghava Aiyangar the learned editor of the *Sen Tamil*, on astronomical grounds. Of course, the idea is not to substantiate the astronomical figures that tradition has given them. Before we consider his views, *en passant* we shall refer to the refrain of the poem *elorbāvēy* which is also found in the composition of Mānikka Vācakar. The date of Mānikka Vācakar is now fixed in the latter half of the ninth and first half of the tenth century. Borrowing between the two hymnists is not unlikely, but it must be entirely decided by the fact as to who was the earlier. It may be that it is a common air or tune, and thus there may not have been a question of borrowing at all.

Mr. M. Raghava Aiyangar fixes the date of the *Tiruppāvai* to be the 18th December 731 A.D.¹ Though this is called Mārgaḷi he considers that it can be *Tai*, and thus there is nothing to prevent our accepting this date which falls at the beginning of *Tai*. He considers that the reference to *Mati nirainda nannālāl* (v. 1) is to the full moon and that in the thirteenth verse there is the statement of opposition between Jupiter and Venus, *Velli yeḷundu vyālamurangirru*. Looking over the dates in Mārgaḷi for such a full moon with this opposition between Jupiter and Venus, we find that the date 18th December 731 suits admirably. It must be remembered that the time of this phenomenon should be about 4 a.m. and not about 5 or 6 a.m. for here we find Āṇḍāl waking up her mates. The view put forward by Mr. K. G. Shankaran as 850 A.D.² on astronomical grounds shows the distance between the sun and Venus to be very little (just within 5 degrees) which can only be just half an hour before sunrise. The phenomenon could not be so clearly observed.

Historically considering, he comes to the conclusion that Periyālvār, the father of Śrī Āṇḍāl, makes references to Nedumāraṇ, the

1. JORM. I. ii; II. i. *Sen Tamil*. Vol xx. *Āḷvārkal-kāla-Nīḷai*.

2. Ibid I. ii;

Pāṇḍyan king. (*Periyālvār Tirumoli*: IV. ii. 7). There are three Māravarmans: the first lived about the beginning of the seventh century A.D. (620); the second Māravarman, converted back to Śaivism by Tirujñāna Sambandhar, fought at Nelveḷi (A.D. 680); the third was Parāṅkuśa Māravarman (730-767 A.D.). Mr. Raghava Aiyangar claims that it is this Māravarman who is mentioned by Periyālvār, as the ruler of the *Ten Cūlal*. Mr. Raghava Aiyangar further considers that he who is called Māraṇ and Vallabhadeva was really Parāntaka Neduñcadaiyan Pāṇḍyan. Prof. K. A. Nilakanta Sastri following the date given by the editor of the *Śen Tamil* (Vol. V 52-3) accedes that Periyālvār was the contemporary of Jaṭila Parāntaka I (second half of the seventh century). We find that Mr. Srinivasa Aiyangar in the *Tamil Studies* holds that he must have flourished about 840-915 A.D. But this date, as pointed out by Mr. Raghava Aiyangar, makes him a contemporary of Nāthamuni, the first ācārya of Śrī Vaiṣṇavism, between whom and the ālvārs there must have elapsed quite a long time. For, as pointed out by Dr. Krishnaswamy Aiyangar,¹ the entire canonical literature must have been completed by the beginning of the tenth century so that Śrī Rāmānuja could have the whole 4000 redacted into its present form. The date of Nāthamuni is about 825 A.D. He must have lived into the tenth century, for his grandson, Ālavandār flourished in the tenth-eleventh century and he was the grandfather of Śrī Rāmānuja—the twelfth century apostle. These facts make it possible for us to place Periyālvār some time earlier, that is, the eighth century. Mr. Raghava Aiyangar adduces an additional argument² which consists in pointing out that there is coincidence in the wording of the Madras museum plate and the *taniyan* recited on Periyālvār. The reading in the Madras plate is *Kurucaritan kondādi*, which should be taken to mean 'having adored the deeds of his preceptor' instead of what Mr. Venkanna has done, 'having followed the footsteps of his ancestor'. This can well fit in with the duties of the king, one of the adoration of the preceptor according to Dharmaśāstra. Here we may note with satisfaction the parallel statement in the *taniyan* where it is stated:

Pāṇḍīyan kondādap paṭṭar pirān vantānenṟu.

There is however one interesting point made out by Mr. Raghava Aiyangar which makes his case rather weak. He, on the basis of *Divya-sūri-caritram* of Garudavāhana Pandita, tries to show that Ālṅvār, Kulāśekhara, Periyāḷvār and Toṇḍaradippodi Āḷvār were

contemporaries and that in fact Periyālvār went to Ālvār Tirunagari, Tirukkurukūr, to consult Nammālvār regarding the marriage of his daughter, Śrī Āṇḍāl.¹ The story can mean only that all the Ālvārs were present at the same time, which may be a mere conjectural embellishment for making the story of the marriage of Āṇḍāl with the Lord Ranganātha interesting, since if we concede this point we shall be forced to explain other facts.

The difference of opinion about the ālvārs' dates have been ably dealt with by Dr. Krishnaswami Aiyangar, and others, and we find that so far as Nammālvār is concerned he belongs to the sixth century and Kulaśekhara must have lived some time before 600 A.D. or after 800 A.D., when the Kerala overlordship over the Pallavas, and Colas might have been possible, that is to say, before the rise of the great Pallavas or after the collapse of the dynasty following the death of the great Pallava Nandivarman which probably took place some time about A.D. 800.²

That is to say the time of the two great saints Periyālvār and Śrī Āṇḍāl falling between the two periods of the time of the Pallavas, he and Kulaśekhara could not have been contemporaries at all. What might be suggested is that, as in great stories we find the gods showering flowers from the sky, the blessings of these saints must have been had, or some such device must have been at the root of his tradition.

Further historically speaking it complicates the position, for who is this Kulaśekhara whom Periyālvār met at Tirukkurukūr? If he was the King of Kudal (Madura) and Kongunād, who had his capital in Collinagar (Quilon-Tiruvancikkalam?), who was the Parāṇṭaka Śrī Maṇabha I, the disciple patron of Viṣṇucitta, whose capital was Kudal?

Either this account is wrong, or the ruler Parāṇṭaka of Madura must have been Kulaśekhara himself, but we have no means of determining his identity. Thus there is a lacuna in the entire summing up, which thus requires further understanding of the relationship between the several ālvārs. That Śrī Kulaśekhara also lived about his time is clear from other accounts, and it is affirmed by Mr. Trinivasa Aiyangar that he was a *Pāṇḍyan* who lived about the middle of the eighth century, and was a staunch follower of Viṣṇu. The

1. cf. *Divya-sūri-cāritam*: Āṇḍāl Vaibhavam v. 3-7 p. 125 ed. 1939. The *uruparamparai* of Pinbaḷagiya Perumāl Jīyar p 92. mentions that Saṭhakopa and Sri Maṇabhadēva were present at Āṇḍāl's marriage. The Vadagalai *Guruparamparai* (1000) does not mention this.

2. *Early History of Vaishnavism*: S. Krishnaswami Aiyangar p. 36-7.

dispute indeed is whether Śrī Kulāśekhara was a Pāndyan ruling the Cera territory (within which was included the Kerala) from his capital town of Kollinagar? On the basis of a communication from Sri M. R. Rajagopala Aiyangar passed through Prof. R. Ramanujachari, Mr. Pisharoti tries to sum up the case against the Kerala Prince, Kulāśekhara, being the Ālṽār Kulāśekhara who was also a king of Cera, and Konganāṭu.¹ The whole topic thus is nowhere clear and bristles with difficulties. In an article on the *Madura Chronicles* in the Journal of Oriental Research, Madras, it is pointed out that a Kulāśekhara was the king of Madura in Kṛta Yuga(!). The period between 600-900 A.D. was an age of intense devotional activity. It was an age when the minds of men, the common men, had seen the need for religion. The protest was against the whole edifice of Buddhist logicalism and rationalism, which culminated undoubtedly in the wonder of Nihilism, and utter discord and divorce from normal human life. The return to positive experience, or renaissance, was facilitated by very highly developed poets whose visions were translated into vigorous outpourings, suffused with the traditional lore of the Veda and the Upaniṣads and the vast literature of the Āgamas. It was an age of tremendous literary output in Sanskrit as well as in Tamil. It is even said that Periyālvār composed a commentary on the *Kalpasūtras*² and it is accepted by all traditionalists that Śrī Kulāśekhara was the author of the devotional lyric *Mukundamālā*.

The entire output that has been registered during that period shows in progress the revival of the theistic trend, and a spontaneous religious-consciousness seems to have overwhelmed and bathed the consciousness of the people. There is truth in the assertion³ that during that period bhaktas and bhāgavatas were incarnating in splendid and continuous proximity for the betterment of the people as a whole. The orientation of the consciousness of the people from a barren speculative or even unhealthy atheistic trend was thus achieved. It was that that stood in such good stead during the dark night of our civilization, the great disaster that befell the entire North and invaded with sporadic but nonetheless severe and disintegrating force South India, the Mohammedan invasions that did not distinguish

1. 6th All-India Oriental Conference Pro. p 202. Also his *Mukundamālā*. Anna-malai Sanskrit series.

2. Rahasya-traya-sāra : Śrī Vedānta Deśika, *Purusārtha-kāṣṭhādihikāra*.

3. JORM. II vol. pt. 1. cf. *Tiruvōymoli*. V. ii. rejoices in the presence of innumerable bhaktas. *Perumāl Tirumoli* II. vi and viii.; *Periyālvār Tirumoli* IV. ix. 6 : speak of the missionary zeal with which Vaiṣṇavas and bhaktas are moving through the length and breadth of the Tamil land spreading the message of liberation.

between the Śaiva and the Vaiṣṇava theisms which were entirely monotheistic. The period of such emotional religious outbursts was followed by the period of the Ācāryas, the teachers. Already we have evidence of such preceptorial activity in the āḷvārs, but it is clear that the saints of God, deluged in the divine ecstasy, were universal givers of love and promise to all, whilst the Ācārya duties were more arduous though not less universal, in so far as they had to transmute and guide and lead the people of the world. In one sense, looking at the history of Vaiṣṇavism, this too was almost completed before the Great Night of the invasion, in the persons of Śrī Āḷavandār, Rāmānuja, Vātsya Varada, Ātreya Rāmānuja and Śrī Vedānta Deśika and Pillai Lokācārya.

The historical student thus will find that there must have existed a definite gap, be it ever so brief, between the two types of regenerative activity undertaken by the Āḷvārs on the one hand and the Acāryas on the other, which are inseparably entwined in every sense. This places the date of Āṇḍāl somewhat nearer to what Mr. Raghava Aiyangar has stated than in the ninth century.

NOTICES OF MANUSCRIPTS

A YOGA CHART

BY

Paṇḍitarāja D. T. TATACHARYA, Śiromaṇi, M.O.L.

There is a scroll kept in this Library which measures $17' \times 9\frac{1}{2}'$. It contains many coloured pictures of Yogic significance which are preceded by some Sanskrit ślokas and passages giving particulars about them.

Adi Śeṣa, the Serpent-King, is shown with five heads and he is resting his folded tail on the Tortoise (Viṣṇu in that form). On the right and left sides of the picture, are written the names of the seven Dvīpas—Jambu, etc.,—of the nine Khaṇḍas beginning with Bharata Khaṇḍa and of the seven nether worlds, the lowest of which is Pātāla. Most probably, the intention is that the Yoga Practiser should think of himself as living in a world which is ultimately supported by the Transcendent Power. Four inches below the All-supporting Tortoise are seen in mere outline two elephants facing each other between which there are words written indicating that these are father elephants (करितत) living in the nethermost world, Pātāla, and with human form (मनुष्यदेही).

Above the Serpent are vertically placed fourteen bodily centres which a Yogin has to know and concentrate upon. A very brief account of them is given below :

14. *Bhāva Cakram* : (?) : A figure is shown here, drawing lines cross-wise and length-wise and thus dividing the whole figure into twenty-five small apartments, all of which, except two, the uppermost left and the lowest right corners, are given a number from 1 to 23. It appears this represents a very subtle state of the primordial cause (*Prākṛti*). Perhaps the No. 23 refers to the categories into which *Prākṛti* evolves itself.

13. *Prākṛti* : This is shown by a figure on the left side which looks like a gate way with its wooden doors closed.

12. *Brahma Randhra* : (Agni Cakram).

11. The Head Centre with Thousand Petals :

10. The Fore-head Centre with thirty-two petals: The picture given here is that of Brahman in the form of a horse, excepting the eyes, which are human and the nose which is that of a crow.

9. Brow: Agni Cakram with two petals.

8. Nose.

7. The Jīva Centre with sixteen petals.

6. Anāhata Cakram with twelve petals, in the middle of which is Śiva clasping his consort with his left hand and mounting on his vehicle and emblem, Nandin.

5. Heart Centre shown in the shape of a plantain flower hanging down.

4. Navel Centre, called Maṇipūra, with ten petals. Viṣṇu with his Consort sitting on the shoulders of Garuḍa is seen in the middle.

3. Kuṇḍalīnī: Serpent with almost all his body coiled and head down.

2. Svādhiṣṭhānam—Lingasthānam with six petals. Brahmā—the Four-faced—is shown here with Sāvitrī sitting on his lap and the Swan, his vehicle, supporting him.

1. Ādhāra Cakram with four petals, and in the middle is seated Vighneśvara with four hands and with 2 feminine forms sitting on either side of his lap—which forms, it is indicated, represent two powers, Siddhi and Buddhi. He is sitting on the Mouse.

Above these fourteen centres, there is something whose significance is not clear. It is a rectangle 2'×7" with a number of red lines across, the space between the lines generally being about $\frac{1}{4}$ ". The intervals between the lines are coloured about 2" in the middle alone, the colours, red and yellow, alternating. But between the groups of two, three, or more of coloured spaces, there are single spaces which are not coloured as others, but have only a red curved line at the end of each side and a circle in the middle. The first, second, and the fifth intervals from the top have a bigger circle in the middle, but the 3rd and 4th from the top and the first at the bottom have not even that.

On the left side of the second interval at the bottom, the No. 1 is given and just above it, in the 3rd interval, is written, Jhamjhanāda (झंझानाद) and parallelly on the right side the No. 1 and Prathama Vāsuki Loka (प्रथमवासुकिलोक) are written. This process of giving a number and mentioning a Nāda and a Loka goes on in the ascending

order ending with the No. 23 and Omkāra Nāda (ओंकारनाद) on one side and with the same No. of 23 and Śrīdara (श्रीदर) on the other.

A red line begins from the Principal head of the five-headed Ādi Śeṣa at the bottom, and runs without the least break anywhere and through every figure and picture till it emerges out just above the rectangle, above described. in the shape of something like a spear head, at the tip of whose blade is found a small picture which, some suggest, is that of Linga though there appears in it a tiny human form from waist upwards.

The tip of the spear-head touches the foot of the seat on which once again there appears Ganeśa, who has no Cakram with four Petals nor the two feminine forms representing the two powers, as the Ganeśa in the first of the fourteen centres has. He tops the whole thing and there is nothing above him, except the black border line.

All attempt to find out whether this yoga chart has reference to any book on the subject has so far proved futile. There is no clue whatever about the author of this chart but it is stated that this 'Nara Cakram' (centres in the Human Body) is based on experience.--

अनुभवान् कथितं शास्त्रं नरचक्रं प्रकीर्तितम् ।

Paramānandagiri seems to be the teacher of the author whoever he himself might have been :—

पूर्वपञ्चमिदं प्रोक्तं परमानन्दगिरेः कृताः ।

परमानन्दगिरेः.....पादपङ्कजमुत्तमम् ।

ध्यायतां चिद्धनानन्दं प्रकाशो जायते नृणाम् ।

The language used here is most corrupt and the scribal blunders which are so abundant have added considerably to its unintelligibility.

BHOJA'S ŚRĠGĀRAMAÑJARĪ

Śrīngāramañjarī is a romance by King Bhoja Deva. Judging from the variety of his works in poetry, this work will be of great interest. Being in prose, it is a valuable addition to Gadya Kāvya.

There is an extract of a few lines given in the Jaisalmer Catalogue (Gaekwad Oriental Series, XXI).

कथासङ्ग्रहमयीयं सुरसा कथा संस्कृतभाषायां संस्कृतभाषाजीवातुना सरस्वतीकण्ठाभरणादिप्रणेता महाराजमोजदेवेन विरचितेति तदन्तर्गतैकपत्रे उल्लेखदर्शनादवगम्यते ।

“इति महाराजाधिराजपरमेश्वरश्रीमोजदेवविरचितायां शृङ्गारमञ्जरीकथायां देवदत्तकथानिका पञ्चमी । अन्यच्च पुत्रि ! महासत्त्वं महासाहसिकत्वं च सम्यगुपलभ्य आत्मलागेनाप्यर्थं साधयतां न दुरापाः स्वार्थसिद्धय इति यत्पूर्वमुक्तं तदपि ते कथयामि । अस्यत्र भुज(भू)तलप्रसिद्धमतिभव-
वणिग्यवहकत्वच्च (?) प्रभृतिभिर्महाजनैरधिष्ठितमहिच्छलं नाम नगरम् ।—एकत्र पदे।

It has not been possible to get a copy of the manuscript and the last effort elicited an answer from the Dewan, Jaisalmer State, Jaisalmer. The Dewan in his letter dated 20th July 1941 says that “the above manuscript in very old Devanāgarī characters is available in Basta No. 325 of the Jain Bhandar but it is reported to be incomplete inasmuch as some of the first pages are missing, many of the pages are not numbered and some are mixed up with another book.”

It is hoped that other scholars and institutions will interest themselves in securing a copy and publishing it and save it from oblivion into which it has fallen for some centuries.

M. KRISHNAMACHARIAR.

RĀJYAPĀLA NĀṬAKA

At page 40 Jessalmere Catalogue (Gaekwad Oriental Series No. XXI) this drama is mentioned as alluded to in Cakradhara's Nyāya-mañjarī-Granthi-bhanga :

(2) न्यायमंजरीग्रन्थिमङ्गल [by चक्रधर]. 187-247 leaves from 7 to 12th āṅhika.¹

At page 243 कः पुनर्मदन्तोऽश्वघोषः । यस्य राज्यपालं नाम नाटकम् । कीदृशं च राज्यपाल-
नाटकमिति प्रसंगं कृत्वा नान्द्यन्ते ततः प्रविशति सूत्रधार इत्यादिकं पठेन्मूलेच ।

चिन्तामणिकाव्य, चूडामणिकाव्य.

An inscription at Śravaṇabelagola (Epigraphia Carnatica, II, No. 67, 1st Col.) there are the following verses :

धर्मार्थकामपारिनिर्वृतिचारचिन्तः चिन्तामणिर्निर्वृतिनिकेतमकारि येन ।

स स्तूयते सरससीख्यभुजा सुजातः चिन्तामणिर्मुनिवृषा न कथं जनेन ॥

1. Addressed with reference to this work, Prof. Tan-Yun Shan, Director, Cheena-Bhavana, Viśva-Bhārati, writes thus :

“There is no such book in Chinese as “A Chinese Translation of a Musical Composition by Aśvaghosha, named Rāstrapāla” There are two Chinese translations of the same Sanskrit book—“Rāstrapāla Pariptikkhā.” But the Chinese titles are different: one named Ta-Pao-Tsi-Chin Hu-Kwo-Pu-Sa-Hwin; Nanjio Catalogue: No. 23 (18). and the other Fu-Show-Hu-Kwo-Tsun-Che-so-Wen-Ta-Shen-Chin: Nanjio Catalogue. No. 873.). These two translations are included in the Chinese Tripitaka. Perhaps the reference in the Journal of the Greater India Society was mistaking this for that.”

चूलामणिः कवीनां चूलामणिनामसेव्यकाव्यकविः ।
श्रीवर्धदेव एव हि कृतपुण्यः काव्यमाहर्तुम् ॥

य एवमुपश्लोकितो दण्डिना
जहोः कन्यां जटाश्रेण बभार परमेश्वरः ।
श्रीवर्धदेव संघर्से जिह्वाश्रेण सरस्वतीम् ॥

These verses mention Cintāmaṇikāvya of Cintāmaṇi and Cūdāmaṇikāvya of Śrīvardhadeva. The latter was praised by Daṇḍin. These poets must have lived before the 5th century A.D. (Indian Historical Quarterly, Vol. VI, p. 573).

SOMĀSKANDA BRĀHMAṆA

This is the name given to an extraordinary prose work written in the style of Brāhmaṇa literature. It is almost a parody of the Brāhmaṇas by a person who was disaffected against the Vedas. He was Cencayya, who lived at Mullandrum, near Ranipet (North Arcot Dt.,) about two or three hundred years ago.

For a person who does not know Sanskrit or who has not read the Brāhmaṇa literature, it is impossible to say that it is not genuine stuff. The imitation is perfect and alluring. It is learnt that a copy of the manuscript was secured by the late Mr. Rangaswami Sarasvati of the Archæological Department and read out to Mr. D. S. Satakopacharya, retired Pandit of the Government Oriental Manuscripts Library, Madras, about 15 years ago and that the manuscript was returned by Mr. Sarasvati to the owner whose name is not known. Later enquiries bring news that the house in which the manuscript was lodged caught fire and the manuscript was also lost in it. At the same time, there is further news that a copy may be still available in the Mutt of Śrī Gñānaśivācārya of Mullandrum. That Mutt is a very ancient institution where famous scholars of the South, like Appayya Dīkṣita and Rājacūdāmaṇi Dikṣita, had their religious disputations in literary assemblies. The story goes that Cencayya fell back in one such disputation on account of his ignorance of the Vedas and in a fit of rage and disappointment, he composed this imitation, and called it *Somāskanda Brāhmaṇa*.

It is hoped that our readers will help us in securing a copy of it. The quality and contents of this book are very rare and the literature unique in itself that it deserves publication. A specimen of the work, repeated from recollection, by Mr. D. S. Satakopacharya, is given below and that will give an idea of its merits.

पुरा गोकर्णेऽनद्वाहो रासभाश्च अवाक्छिरसस्तपोऽतथ्यन्त ।
 ततः कतिपयेषु गतेषु संवत्सरेषु सोमास्कन्दः प्रादुर्बभूव ।
 मासुद्दिश्य किमु तप्यध्वमिति वरं वृणीध्वमिति सोऽब्रवीत् ।
 ततोऽनद्वाहो रासभाश्च प्रहस्य महादेवं प्रत्यूचुः ॥

THE ROMANCE OF MALAYAVATĪ

M. RAMAKRISHNA KAVI, M.A.

Hundreds of works in Sanskrit are lost. The names of a few are seen in references cited by some authors or in anthologies. Bhoja and his descendant, Arjunavarman, and Vighraharāja arrested the ravages of Time by engraving certain works on imperishable stone ; and in the 16th century, three generations of a poet's family incised their lyric utterances on 3,000 copper-plates and deposited them in the home of God Venkatesvara to survive even the great Deluge. The beginning of a nameless poem of about 120 lines is found engraved on a rock in Anumakonda near Warangal describing the grandeur of Āndhradeśa and its chief city Ekaśilā (Warangal). It is in *anuṣṭup* metre, probably a part of the first Sarga (Canto). The whole poem would have described the triumphant marches of the Kākatiya warriors. A small epigraph of interest not to History but to Literature is found engraved in Telugu characters on the door lintel of the eastern entrance to the Cāturmukheśvara temple in ruins north of Mahadeva's inscription near Sambhu temple in the fort of Warrangal. It reads :—

अप्राप्तसमास्तम्भोऽप्यविपन्नहिरण्यकशिपुराणि ।
 अविंशतमुखोऽपि दिशसु प्रगल्भते रूपकेशनरसिंहः ॥

इति ीनाम्नि गद्यकाव्ये ॥

The prose work Malayavati is not known to us otherwise. The verse is of double entendre and one sense gives undoubtedly the name of a poet Nārasimha the master-writer of Rūpakas (Dramas), who was never tongue-tied in a Royal Court and the grandeur of whose voice thunders in all directions. Malayavati was probably written by Nārasimha and the verse might occur in the prologue of the story as in *Harṣacarita*, or *Avantisundarī* when the author introduced himself to his patron. Malayavati is apparently an imaginary name, unlike the characters in *Harṣacarita*, and the history of the Kākatiyas or of their southern contemporaries does not reveal any name of a lady called Malayavati. The work has disappeared with the fortunes of the Kākatiyas.

SOUTH INDIAN SCHOLARS

Mahāmahopadhyāya S. SUBBARĀYĀCHĀRYA

BY

R. RAMAMURTI SARMA, Vidyāpravīṇa.

Mahāmahopadhyāya Śrīmuṣṇam Subbarāyācārya was born on the 4th of Āṇi, Durmukhi, (15 June 1836) under Ārdrā at Śrīmuṣṇam, a place of pilgrimage about 25 miles from Cidambaram. He was the second of five sons and two daughters of Paṇḍit Nārāyaṇācārya and Śrīmatī Ambujammā. He was descended from the famous Paṇḍit Āryācārya in whose family there were several distinguished scholars over generations. After Upanaynam, he studied Vedas at Tiruvārūr, Tanjore District, for five years, and then moved to Mannārguḍi (Rājamañnārkoil). There under Śrī Gopālācārya, a great Paṇḍit, who was maintaining a Sanskrit College with various branches of study, he learnt Vyākaraṇa and had his blessings.

Subbarāyācārya visited several places of Sanskrit teaching in Northern India, and all the distance he went by foot. He completed his studies in Vyākaraṇa at Surapuram (Hyderabad-Deccan), under Hayagrīvācārya, at Pandharpur under Kṛṣṇācārya, and at Kōlhāpūr under Bhikku Sāstri. Under the guidance of Rāmaṇṇācārya, one of his relatives, he reviewed all the great works on Mādhwa philosophy.

Subbarāyācārya then fixed his abode at Tiruvādi (Pañcanada-kṣetra) in Tanjore District, and was State Pandit in the Tanjore palace for several years. His proficiency, particularly in Vyākaraṇa, made him well known as 'Vyākaraṇa Subbarāyācārya'. At one of the annual Paṇḍita Sabhas, held under the patronage of the Tanjore State, he won in a disputation against Vidvān Kuppasvāmi Aiyangar and he was then highly honoured and rewarded. He was an Examiner in the Colleges in the Mysore and Travancore States and in the Dvaita College at Tirupati. He wrote several works and here are some of them :—

1. Paribhāṣenduśekhara Vyākhyāna
2. Śabdenduśekhara Vyākhyāna
3. Dvaita Brahmasūtra Bhāṣya Vyākhyāna.
4. Gītā Bhāṣya Vyākhyāna
5. Tantrasāra Vyākhyāna.

His *Dvaita Bhāṣya Vyākhyāna* obtained the patronage of Their Imperial Majesties the King Emperor and Queen Empress during their Majesties' Durbar at Delhi in December 1911 and in recognition of his attainments in Sanskrit he was honoured with the title Mahāmahopādhyāya. He was imparting knowledge to his students with great enthusiasm and without any communal difference. Many of the great Vidvāns of recent times are his students such as : Abhinava-bhaṭṭabāṇa Mahāmahopādhyāya R. V. Krishnamacharya, Kumbhakonam ; Vāmanabhaṭṭa Jheliki, Poona ; Mahāmahopādhyāya Daṇḍapāni Dikṣitar, Chidambaram.

Late in his life, he settled at Tirupati and lived with his son Setumādhavācārya, and passed away at the age of 82.

Setumādhavācārya is a scholar in Vyākaraṇa and Vedānta of equal renown and was for some time the Principal of the Śrī Venkaṭeśvara Sanskrit College, Tirupati. He is now the Principal of the Sanskrit College maintained by the Uttarādi Mutt at Tiruchanur near Tirupati.

ŚRĪ KṚṢṆATĀTĀCHĀRYA

Śrī Kṛṣṇatātācārya was the eldest son of Venkaṭanātha Deśika *alias* Deśikatātācārya of Śaṭhamarṣaṇa Gotra, and eighth in descent from Lakṣmīkumāra Koṭikanyakādāna Kumārātāta Deśika of Conjeevaram. He was popularly known as ' Tiruppukkuḷi Appā ', from Tiruppukkuḷi village near Conjeevaram with which probably his family had connection. He was born on 30-9-1823 (in the year Svabhānu). He was a Trustee of the Śrī Varadarājasvāmī Temple at Conjeevaram to which he made vast improvements and endowments and festivals.

He was well-versed in all the Śāstras and had completed his Vedic studies by his twelfth year. Himself a teacher of vast renown, among his disciples were his son, Gopālatātācārya and several great men of South India.

In answer to *Śatakoti*, a work of Rāmaśāstri of Mysore, he wrote a critique called *Śatakotiḥkhaṇḍanam*.

He passed away on 30-9-1889 (in the year Virodhi).

The following verses composed by his pupil, Mr. Srinivāsa-tātācārya, a member of the same family, bespeak his glory :—

सम्भूतो जगति स्वमातुशरदि त्वञ्चापि काञ्चीपुरे
विंशत्यब्दगृहीतवेधनिबहस्त्रय्यन्तसूरीन्द्रवत् ।
रुधा बाह्यमुखान्मुखेषु ककुभां बध्वा च चैत्रध्वजं
मध्वासारनिभं शुभं हरिपदं वर्षे विरोधिन्मृगाः ॥

यस्मिन् व्याख्यानकेलीनिलयमधिगते बौद्धगुम्फैश्चकम्पे
ससंसे शून्यवादैर्जगति निजगळे जैनजल्पैरनल्पैः ।
मम्ले च म्लेच्छतुच्छोक्तिभिरवजगृहेऽप्यन्यदुन्यायवर्षैः
बोधैरेधाम्बभूवे सरभसमपरैश्चुक्षुसे पक्षभेदैः ॥

निलयं सञ्चुक्नुचे जडैर्विचकसे भूयस्तरां पण्डितैः
शिष्टैः संजहृषेतरां प्रजहसे प्राच्यैर्महादेशिकैः ।
दध्वसे तमसां गणैः प्रणनुते रेसे बबलगे जगे-
ऽप्यन्तेवासिजनैश्च तेन गुरुणा विष्णोः प्रफुल्ले पदे ॥

His works are many and are named below as far as possible :

न्यायशास्त्रम्

- | | |
|--|--|
| (1) प्रतिबन्धकत्वविचारः | (2) प्रमात्वचिह्नम् |
| (3) कुवलयोद्धासः | (4) “अथहेत्वामासा” इति वाक्यार्थविचारः |
| (5) सर्वाशप्रमात्वविचारः | (6) यद्रूपविचारः |
| (7) अवच्छेदकतासरः | (8) वादकल्पकः |
| (9) विशिष्टद्वयाघटितत्वानुमित्यवृत्तित्वविचारः | (10) “न च” विचारः |
| (11) “एतेने” त्यादिकल्पद्वयविचारः | (12) विशेषणत्रयवैयर्थ्यविचारः |
| (13) “अत्रवदन्तीत्यादिनिष्कृष्टकल्पविचारः” | (14) स्वलक्षणद्वयविचारः |
| (15) सिद्धान्तलक्षणोपाधिवद्भविचारः | (16) संशयपक्षताविचारः |
| (17) पञ्चमविषयताविचारः | (18) शतकोटिखण्डनम् |
| (19) शतकोटिमुण्डनम् | (20) वावदूककुतूहलम् (मीमांसा) |
| (21) सत्प्रतिपक्षविचारः | (22) बाधविचारः |
| (23) राजपुरुषवादविचारः | (24) जातिशक्तिविचारः |
| (25) यत्संशयव्यतिरेकनिश्चयावित्याधनुमान-
विचारः | (26) अनुगमावली |

व्याकरणशास्त्रम्

- | | |
|--------------------|-------------------|
| (27) णत्वचन्द्रिका | (28) परमुखचपेटिका |
|--------------------|-------------------|

मीमांसाशास्त्रम्

- | | |
|----------------|---|
| (29) भाट्टसारः | (30) भाट्टदीपिकाटिप्पणी
(वावदूककुतूहलम्) |
|----------------|---|

वेदान्तशास्त्रम्

- (31) न्यायपरिशुद्धिव्याख्या — सन्न्याय-दीपिका (32) न्यायसिद्धाञ्जनव्याख्या — रत्नपेटिका
 (33) ब्रह्मशब्दार्थविचारः (34) विद्वज्जनविनोदिनी
 (35) प्रत्यक्त्वादिस्वयंप्रकाशत्वविचारः (36) अरुणाधिकरणविचारः
 (37) “ प्रतीताप्रतीता ” वेत्यादिवाक्यव्याख्यानम् (38) अनेन जीवेनेति श्रुत्यर्थविचारः
 (39) अखिलशब्दार्थविचारः (40) आप्रयाणोपासनावर्तनविचारः
 (41) अनुवर्तमानत्वानुमानोपाधिविचारः (42) अपर्यवसानवृत्तिविचारः
 (43) सत्यत्वादित्वरूपनिरूपकत्वविचारः (44) क्वाचित्कथृतप्रकाशिकापङ्क्त्यर्थविचारः

संप्रदायः

- (45) दुरर्थदूरीकरणम् — (वचनभूषणमीमांसा-खण्डनम्) (46) चरमश्लोकाधिकारविचारः
 (47) इयं केवलेत्यादिश्लोकार्थविचारः (48) आनुकूल्यसङ्कल्पादिसंनिपत्योपकारकत्व-विचारः

धर्मशास्त्रम्

- (49) धर्मनिर्णयः (50) दुर्वृत्तधिकृतिः
 (51) वैष्णवत्वनिरूपणम् (52) सन्मार्गकण्टकोद्धारः
 (53) सन्मार्गकण्टकोद्धारसंग्रहः (54) सन्मार्गकण्टकोद्धारटिप्पणी
 (55) दर्शश्राद्धसञ्चिका (56) दर्शश्राद्धसमर्थनम्
 (57) पतिभ्रातृस्वसृपुत्रकर्तृत्वपौर्वापर्यविचारः (58) एकदिनश्राद्धद्वयनिषेधविचारः
 (59) प्रथमोपाकर्मदोषतारतम्यनिरूपणम् (60) भगवदाराधनाप्रयोगः
 (61) प्रपत्तिप्रयोगः

M. KRISHNAMACHARIAR.

SANGĪTASĀRA

M. RAMAKRISHNA KAVI, M.A.

This Ms. is a copy of a sangīta work labelled Sangītavidyā in the Library of Varendra Research Society, Rajshahi, Bengal.

It is an incomplete copy of Sangītasāra which name is adapted here from the colophon of the first chapter. It treats of music (Sangīta) proper comprising the topics of the praise of music (गानप्रशंसा), definitions of svaras, tunes (rāgas), gīta (musical composition) and dhruvādi-sapta-tālas. The work probably deals with musical instruments

also. Only a short reference to pipe (vamśa) occurs on a page. The Ms. unhappily lost about 10 sheets in the middle of the work.

The name of its author is nowhere mentioned. One of the works of the same name is ascribed to Śubhankara in the Royal Asiatic Society Library, Calcutta. But it may be either by the same or by a different author. For in the work under notice Śubhankara and his well-known work Sangīṭadāmodara are mentioned and quoted from. There is one Sangīṭasāra quoted by the author of Sangītanārāyaṇa but none of the quotations are found in our book though examined under the same subject-matter. We have another Sangīṭasāra, of an equally anonymous author, completely different in matter also; that work does not treat of rāgas at all. It was copied by a Jain scholar in Karṇakūṇḍalināgarī in 1565 V.S. (1507 A.D.) There is another work of the same name found in the Mss. of Sangīṭavinoda, the latter portion of which was composed by King Arūpasimha. This work also differs entirely from that under notice. There are two more books known as Sarvasangīṭasāra by Kalyāṇakara Śukla and Sangīṭadugdhābḍhi by Ranganātha. But these works have nothing in common with the new find.

Regarding the date of its composition something has to be said. The author quotes from Rāmārchanachandrikā, Adbhutarāmāyaṇa, Gandharvopaniṣat, Viṣṇupurāṇa, Lakṣmīstotra, Bṛhaddharma, Rāyamukuta's commentary, Rāghavarāya's Nātyaratnākara, Nāṭaka of Tumburu,¹ Sangīṭacūdāmaṇi, Sangītaratnākara, Śaunaka etc. Of these, rejecting the Purāṇas whose dates must be prior, Sangītaratnākara of 1230 A.D., Sangīṭacūdāmaṇi (1140 A.D.) are older than Sangīṭadāmodara; Rāmārcanacandrika's Ms. copy is dated 1572 A.D. Rāyamukuta is about 1350 A.D. So Śubhankara, the author of Sangīṭadāmodara is apparently the latest author quoted. Śubhankara himself mentions Sangīṭasarvasva of Jagaddhara who draws some material from the commentary of Kallinātha (1420 A.D.), and also Dhūrtasamāgama, a prahasana written to amuse the king of Nepal, Harasingadeva of about 1420 A.D. Thus Śubhankara has to be assigned to about 1500 A.D. or a decade or two earlier. Śubhankara is quoted in Sangītanārāyaṇa of about 1600 A.D. Under these considerations Sangīṭasāra under notice must have been written between 1550 and 1600 A.D.

1. Tumburūnāṭaka means a work on dramaturgy by Tumburu. Subhankara also quotes a verse under the same heading. It is not a drama. A portion of Tumburu dealing with Dhruva-Tālas closes the chapter as नाटु अगेयस्सलकरणं एदम् which throws a suggestion that the work was called Nāṭaka-Lakṣaṇa. Sangīṭasāra under notice quotes also from नाटके नारदः which also may mean Nārada's dramaturgy.

There is another well-known work of the same name written by the great Vidyāraṇya, the practical founder of the city of Vijayanagar. He lived between 1340 and 1380 A.D. His work which is still missing must be a critical and erudite compilation on the subject and it is an irony of fate that in spite of the survival of all its namesakes, it has sunk into oblivion. In the endless ocean of Time gems sink down while cowries are washed ashore.

IN MEMORIAM

We regret to announce the death of Sarasvatihṛdayalankara, Saradavilasa, etc., Dr. M. Krishnamachariar, M.A., M.L., Ph.D. M.R.A.S., second Director of the Sri Venkatesvara Oriental Institute, and Editor of this JOURNAL, on 26—12—1941 at Madras, after a brief illness.

As a mark of respect, the Institute and the Sanskrit College were closed on 4—I—1942.

REVIEWS

“Vibhūti” a Telugu monthly, published in Secunderabad by Sṛī Vīrabhadraśarma of Chidira Maṭha, contains in its 72 pages of Demi Octavo size much readable matter written in chaste style. The object of the journal is chiefly to proclaim the canons of the Vīraśaiva philosophy and religion ; yet its moderate tone in religious points and exculcation of its own doctrines is rarely seen in a sectarian work. There are a few good papers of interest that appeal to scholarly public and researchers. An inscription of King Guha found in Uttara Kāśī is an important find in Indian Epigraphy and its great antiquity can be judged from the paleography of the eye-copy given in the journal. Origin of the Yakṣa’s story in Megha Sandeśa, Life of Śuddhabodhi (Jātaka) in verse and the definition of *Vibhūti* are among interesting contributions by different scholars. Vīraśaiva doctrines and their basic principles in Vedas and Darśanas are little known outside a few savants and the Journal if it properly functions by the grace of God would surely contribute very good material for the evolutionary conceptions of Indian Darśanas and their post-studies.

M. R. KAVI.

KRSNACHARITAM OF VIKRAMANKA MAHARAJADHIRAJA PARAMA BHAGAVAT SRI SAMUDRAGUPTA. Edited with commentary on old Ms. in Sanskrit by Rajvaidya Jivaram Kalidas Sastri. (Published by the Rasashala Aushadhashram, Gondal, Kathiawar (Rasashala Series No. 191) pp. viii+64.

This fragmentary work, a Sanskrit poem, was issued by the authorities of Rasashala Aushadhālaya, Gondal, Kathiawar. Their series especially in Āyurveda is a very valuable contribution. Kṛṣṇa-charita is said to be the production of Samudragupta. Unhappily the fragment has lost 1 to 12 stanzas in the beginning and closes with the second section. The first two sections deal with the praise of Munikavis (sage-poets) and Rājakavis (king-poets) respectively. The editor, Sri Rajvaidya Jivaram Kalidas Shastri has added an illuminating commentary to the work. The work even as a fragment is a most interesting document revealed in this century to keep the oriental scholars in high stirrups. We regret to offer certain comments on certain verses which may probably affect the validity of the ancient authorship ascribed to the work. - Our researches in the field

though not extensive and astonishing have not fully come to light. The revelation of Samudragupta's work either destroys the foundations of our research-results or will keep them unconfirmed in the holes of the upper shelves.

Five letters मिवाकरोत् which begin the work as the 12th stanza are construed by the editor as a reference to Pāṇini's Kāvya. We do not contend the conjecture. For Pāṇini's Jāmbavatīharaṇa in 20 cantos can still be obtained in Malabar and if our attempts fructify, it may pass through the press in a couple of years. The 13th verse mentions Sāṅkhyāyana as the author of Kanṭhābharāṇa. This revelation is unconfirmed. Verses 14 and 15 refer to Vararuci and his Kāvya Svargārohaṇa. Vararuci is said to have written Kanṭhābharāṇa in a verse of Rājaśekhara in which if as the Editor says the word Kanṭhābharāṇa is taken as an adjunct, Sadārohaṇa may suggest the name for the work. Svargārohaṇa fits in with some strain on the word सत्.

The author apparently forgot to mention Cārumatī and Ubhayābhisārikā to Vararuci's credit. Then come Vyāḍi and Patañjali with their Bālacharitra and a Yogakāvya respectively. Devala, born of the fifth caste, is mentioned with his Rudravijaya. This is the first instance where a person born in the last caste is spoken of as a poet. According to Rājaśekhara there was Drona, a potter, as an author of a Bhārata work. Some opine that Divākara obtained the sobriquet Mātanga. But they miss the significance of its pun. Divākara obtained the sobriquet Mātanga by composing a fine verse on the elephant. Rājaśekhara evidently makes a pun on Mātanga. Bhāsa is ascribed with the authorship of 20 dramas. Thirteen dramas published at Trivandrum and one, viz., Yajñaphala by the Editors of this work are known and six more are in the womb of oblivion or in the looms of thought.

Vardhamāna's Bhīmajaya, Chinadeva's Buddhacarita both in Sanskrit and Māgadhi and Mihiradeva, a Pārsi, who wrote Sūryastuti are not known to the careful and eager savants of research. Sūryastuti is probably a Persian work bearing cognacy of expression with Sanskrit.

The second section begins with Subandhu who having lost his ministership by the orders of Bindusāra, was received by Vatsarāja who gave him five villages and his sister in marriage. This Subandhu was the author of Vāsavadattānāṭyadhāra (nāṭya pāra ?) but Samudragupta names his work as Vatsarājacharita. If the work under notice is genuine Nāṭyapāra also deals with the story of Vatsarāja and thus there cannot be much discrepancy. Kind reception of Subandhu by

Vatsarāja had probably its suggestion from an incomplete verse of Daṇḍin in his *Avantisundarī* quoted by us in an article.

सुबन्धुः किल निष्क्रान्तो बिन्दुसारस्य बन्धनात् ।

वत्सराजो.....

॥

Here whether Bindusāra is grammatically कर्म or कर्ता is doubtful. Samudragupta opines that Bindusāra imprisoned Subandhu. If the full verse is obtained, the real interpretation can be given.

Śūdraka follows Subandhu with his *Mrichchakati* where he identified himself as Āryaka. He sets up his son Devamitra on the throne. His *Padmaprābhṛtaka* and *Viṇāvāsavadatta* are not mentioned by Samudra. Then comes a revelation that Kālidāsa of the three (*plus* one) dramas adorned the court of a Brahman king Śūdraka whose history was written by courtier poets Rāmula and Soṃila. Samudra seems to identify Śūdraka with Vikramārka. About a decade ago, there was a controversy about the identity of Śūdraka with Vikramāditya. Samudra mentions again Kālidāsa of three poems to be a major star in the firmament of his own (Samudra's) court. In the latter case Kālidāsa is the same as Hariṣeṇa and wrote his three poems. Kālidāsa's duplicacy may be considered when Hariṣeṇa comes.

Āśvaghoṣa follows the above. The verses in his praise differ in the text and commentary. The latter says that he was born Ārya, called Śūra and Ghoṣa. He wrote two poems *Śaunanda* and *Buddhacharita* and 9 works on Buddha-dharma. Āśvaghoṣa's identity with Ārya and Śūra is not yet accepted by Indian, Chinese, or Tibetan Scholars and if it is held up then more than 9 works on Buddha-dharma have to be ascribed to him. Samudra could not settle this controversy without further acquisition of Mss. from Tibet and China. He is said to have taken a leading part in the Fourth Buddhist Council. It is not known whether the numbering of the famous Kanishka's conferences at Jalandhara was made by modern historians or by the Secretaries who invited them. *Saunandakāvya* is identified with *Saundarananda* where Sundarī and Nanda, partners of love gave their names to the work. However "Saunanda" does not vitiate the theme by Nanda's attaining to the stage of सुन्द.

Then comes Haricandra, the author of *Kaṇakīrti* and King of the Pāṇchālas. My elders told me that *Mālatī* was Haricandra's production where the heroine was offered to Śātākarni who was carried away by a Lichchavi king. The truth must wait for further research.

Mātr̥gupta hails after the “Pāñchāla King” confirming the story of Kalhaṇa. His work is not named by Samudra. We shall come to his rescue by ascribing Bhāratasaṅgraha with its long chapters to Mātr̥gupta.

Then is mentioned one Āvantika as the author of Śūdrakajaya and the commentator guesses that he would be the same as Panchaśikha who wrote Śūdrakakathā according to Bhoja. Āvantika is generally applied to Varāhamihira who is later than Samudragupta. Bhoja quotes a Prakṛt verse from Śūdrakakathā of Panchaśikha. Samudra did not mention it as Prakṛt work and Bhoja apparently forgot to mention Panchaśikha’s country as Avanti.

Now we come to the last of the king-poets Hariṣeṇa, of the court of the author Samudra himself. Hariṣeṇa was his father’s minister and his friend who induced him to write Kṛṣṇacharita. He wrote Raghuvamśa and obtained the name Kālidasa. Thus Samudra thinks that the dramatist Kālidasa lived under Śūdraka and the poem-author under himself. Kālidasa II was moreover the *Brahma* in his Yāgas.

This bifurcation of Kālidasa is according to the commentator confirmed by Rajasekara’s verse which speaks of Kālidāsatrayī—three Kālidāsas. The third must be the author of Rākṣasa Kāvya and Naḷodaya. It is a pity that Rajasekhara’s verse is badly misunderstood. Kālidāsatrayī really means three kavyas of the poet, a term in use even now in our parts. क्लिप्तु or तु in other readings means that a play upon the *trayī* is intended. Alas! a sobriquet is taken as reality. Similarly *mātanga* Divākara has suffered in meaning where the *mātanga* means an elephant on which Divākara spent a simile. *Mātanga*—a person of the fifth caste is a pun on the word.

The second section closes with a verse defining why the selected eight are called Rājakavis (king poets) *i.e.*, who sang on politics also and who were like eight diggajas of Sanskrit Literature. But the actual expression is Diñnāgapratipakṣiṇah, reads like the opponents of the Buddhist Diñnāga. The commentator attacks Mallinātha in taking the Diñnāga in Meghadūta as suggesting the name of the Buddhist logician and ridicules his interpretation. Even an earlier commentator, Dakṣiṇāvarta gives a longer story about Diñnāga and Nicula in explaining the verse. Samudra sought to show that Mallinātha was far-fetched as Diñnāga came later than himself.

The edition is brought out in a neat form with bold types and the commentary is very lucid, though its author is not posted quite upto-date in Sanskrit and Prakṛt Research.

M. R. KAVI.

YAJNA-PHALAM—NATAKAM—of Mahākavi Bhasa with a short Introduction by Rajvaidya Jivaram Kalidas Shastri. Published as Rasashala Series No. 18, by the Rasashala Aushadhashram, Gondal, Kathiawar. pp. xx+208. Price Rs. 5/- net.

The proprietors of Rasashala Aushadhasrama, Gondal, Kathiawar, deserve the thanks of the Sanskrit scholars for the rare old works issued in Sanskrit by them in fine set up. Yajñaphala is a drama in Sanskrit in 7 Acts attributed to Bhāsa by Sri Rajvaidya Jivaram Kalidasa Sastri in his introduction to the work. The edition it is said is based on two manuscripts available in the Library of Rasashala itself and they were copied about 1727 (V.S.) and 1859 Vikrama Era respectively that is in 1671 and 1803 A. D.

Since the publication of 13 dramas of Bhāsa at Trivandrum his name created a sensation among the Research scholars in Sanskrit. Whether all of them are Bhāsa's or a few only or whether they are only expurgated copies of larger works of Bhasa were the chief issues that engaged the ingenuity and scholarship of all their readers [See Mr. Puselkar on Bhāsa, a thesis]. Yajñaphala is another exhibit to confound the issues. It has certain common features with the thirteen; (1) the beginning of *prastāvanā* (prologue) where the want of the mention of the poet or the name of the work is conspicuous. (2) "Rājasimha"—the word occurs in the Bharatavākya (the last benedictory verse); (3) expression common to Bhāsa; (4) a few thoughts were adopted by Kālidāsa, Magha etc. from the dramas. In the first two items this work resembles Bhāsa. Regarding common expression, the new addition does not present us even a single adjunct or fine compound which is found in any of the 13 dramas. The only common expression is found in a verse of Bhāsa quoted by Abhinavagupta in his commentary on the Nāṭya Sāstra; but he does not give the name of the drama. The second line of the quoted verse is the second line in a verse of Act IV—40. Referring to the borrowing of thoughts, it does not assist us in solving any of the three issues. For it may be argued that the writer of this drama took the thoughts from older poets as Kālidāsa etc.

There are certain dissimilarities between the drama under notice and the famous thirteen. (1) Social and political atmosphere or environment as depicted in the drama is much inferior to that of the thirteen and generally a trace of modern democratic and social equality is found throughout the drama. The regard and etiquette between a *Guru* and his pupil, king and his subjects, heroine and the maid, and among equal queens are quite different from what we find in the thirteen, where a nobler etiquette is depicted. In the thirteen and generally in older dramas every piece of conversation tends to support one of the five unities in a drama ; but here there is repetition of ideas in different verses and many of the pieces of conversation are superfluous to the main plot. Characterisation is quite modern. It was arranged that Rama and Sita should meet each other before marriage for mutual acceptance and the whole of the first Act where Dasaratha's Queens descend to the level of common folk, is unnecessary and mere waste unless the story of Ayodhyākāṇḍa is continued after the seventh Act. Regarding expression not a single compound of elegance or *Vyangya* is found in the whole work and in fine no stroke of poetic genius can be traced anywhere. The only common expression already pointed out deserves some notice. The verse of Bhāsa as quoted by Abhinavagupta reads :—

त्रेतायुगं यदि न तद्धि न मैथिली सा
रामस्य रागपदवी मृदु चास्य चेतः ।
लब्ध्वा जनः सपदि रावणमस्य कायं
प्रोत्कृत्य तत्र तिलशो न वितुसिमिति ॥

The verse in Yajñaphala is—

रक्षांसि निर्दयमनांसि महाबलानि
रामस्य रागपदवी मृदु चैव चेतः !
सिद्धं कथं भवतु तेऽश्वरक्षणं तत्
शक्या हि नैव वनजेन वनाभिषान्तिः ॥

रागपदवी in the latter verse has to be construed with चेतः, while that in the former may qualify मैथिली. This variance takes away life out of the expression in the imitation, introduced only to show that the verse and consequently the whole work is of Bhāsa.

One more dissimilarity, most efficient in its nature, is the Prakṛt used in Yajñaphala. In the 13 dramas Śaurasenī and occasionally Māgadhi are used, but the former is pure. In Yajñaphala Śaurasenī is somewhat unnatural and mostly mixed with Māgadhi or at least descends into Chedi type. The only Prakṛt verse

णोपल्लवसोहिदा लदाओ
 सहवारा बहुपरिमलस्सन्दिणो ।
 पसण्णारं अ उव्वणाई
 हसन्ति मल्लिआकुसुमेहिं ॥

does not easily fit in in any class of Prākṛt prosody. It may be a new Mātrāvṛtta unknown to Pingala, Virahāṅka and Svayambhu. These considerations strengthen the belief that the work does not deserve a place along with the thirteen dramas of Bhāsa or even denies the antiquity claimed for it by the editors. But as a later production, the work has appreciable marks about it. The description of agriculturists and their importance in the society and certain other modern ideas are well introduced. As the name implies, marriage of Sitā to Rāma was the phala of Janaka's Yāga but the important item of poetic interest, the handling of Siva's bow by Rāma, a condition to gain her hand is thrown to the background with a mere reference. Either poetic aesthetics or the glorious success of Rāma would demand a scene for the display of his dexterity in archery.

M. R. KAVI.

YOGA-VASISTHA AND ITS PHILOSOPHY: B. L. Atreya M. A. Litt. D. Professor, Benares Hindu University, Indian Book Shop, Benares. pp 118 Re. 1/-

AN EPITOME OF THE PHILOSOPHY OF THE YOGAVASISTHA: pp 28 Annas 4/-

SELF-REALIZATION OR DEIFICATION OF MAN, B. L. Atreya, M.A. D. Litt. pp 40 Annas 8/-

YOGAVASISTHA AND MODERN THOUGHT: B. L. Atreya M. A. D. Litt. pp 104 Rs. 1-8-0

ŚRĪ VASISTHA-DARSANAM: B. L. Atreya, M. A. D. Litt. pp 278. (Sanskrit selections) Re. 3/-

VASISTHA-YOGAH: B. L. Atreya. pp 20 (Sanskrit)

SRI YOGA-VASISTHA-SARA: B. L. Atreya pp 59. (Hindi and English) Annas 4/-

The above books by Dr. B. L. Atreya, Professor of Philosophy, Benares Hindu University, along with his *The Philosophy of Yoga-Vāśiṣṭha* form the contributions of the learned author to the study of Indian Idealism. The Philosophy of Yoga-Vāśiṣṭha is the precursor of the schools of Idealism of Śāṅkara and other thinkers. Dr. Atreya in these studies has clearly and once for all dismissed the claims of some thinkers that prior to Śrī Śāṅkara there was no idealism worth

the name in Vedānta. On the contrary Dr. Atreya shows that the main principles underlying the Imaginism of Yoga-Vāśiṣṭha and its assertion that the world is an expression or expressive expansion of Brahman, the Absolute. The Absolute is more than the Universe and overflows it. Its own nature is that which passes understanding. The careful analysis and painstaking study of the original texts from which very useful material has been collected and collated shows the critical acumen of Dr. B. L. Atreya. He has given us a complete picture of the entire system shorn of its mystical statements, and has shown that the system of Vāśiṣṭha is as closely-knit as any of the other Indian systems or Darśanas. The comparisons which Dr. Atreya has made with modern tendencies throw the entire structure of the work, which was almost a closed book, into the lime-light of modern philosophy. I had always a feeling that the Yoga-Vāśiṣṭha philosophy must be compared with modern schools of Imaginism of Douglas Fawcett and even with Giovanni Gentile, and my reading of the works under review considerably settle me in that conviction.

The arrangement of the verses of the Yoga-Vāśiṣṭha so as to reveal the development of its underlying philosophy in the Śrī Vāśiṣṭha-Darśana is very helpful and ably done.

Dr. Atreya has convincingly shown that this work was the source-book of many minor Upaniṣads.

Yoga-Vāśiṣṭha-Rāmāyaṇa was considered to be almost an esoteric work and despite the wide prevalence of its teachings, rarely has it been studied as an independent work. It is therefore that we congratulate Dr. Atreya on his excellent exposition of its contents. He is a well-trained philosopher who has sought to throw considerable light on the inner meaning of the work. To have lifted this work from undeserved inchoateness to the front rank work of importance in the study of mediæval Indian Philosophy is not a small task, and Dr. Atreya has placed, I am sure, Indian Idealism under a deep debt of gratitude. If only books of this kind engage the attention of modern philosophers can there be traced the continuous tradition of Philosophy in India. Dr. Atreya has acted as a pioneer in this direction and has shown, as well as any one can, the path to be trodden in respect of the study of ancient mystico-philosophical treatises.

K. C. VARADACHARI.

ELEMENTS OF INDIAN LOGIC: B. L. Atreya, with the text and Hindi and English translations of Tarkasaṅgraha (Buddhikhaṇḍa) pp 210 Rs. 2/- The Indian Book Shop, Benares.

Tarkasaṅgraha has been prescribed for the study of Indian Logic in almost all Universities for the B.A. philosophy courses. It is admittedly an elementary work on the syncretist schools of Logic, and though differences of opinion always exist as to whether there are not better works for this purpose more suited than this work of Annambhatta, the consensus of opinion has always been in favour of this work. Dr. Atreya has in this work tried to help students of Western Logic by presenting the concepts of Indian Logic in the language they will understand. As he himself points out it is to create a liking for the original texts and other works of more worth and importance he has undertaken the presentation of this work in this manner. In this task he has succeeded well. Throughout Dr. Atreya has sought to present a comparative account of the concepts of Indian Logic not merely between the East and the West but also as between the several darśanas. The important portion of Logic as such is not with entities but with Thought, and with the structure of thought. The laws of thought form the subject-matter of Logic. How thought works, and what it is are psycho-meta-physical issues. Rightly therefore does Dr. Atreya stress on this aspect of the problem in Logic.

This can be recommended to the students of Western philosophy as an introduction to the study of Indian Logic.

K. C. VARADACHARI

THE SCIENCE OF THE SOUL: (Being Śrīkaṇṭha's Bhāṣya on the Brahma-Sūtras) Dewān Bahadūr K.S. Ramaswami Śāstri, pp. 216 Printed at the Dharmarāja Press, Delhi. Rs. 1/8

Dewān Bahadūr K. S. Ramaswami Śāstri has presented in the work under notice the general teaching of Śrīkaṇṭha, one of the important commentators on the *Brahma-sūtras* from the standpoint of Viśiṣṭādvaita but with a bias for Śiva-theism. The Sūtras are given with their translations and the treatment is generally under the several adhikaraṇas. The commentary is also translated. The general get-up of the work is good, though one would have wished for a more detailed treatment which will help the student of philosophy on the comparative merits of the several bhāṣyas especially regarding the arrangement of adhikaraṇas, the difference between the readings and others. But obviously since this work has been already done by Mr. S. Sūryanārāyaṇa Śāstri, the author did not duplicate the work. It would have been more useful if the author had pointed out wherein the Śaiva Siddhānta differs from Śrīkaṇṭha, and wherein lie the affinities he speaks of with the Śākta system. It appears to be almost

well-established that an organic view of reality cannot go with a pantheistic or superpantheistic creationism, real or unreal. Most of the efforts, philosophically speaking, of the theorists after Rāmānuja were sectarian, and not much was really contributed except in the adaptation of an agreed philosophy to suit the sectional moulds and patterns. The aim throughout after the clear onslaught against the pure unadulterated Monism of Śrī Śaṅkara was to restore the theism 'the high and holy theism' in the words of the author to its own complete stature and value, and this was found to be available only through the denial of the *unqualified* Absolute. The Absolute was to be considered as the Deity, the One Being different indeed from the individual soul, and this was seen to have developed on two lines, the Dvaita and the Viśiṣṭādvaita. A radical difference was clearly appreciated between the souls and the Absolute, and that seems to be the case in all theism. Monism is antithetical to theism, but monotheism is never. It is the monotheistic settlement of the situation that can be traced in the schools that prevailed. But such a solution despite its convenience was too simple a solution of the problem. We find that Śrīkanṭha himself has at places been at pains to overcome the organic conception by a kind of monistic solution; so too indeed it was in the case of Śrīkara who ruled out the organic conception and accepted a kind of Bhedābheda. As it has been pointed out, it is clearly impossible for anyone to stand in Monism with the religious consciousness crying out for expression, nor is it possible to disrupt the unity that exists between the One Supreme Being and His inwardness so as to make it a benevolent Dictatorship of Master and servants as any full-blown dualism is bound to affirm. Dualism is the truth about the religious consciousness but the truth of mysticism lies in the coitional consciousness of liberated existence. A purely metaphysical mind governed by abstract logic cannot but feel the Organic unity or functional unity to be something incapable of being logically affirmed; but, if we are able to see through its structural pattern, which is indeed the pattern of life itself as we know, we shall be enabled to feel the rightness of the Organic or functional conception of dependence or interdependence in which the Higher dominates, controls and transforms the lower into its own unique spirituality.

Śrīkanṭha really tries to keep up the Organic conception but his leanings are to a richer unity of the Divine, and in the view upheld by him Monism is the result, whereas for Rāmānuja it could not but be a co-ordinate unity or what is the same thing, a functional identity.

LIFE AND SAYINGS OF SRI SWAMI SIVANANDA: Sātvik Jīvan Granthamalas. Ānanda Kutīr, Rishikesh. General Printing works Ltd. Calcutta. pp 150. Rs. 1/3-

Swāmi Śivānanda's Life and Sayings presented in the volume under notice shows the transformation of a doctor in Malaya into a fervent and sincere seeker after Liberation. Swāmi Śivānanda renounced a lucrative practice as doctor and took to *sannyāsa* for the uplift of mankind. He has been a prolific writer and almost all Indians know him through his practical lessons on Yoga published in almost all weeklies. This has been his way of putting men on the right path. This has been much appreciated and now Śwāmi Śivānanda has organized the DIVINE LIFE SOCIETY which is his mission.

The account is readable. The book contains poems written by the Swāmi as also on the Swāmi by his many disciples.

K. C. VARADACHARI

THE DVAITA PHILOSOPHY AND ITS PLACE IN THE VEDANTA: Vidwan H. N. Raghavendrachar, M. A., University of Mysore. 1941. (Studies in Philosophy, No. 1.)

The book under notice is a welcome beginning of the "Studies in Philosophy" series issued by the University of Mysore. Studies such as this by the scholars and Professors of the University will form the nuclei of future original treatises which whilst assimilating modern technique and philosophical thought will present carefully the thoughts of the mediæval Indian thinkers. They may further enhance the spirit of constructiveness amongst our own scholars in respect of problems which have not grown beyond all provincial or regional proportions. As a beginning in this direction by the University of Mysore this work is therefore welcome.

It is clear to all that most orthodox Vedāntic thought currents have but one aim, that is to show the dependability of Ancient Vedic intuitions of seers because of the rationality of those utterances. Further they form the solid foundation of all development of Indian thought, whether orthodox or heterodox. Orthodox Vedānta has shown that the scriptures form a different and unique kind of evidence different indeed from perception and inference, and in a special sense form the only evidence about the supra-rational. Advaita,

Viśiṣṭādvaita and Dvaita, which are sketched in the work under notice all owe unique allegiance to the Scriptures. But as the author points out Advaita accepts only those which teach identity, whereas Dvaita accepts mainly the teaching of the difference. But where the author fails to do justice is to the Viśiṣṭādvaita which seeks to reconcile both the identity and the difference-texts with the help of ghaṭaka-śruti or mediating texts. The author whilst showing a correct enough attitude in trying to present Dvaita as a critical revision or critical outcome of the Advaita and the Viśiṣṭādvaita which preceded it in point of time, does not display critical enough sense in respect of the actual corrections which Dvaita actually has made. Nor is there any one place where the author has tried to justify the appellation that Dvaita is a *synthesis* of the two opposites of Advaita and Viśiṣṭādvaita. (p. 15). On the contrary the use of the Hegelian idea of synthesis to these three schools reveals a lack of understanding of the Hegelian dialectic.

A radical opposition between idealistic Advaita and realistic Dvaita is the fact; and it happens that Viśiṣṭādvaita had played the part of an anticipatory synthesis. After all Hegel's synthesis is a logical, not a historical, process. So much for the misuse of Western philosophy.

Nor could the author affirm that theology was not the concern of these systems, and that means that they were philosophically more interested than theologically. On the other hand, one of the truths of Indian Philosophy had been its concern with the dharma, the path to realisation or salvation, to the puruṣārthas, rather than to the theory of reality or God as such. Knowledge is indeed the way and the path, and the goal is the freedom which again is knowledge absolute of the Absolute. The philosophical or the intellectual apprehension of reality was but the *modus operandi* of these thinkers, whilst their main vocation was the apprehension of the real, experience of the Real.

The general method of the author is on well-established lines of dealing with the instruments of knowledge, pramāṇa, and the object of knowledge, prameya, and the subject of knowledge. It is thus that the author analyses the concepts of Advaita and Viśiṣṭādvaita and Dvaita and this approach is commendable. There are certain statements concerning Viśiṣṭādvaita which betray loose thought, and reveal incorrectness of understanding of the details.

The discussion on the combined causality of Brahman as *upādāna* and *nimitta*, is unsatisfactory. Whilst he rightly holds that the material cause is the *sūkṣma-cidacid-viśiṣṭa-brahman*, he is not at all clear as to how this *sūkṣma* can become gross or sthūla, the effect.

He does not explain as to whose effort or will or *nimitta* makes it gross. Again he writes "So in making subtle *cidacit* gross, it also becomes gross. This means that it is subtle in the subtle *cidacit*" (p. 101), gross in the gross. Applying this to the Brahman it reads very much like a distortion. The subtle *cidacit* it is which becomes gross through the will of Brahman whose attributes they form. And whilst they are real in both the subtle and gross conditions, Brahman cannot be considered to have turned out to be gross or in any way perceivable by the senses, for He is verily transcendent to all sensory and inferential knowledge. The immanency of the self or Brahman is through pervasion. The author has unfortunately missed the definition of the body, which is what the *cidacit*, is to Brahman, given by Śrī Rāmānuja which would have considerably set right his understanding of the causal problem as well as his explanations of Viśiṣṭādvaita. (p. 102). Viśiṣṭādvaita means the Oneness of the Brahman who has the *cidacit* as his attributes. It is possible to affirm thus the material as well as the efficient causality of Brahman through the concept of Organism, the Unity of Divine Organism. This has the merit of being more truly theistic than the deistic conception of an eternal external God who arranges the universe according to karma or adṛṣṭa or any other principle. Nowhere do we find even a mention of the cardinal principle of the Viśiṣṭādvaita in this exposition.

Turning to practice, *prapatti* is stated by the author to be the final or the IVth stage, a resultant, so to speak, or the karma, jñāna and bhakti. This is not correct since it is an independent means to attainment not waiting on the fitness and preparations necessary for karma, jñāna and bhakti. Nor is it restricted to the varṇas.

These criticisms apart, the book can form an introduction to the Dvaita Philosophy.

There is a useful glossary of technical terms in philosophy appended at the end which will be found to be useful.

K. C. VARADACHARI

INTRODUCTION TO INDIAN TEXTUAL CRITICISM by S. M. Katre, M.A., Ph. D. (London) with Appendix II by P. K. Gode, M.A.; pp. xii +148. Karnatak Publishing House, Bombay; price Rs. 3/8.

This book by Dr. S. M. Katre, Professor of Indo-European Philology, Deccan College Post Graduate and Research Institute, Poona, is an invaluable work. As remarked by Prof. S. M. Katre in the

opening lines of the Appendix III, this "present work is mainly addressed to post-graduate students of Indian Universities who wish to take up the critical editing of ancient or mediæval Indian classical texts, and generally to other scholars who have not yet mastered the fundamental aspects governing the textual criticism of Indian texts." (p. 129) In this undertaking Dr. Katre has eminently succeeded. The most important features of the work are its absolute clarity, deliberate guidance, and usefulness in regard to details. No pains have been spared by the author to make his book easily understood. The three appendices added to the work comprising of glossary, history of manuscripts and catalogues by Prof. P. K. Gode, and notes on some important manuscripts are very useful.

The book itself comprises of eight chapters. The first deals with the history of the Mss. and the growth of writing in India from earliest times. The second deals with the various kinds of manuscripts which it is the business of any editor of texts to take into consideration. The third chapter deals with the fundamental aspects of textual criticism. Prof. Katre considers chiefly the *heuristics*, *recensio* and the *emendatio*, whilst he drops the consideration of the higher criticism at the introductory stage. Further he rightly observes that higher criticism can have place only at a very advanced stage of textual consideration.

The problem of a critical recension naturally is the next topic and here is presented a very careful analysis of the method of doing it. The omitting of errors, scribal or transmissional, is very important and Dr. Katre deals with them with great accuracy. The recension having been got, the emendation of the texts wherever necessary or absolute becomes important and Dr. Katre, who, throughout follows the great editor of the *Mahābhārata*, Dr. V. S. Sukthankar, gives useful hints as to the kinds of emendation that might be made. The canons of textual criticism and the practical hints on the editing of the text will be found to be of solid help to the scholars doing the work.

This nice book, well got up, handy and containing excellent instruction, should find welcome place on the table of every scholar.

K. C. VARADACHARI.

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